This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/

The International Critical Commentary

On the Holy Scriptures of the Old and New Testaments

EDITORS' PREFACE

THERE are now before the public many Commentaries, written by British and American divines, of a popular or homiletical character. *The Cambridge Bible for Schools*, the *Handbooks for Bible Classes and Private Students*, *The Speaker's Commentary*, *The Popular Commentary* (Schaff), *The Expositor's Bible*, and other similar series, have their special place and importance. But they do not enter into the field of Critical Biblical scholarship occupied by such series of Commentaries as the *Kurzgefasstes exegetisches Handbuch zum A. T.*; De Wette's *Kurzgefasstes exegetisches Handbuch zum N. T.*; Meyer's *Kritisch-exegetischer Kommentar*; Keil and Delitzsch's *Biblischer Commentar über das A. T.*; Lange's *Theologisch-homiletisches Bibelwerk*; Nowack's *Handkommentar zum A. T.*; Holtzmann's *Handkommentar zum N. T.* Several of these have been translated, edited, and in some cases enlarged and adapted, for the English-speaking public; others are in process of translation. But no corresponding series by British or American divines has hitherto been produced. The way has been prepared by special Commentaries by Cheyne, Ellicott, Kalisch, Lightfoot, Perowne, Westcott, and others; and the time has come, in the judgment of the projectors of this enterprise, when it is practicable to combine British and American scholars in the production of a critical, comprehensive Commentary that will be abreast of modern biblical scholarship, and in a measure lead its van.

Messrs. Charles Scribner's Sons of New York, and Messrs. T. & T. Clark of Edinburgh, propose to publish such a series of Commentaries on the Old and New Testaments, under the editorship of Prof. C. A. BRIGGS, D.D., in America, and of Prof. S. R. DRIVER, D.D., for the Old Testament, and the Rev. ALFRED PLUMMER, D.D., for the New Testament, in Great Britain.

The Commentaries will be international and inter-confessional, and will be free from polemical and ecclesiastical bias. They will be based upon a thorough critical study of the original texts of the Bible, and upon critical methods of interpretation. They are designed chiefly for students and clergymen, and will be written in a compact style. Each book will be preceded by an Introduction, stating the results of criticism upon it, and discussing impartially the questions still remaining open. The details of criticism will appear in their proper place in the body of the Commentary. Each section of the Text will be introduced with a paraphrase, or summary of contents. Technical details of textual and philological criticism will, as a rule, be kept distinct from matter of a more general character; and in the Old Testament the exegetical notes will be arranged, as far as possible, so as to be serviceable to students not acquainted with Hebrew. The History of Interpretation of the Books will be dealt with, when necessary, in the Introductions, with critical notices of the most important literature of the subject. Historical and Archæological questions, as well as questions of Biblical Theology, are included in the plan of the Commentaries, but not Practical or Homiletical Exegesis. The Volumes will constitute a uniform series.

The International Critical Commentary

ARRANGEMENT OF VOLUMES AND AUTHORS

THE OLD TESTAMENT

GENESIS. The Rev. JOHN SKINNER, D.D., Professor of Old Testament Language and Literature, College of Presbyterian Church of England, Cambridge, England.

EXODUS. The Rev. A. R. S. KENNEDY, D.D., Professor of Hebrew, University of Edinburgh.

LEVITICUS. J. F. STENNING, M.A., Fellow of Wadham College, Oxford.

NUMBERS. The Rev. G. BUCHANAN GRAY, D.D., Professor of Hebrew, Mansfield College, Oxford. [*Now Ready.*

DEUTERONOMY. The Rev. S. R. DRIVER, D.D., D.Litt., Regius Professor of Hebrew, Oxford. [*Now Ready.*

JOSHUA. The Rev. GEORGE ADAM SMITH, D.D., LL.D., Professor of Hebrew, United Free Church College, Glasgow.

JUDGES. The Rev. GEORGE MOORE, D.D., LL.D., Professor of Theology, Harvard University, Cambridge, Mass. [*Now Ready.*

SAMUEL. The Rev. H. P. SMITH, D.D., sometime Professor of Biblical History, Amherst College, Mass. [*Now Ready.*

KINGS. The Rev. FRANCIS BROWN, D.D., D.Litt., LL.D., Professor of Hebrew and Cognate Languages, Union Theological Seminary, New York City.

CHRONICLES. The Rev. EDWARD L. CURTIS, D.D., Professor of Hebrew, Yale University, New Haven, Conn.

EZRA AND NEHEMIAH. The Rev. L. W. BATTEN, Ph.D., D.D., Rector of St. Mark's Church, New York City, sometime Professor of Hebrew, P. E. Divinity School, Philadelphia.

PSALMS. The Rev. CHAS. A. BRIGGS, D.D., D.Litt., Professor of Theological Encyclopædia and Symbolics, Union Theological Seminary, New York. [*2 vols. Now Ready.*

PROVERBS. The Rev. C. H. TOY, D.D., LL.D., Professor of Hebrew, Harvard University, Cambridge, Mass. [*Now Ready.*

JOB. The Rev. S. R. DRIVER, D.D., D.Litt., Regius Professor of Hebrew, Oxford.

ISAIAH. Chaps. I–XXXIX. The Rev. G. BUCHANAN GRAY, D.D., Professor of Hebrew, Mansfield College, Oxford.

ISAIAH. Chaps. XL–LXVI. The Rev. S. R. DRIVER, D.D., D.Litt., Regius Professor of Hebrew, Oxford.

JEREMIAH. The Rev. A. F. KIRKPATRICK, D.D., Dean of Ely, sometime Regius Professor of Hebrew, Cambridge, England.

EZEKIEL. The Rev. G. A. COOKE, M.A., sometime Fellow Magdalen College, and the Rev. CHARLES F. BURNEY, D.Litt., Fellow and Lecturer in Hebrew, St. John's College, Oxford.

DANIEL. The Rev. JOHN P. PETERS, Ph.D., D.D., sometime Professor of Hebrew, P. E. Divinity School, Philadelphia, now Rector of St. Michael's Church, New York City.

AMOS AND HOSEA. W. R. HARPER, Ph.D., LL.D., sometime President of the University of Chicago, Illinois. [*Now Ready.*

MICAH TO HAGGAI. Prof. JOHN P. SMITH, University of Chicago; Prof. CHARLES P. FAGNANI, D.D., Union Theological Seminary, New York; W. HAYES WARD, D.D., LL.D., Editor of *The Independent*, New York; Prof. JULIUS A. BEVER, Union Theological Seminary, New York, and Prof. H. G. MITCHELL, D.D., Boston University.

ZECHARIAH TO JONAH. Prof. H. G. MITCHELL, D.D., Prof. JOHN P. SMITH and Prof. J. A. BEVER.

ESTHER. The Rev. L. B. PATON, Ph.D., Professor of Hebrew, Hartford Theological Seminary.

ECCLESIASTES. Prof. GEORGE A. BARTON, Ph.D., Professor of Biblical Literature, Bryn Mawr College, Pa.

RUTH, SONG OF SONGS AND LAMENTATIONS. Rev. CHARLES A. BRIGGS, D.D., D.Litt., Professor of Theological Encyclopædia and Symbolics, Union Theological Seminary, New York.

THE NEW TESTAMENT

ST. MATTHEW. The Rev. WILLOUGHBY C. ALLEN, M.A., Fellow and Lecturer in Theology and Hebrew, Exeter College, Oxford. [*In Press.*

ST. MARK. Rev. E. P. GOULD, D.D., sometime Professor of New Testament Literature, P. E. Divinity School, Philadelphia. [*Now Ready.*

ST. LUKE. The Rev. ALFRED PLUMMER, D.D., sometime Master of University College, Durham. [*Now Ready.*

ST. JOHN. The Very Rev. JOHN HENRY BERNARD, D.D., Dean of St. Patrick's and Lecturer in Divinity, University of Dublin.

HARMONY OF THE GOSPELS. The Rev. WILLIAM SANDAY, D.D., LL.D., Lady Margaret Professor of Divinity, Oxford, and the Rev. WILLOUGHBY C. ALLEN, M.A., Fellow and Lecturer in Divinity and Hebrew, Exeter College, Oxford.

ACTS. The Rev. C. H. TURNER, D.D., Fellow of Magdalen College, Oxford, and the Rev. H. N. BATE, M.A., Examining Chaplain to the Bishop of London.

ROMANS. The Rev. WILLIAM SANDAY, D.D., LL.D., Lady Margaret Professor of Divinity and Canon of Christ Church, Oxford, and the Rev. A. C. HEADLAM, M.A., D.D., Principal of King's College, London. [*Now Ready.*

CORINTHIANS. The Right Rev. ARCH. ROBERTSON, D.D., LL.D., Lord Bishop of Exeter, and DAWSON WALKER, D.D., Theological Tutor in the University of Durham.

GALATIANS. The Rev. ERNEST D. BURTON, D.D., Professor of New Testament Literature, University of Chicago.

EPHESIANS AND COLOSSIANS. The Rev. T. K. ABBOTT, B.D., D.Litt., sometime Professor of Biblical Greek, Trinity College, Dublin, now Librarian of the same. [*Now Ready.*

PHILIPPIANS AND PHILEMON. The Rev. MARVIN R. VINCENT, D.D., Professor of Biblical Literature, Union Theological Seminary, New York City. [*Now Ready.*

THESSALONIANS. The Rev. JAMES E. FRAME, M.A., Professor of Biblical Theology, Union Theological Seminary, New York.

THE PASTORAL EPISTLES. The Rev. WALTER LOCK, D.D., Warden of Keble College and Professor of Exegesis, Oxford.

HEBREWS. The Rev. A. NAIRNE, M.A., Professor of Hebrew in King's College, London.

ST. JAMES. The Rev. JAMES H. ROPES, D.D., Bussey Professor of New Testament Criticism in Harvard University.

PETER AND JUDE. The Rev. CHARLES BIGG, D.D., Regius Professor of Ecclesiastical History and Canon of Christ Church, Oxford. [*Now Ready.*

THE EPISTLES OF ST. JOHN. The Rev. E. A. BROOKE, B.D., Fellow and Divinity Lecturer in King's College, Cambridge.

REVELATION. The Rev. ROBERT H. CHARLES, M.A., D.D., Professor of Biblical Greek in the University of Dublin.

The International Critical Commentary on the Holy Scriptures of the Old and New Testaments.

UNDER THE EDITORSHIP OF

THE REV. CHARLES AUGUSTUS BRIGGS, D.D., D.LITT.,
Professor of Theological Encyclopædia and Symbolics,
Union Theological Seminary, New York.

AND

THE REV. SAMUEL ROLLES DRIVER, D.D., D.LITT.,
Regius Professor of Hebrew, Oxford;

THE REV. ALFRED PLUMMER, M.A., D.D.,
Late Master of University College, Durham;

THE INTERNATIONAL CRITICAL COMMENTARY

A CRITICAL AND EXEGETICAL COMMENTARY

ON THE

GOSPEL ACCORDING TO S. MATTHEW

BY

WILLOUGHBY C. ALLEN, M.A.

CHAPLAIN-FELLOW, AND LECTURER IN THEOLOGY AND HEBREW, EXETER COLLEGE, OXFORD

EXAMINING CHAPLAIN TO THE BISHOP OF LICHFIELD

NEW YORK

CHARLES SCRIBNER'S SONS

1907

104085

The Rights of Translation and of Reproduction are Reserved

CONTENTS

PAGE

CONTENTS . . . . III–IV

PREFACE . . . . i–xii

INTRODUCTION . . . . xiii–lxxxviii

THE SOURCES OF THE GOSPEL xiii

A. S. Mark xiii
1. Omissions xiii
2. Changes in order . . . . xiii–xvii
3. Abbreviation xvii
(*a*) condensation of phrase xvii
(*b*) omission of details . . . . . . xvii–xviii
(*c*) omission of sayings xviii
(*d*) abbreviation of narratives . . . . . xviii–xix
4. Expansion of discourses xix
5. Linguistic changes xix
(*a*) particles . . . . xix–xx
(*b*) tense and voice . . . . xx–xxiv
(*c*) avoidance of repetition . . . . . . xxiv–xxvi
(1) in tautologous phrases.
(2) in negatives.
(3) in compound verbs with a preposition.
(*d*) in vocabulary . . . . xxvi–xxvii
(*e*) in syntax xxvii
(*f*) in prepositions and adverbs . . . . . xxvii–xxx
(*g*) in conjunctions xxx
(*h*) to assimilate to another passage of the Gospel . xxx
(*i*) to heighten an antithesis xxxi
6. Changes with respect to the Person and Miracles of Christ . . . . xxxi–xxxiii
7. Changes with reference to the Apostles . . . . xxxiii–xxxiv
8. Changes to emphasise fulfilment of prophecy xxxiv
9. Qualifications and explanations . . . . . xxxiv–xxxv
10. Changes for the sake of accuracy xxxv
11. Some alterations in fact xxxv

Similar treatment of the Second Gospel by S. Luke xxxv–xxxviii
These agreements due in part to independent revision of Mk. by Mt. and Lk. . . . . xxxviii–xxxix
Mt. and Lk. had no second source containing matter parallel to the whole of Mk. xxxix

PAGE
Probable explanations of the agreement of Mt. and Lk. against Mk. . . . . xxxix–xl
Lk. may have seen Mt. xl
B. Matter common to Mt. and Lk. . . . . xli–xliii
The common sayings xliv
Theories to account for agreement of Mt. and Lk. in these sayings . . . . xlv–xlix
1. Theory of a common written source . . . . xlv–xlvi
2. Oral tradition . . . . xlvi–xlvii
3. Independent written sources xlvii
4. Lk. had read Mt. . . . . xlvii–xlix
The common narratives . . . . xlix–l
C. Matter found only in Mt. . . . . l–liv
(*a*) Editorial passages liii
(*b*) Sayings inserted into Mk.'s natratives liv
(*c*) Sayings grouped in long discourses liv
(*d*) other sayings liv
(*e*) Incidents liv
(*f*) Quotations from the Old Testament liv
Characteristics of the sayings . . . . . . lvi–lvii
Their probable source is the Matthæan Logia . . . lvii–lx
Consideration of the narratives . . . . . . lx–lxi
The quotations . . . . lxi–lxii
PLAN AND CHARACTERISTICS OF THE GOSPEL . . . . . lxiii–lxv
THE THEOLOGY OF THE GOSPEL . . . . lxvi–lxxix
A. Christology . . . . lxvi–lxvii
B. The Kingdom of the Heavens . . . . lxvii–lxxi
C. The Son of Man . . . . lxxi–lxxv
D. The Church . . . . lxxv–lxxvi
E. Jewish-Christian Character of the Logia and of the Gospel lxxvi–lxxix
THE AUTHOR . . . . lxxix–lxxxi
The Gospel according to the Hebrews . . . . lxxxi–lxxxiii
THE DATE . . . . lxxxiv–lxxxv
THE STYLE AND LANGUAGE . . . . lxxxv–lxxxvii
THE TEXT . . . . lxxxvii–lxxxviii
LIST OF AUTHORITIES . . . . lxxxix–xciv
ABBREVIATIONS . . . . xcv–xcvi

COMMENTARY 1–308
Note on the historical value of the Gospel 309–320

INDICES
I. General 321–322
II. Modern Authors 323–324
III. References to the Bible and to Jewish and other Ancient Literature 324–332
IV. Greek Words 332–337
V. Hebrew and Aramaic Words 337–338

PREFACE

PERHAPS no one, especially during the last thirty years, has undertaken to write a Commentary on one of the Canonical Gospels, without experiencing again and again, during the process of production, that he had undertaken a task which was beyond both his strength and his equipment. That has certainly been my own experience in writing this Commentary on the First Gospel. For a commentator upon this book, who is to do his work efficiently, should have many qualifications. He should be a competent Greek scholar, versed in the Hellenistic Greek literature, and acquainted with the bearing of modern archæological discovery upon the history of the language. He should be acquainted also with the Hebrew of the Old Testament, with the various Aramaic dialects, and with the later dialects of the Talmuds and Midrashim. If the writings of Deissmann on the one hand, and of Wellhausen and Dalman on the other, have shown what new light can be thrown upon the New Testament by experts in their own department, they have also illustrated the defective character of a one-sided knowledge, and have given indications of the sort of work that may be done by a scholar of the future, who shall be at the same time a Grecian and an Orientalist. The commentator should further be a master of the material for the textual criticism of the Gospel, which is in itself the study of a lifetime. He should have a thorough knowledge of the literature dealing with the so-called Synoptic Problem, and should have formed a

judgement based upon independent investigation as to the literary relationship between the Canonical Gospels and the sources which lie behind them. He should have studied the growth of theological conceptions as illustrated in the Old Testament, and in the apocryphal and apocalyptic literature up to and during the period in which our Gospels were written. And he should have mastered the Talmudic and Midrashic theology at least sufficiently to be able to form an independent judgement as to the possibility of using it for the purpose of illustrating theological conceptions and religious institutions in the first century A.D. I can lay claim to no such qualifications as these. Nevertheless, within the limits to be mentioned presently, I venture to hope that the present volume will give some help to those who desire to find out what this Gospel meant to the Evangelist as he wrote it. How much may here be done Dalman has shown us, but much still remains to be done; and it is probably the case that, in some measure, the secret of the Gospels will never *altogether* disclose itself to those who cannot approach them from the Jewish-Oriental view of life, as well as from other aspects. In view of what has been said, it will be understood that the following Commentary has been, of necessity and intentionally, made one-sided in its method and aim, and it will be desirable to try and explain the principles upon which it has been written.

There are, I think, roughly speaking, two methods of commenting upon one of the Synoptic Gospels. One, and that the traditional and familiar one, is based upon the two assumptions, *first*, that all three Gospels are sources for the life of Christ of equal value; and, *second*, that the commentator is in direct contact with the words of Christ as He uttered them (due allowance being made for translation from Aramaic into Greek). From this point of view the commentator will always be mindful that it is his duty to elucidate and explain the words of the Gospel upon which he is at work, in such a way as to enable the

reader to reconstruct for himself as nearly as possible the life of Christ; to see before him the scenes being once again enacted; to hear, and to understand as he hears, the words flowing from Christ's lips. From this standpoint that which is common to all the Gospels will be all-important. The special features of each, in so far as they cannot be easily harmonised with the other Gospels, will be treated as a difficulty to be explained away. Where two Gospels differ in detail, the commentator upon one of them will feel it to be his duty to account for the difference, and to try and ascertain what the actual historical fact was which underlies, and accounts for, the two divergent records. The atmosphere in which the commentator works will be one of effort to harmonise apparent discrepancies, and, so far as possible, to represent the Gospels as in essential agreement.

The very important element in the Gospels which such a treatment of them overlooks, or minimises, is the individuality of the respective Evangelists. It leaves no room for the obvious fact that, as they penned their Gospels, these writers selected, arranged, compiled, redacted, with the intention of trying to set before their readers the conception of the Christ as they themselves conceived Him. In its haste to arrive at the actual facts of Christ's life, it tends to obliterate individual characteristics of each separate Gospel, and to lose sight of the contribution to a complete impression of the Christ which is made by each individual Evangelist.

Further, the assumptions by which this method seeks to justify itself are thoroughly artificial and mechanical. The Gospels, of course, are not all, and, in their every component part, of exactly equal historical weight and value. For practical purposes, the ordinary Christian may safely regard them as such, and he will not be far wrong. But it is impossible for the student of life to allow such rough generalisations to keep him from studying the Gospels in the best and latest method that the science of

history can suggest to him; and historical method is always improving year by year. Precious stones, *e.g.*, have a value for their beauty and brilliance to the ordinary public. But such wide generalisations as that "diamonds are beautiful" cannot deter the student of life from endeavouring to investigate the life-history of diamonds, and to discover the cause of their radiance by scientific analysis. And the results of his investigation, that a diamond consists of such and such chemical elements, does nothing whatsoever to destroy the value which diamonds have for the unscientific purchaser; nay, rather would a thousand times enhance their value and interest, if he understood but a thousandth part of the extraordinary process which has gone to produce the stone which he buys.

The method of dealing with the Gospels upon the basis of these artificial assumptions seems to the modern student of life to cast an atmosphere of unreality round them, and to lead to results which are of the nature of theories without foundation in actual fact. Of course, it may ultimately prove to be the truth that these assumptions are in reality intuitions of facts of first-rate importance. And that is, indeed, my own belief. The Synoptic Gospels are, I think, historical sources for Christ's life of nearly equal value, and the reader is, I believe, in large measure in immediate touch with the acts and words of the historical Christ. The impression which he obtains of the Person of the Lord from one Gospel is, with very slight reservation, the same as that which is given him by another. In all of them it is the same Christ who acts and speaks. But these impressions or intuitions become vicious when they are used as grounds for treating the Gospels in a quite artificial and mechanical way. So far from being, from the point of view of the student of history, axioms with which he starts, they themselves need to be proved and justified by historical investigation.

The fact that the study of the Gospels is in such a chaotic condition, is partly due to this radically false

method of studying them. On the one hand, traditional commentators have used these assumptions as a ground for treating the Gospels in a wholly artificial manner. By force of reaction the modern critic has often not only (and quite rightly) insisted on studying the Gospels on historical methods, but has also too often, and with fatal effect, refused to see that these assumptions are of the nature of brilliant intuition of elements in the Gospel, which are in part outside the range and scope of his scientific analysis, but which in some measure his analysis should have discovered, if he had not been wilfully blind to them.

When, if ever, the irritating and provocative influence of false and artificial methods of dealing with the Gospels ceases to create an equally false opposition method of studying them, it will, I believe, be found that the scientific investigation of the Gospels, upon the best historical methods that the future can ever give us, will lead to results which will in large part coincide with the old conservative and traditional intuitions. On the one hand, it will be found that the sources of our Gospels are early in date, and that, with some slight reservations, they describe for us the historical life of the Saviour of Mankind. It will be seen that the personality of the Evangelists plays a relatively very small part in their records, whilst these agree in an astonishing degree in giving to us an harmonious and consistent account of a unique Personality.

No real student of life will ask, "Why then all this critical investigation of the Gospels, if it is simply to give us the old results?" and if the simple-minded should ask this, it is to be feared that no answers which could be given would satisfy him. But two obvious reasons are these. First, that false and antiquated methods of exegesis do incalculable harm to the young and simple, and to the coming generation of men. The science of history has within the last century undergone a revolution. It has adopted new methods of research, which are every day being improved and perfected. Nothing is more calculated

to shake the faith of the men of the new age in the historical character of the Gospels, than to find that the Christian commentator still interprets the Gospels on the basis of purely *a priori* assumptions which should themselves be first proved, and by methods which are outworn and unlike the methods used by students in every other department of history. On the other hand, nothing will so reassure the faith of the younger generation of thoughtful men as the discovery that the Gospels, when studied and interpreted along the lines of ordinary historical research, still present to our love and adoration the figure of the Divine Saviour, and that the efforts to prove the Gospels to be late and legendary growths are in large measure a failure, because they start from unscientific presuppositions, and employ unscientific methods of historical inquiry.

And, secondly, the consideration of value must, of course, always be kept out of sight by the student. A very large part of historical and scientific research will always seem to the practical man to be of little immediate value. But the student will care nothing for that. He investigates because he must. And the Gospels cannot, any more than any other element in life, be hidden away from the curious search and restless probing of the human intellect.

It will hardly be necessary to add now that I have deliberately set aside the methods which I have just tried to describe. I have *not* employed the other Gospels in order to weaken impressions left by the words of the First Gospel, *nor* have I allowed myself to approach it as an exact representation of Christ's sayings and words.

It remains, therefore, to describe the method which I have adopted.

In accordance with this method, the work of a commentator upon a Gospel should form only one stage in a complicated process of historical investigation and inquiry. The first stages of this process should belong to the textual critic, and to the scholar whom, in default of a better name, we may term the literary critic. The former should

give us a Greek text of the Gospel upon which to work; the latter should have decided for us such questions as the relationship of the Gospels one to another, and to any source or sources which have been embodied in them. Properly speaking, this first stage of textual and literary criticism should have been completed before the commentator begins his work. But, unfortunately, the day is not yet when we can believe that we have a final Greek text of the Gospels, and the work of literary analysis is probably much nearer its beginning than its end. I have, however, reduced to as small an amount as possible the textual critical element in this Commentary. Handbooks to textual criticism, and editions of the text with full critical apparatus, are now easily accessible. On the other hand, whilst assuming what I believe to be the one solid result of literary criticism, viz. the priority of the Second to the other two Synoptic Gospels, I have thought it desirable to try and prove, by a detailed and full comparison of the first two Gospels, that, so far as they are concerned, this assumption everywhere justifies itself as an explanation of the relationship between them. This will explain the large part which S. Mark's Gospel plays in the following pages. S. Luke's narrative, in so far as it is parallel with the Second Gospel, lies, of course, on this assumption, outside the range of a commentator on the First Gospel.

The second stage in the process should be the work of the commentator on the text of each separate Gospel. Starting with the results given to him by the literary critic, and equipped with the Greek text supplied by the textual critic, the commentator will approach each separate Gospel with the purpose of ascertaining what were the conceptions of the life and Person of Christ which governed and directed the Evangelist in his work. From this point of view the main interest of the commentator will lie rather in what is characteristic of, and peculiar to, each Gospel, than in what is common to them all. He will

refuse to try and harmonise discrepant details or divergent conceptions. Rather he will emphasise these as important, because they enable him to reconstruct the life of Christ as it presented itself to the minds of the Evangelist and of his readers. He will always be mindful of the fact that he is immediately concerned, not with the actual facts of the life of Christ or with His doctrine, but rather with these as mirrored in the mind of the particular Evangelist with whom he is dealing.

The third stage in the process belongs to the historian. Just as the commentator is obliged to rely very largely upon the work already done by the literary critic, so the historian must depend for his material to a great extent upon the work of the commentator and of the critic alike. He will have as his material the Gospels as analysed into their sources by the critic, and the mass of not always harmonious impressions of the life of Christ, as given to him by the commentators upon the separate Gospels. With this material at his disposal, it will be his duty to attempt to recover the historical facts of Christ's life, to ascertain as far as possible the exact words which He spoke, and to determine the meaning which these words originally carried with them.

In accordance with what has been said, I have felt it to be my duty to begin my work equipped with some acquaintance with the results of the literary criticism of the Gospels. If I have found it necessary partly to assume the results of such labour, and partly to work out a view of my own as to the sources of the Gospel, that is only because the work of the critic and of the commentator cannot in the present conditions of knowledge be quite kept apart. On the other hand, I have done my best not to encroach upon the sphere of the historian. Here and there I may have been tempted to express some view as to the historical character of some incident or saying, as apart from the general credibility of the source of which it forms a part, but generally speaking it has

been my aim to consider the contents of the Gospel always in the first place from the standpoint of their meaning for the editor of the Gospel, and only secondarily from the point of view of their relation to the historical Christ.

This explains, of course, in large measure, the limitations of the Commentary which follows. Considerations as to the historical character of the incidents which the Gospel records, have for the most part been carefully avoided; and no attempt has been made to discuss the question whether the teaching here put into the mouth of Christ was as a matter of fact taught by Him. These are questions which should be left to the historian who is dealing with all the sources which are available for the reconstruction of the life of Christ, and should not be approached by the commentator who is dealing with only one Gospel.

This limitation carries with it the omission of reference to much literature, ancient and modern. If the commentator is engaged in explaining the meaning of a single Gospel from the standpoint of the Evangelist, he clearly need not discuss those ancient and modern conceptions of the historical Christ with which an historian of Christ's life must grapple. Consequently purely controversial discussion of modern critical views has been purposely avoided in the following pages.

Of course, I am aware that in practice the several stages in the process which I have described cannot be kept rigidly apart. The commentator must to some extent exercise his independent judgement in revising the work of the literary critic, and the historian will always find it necessary to test the work of both critic and commentator. But the range of subjects and activities connected with the work of using the Gospels as historical sources is so vast, that it is probable that in the future as, and in so far as, scientific method is improved, the commentator on the Gospels will not be expected to cover more than a part of the ground. He will, *e.g.*, to

a greater extent than is at present possible, be able to accept a Greek text from the hands of the textual critics, and so relieve his Commentary of any textual critical apparatus. He will be able also, with more justification than he can at present, to adopt the results of the labours of the literary critics, and so omit from his Commentary a good deal of critical analysis that is at present indispensable. This will leave him free for the more important work of endeavouring to ascertain the meaning of the contents of the Gospel to its writer and first readers, by the methods of investigation into the philological meaning of the words of the Gospel, and of illustration of its ideas from contemporary sources.

But within narrower limits the absence from these pages of continual reference to the vast literature dealing with the Gospel requires some apology. It would have been easy to double the size of this book if constant reference had been made to the interpretation of single passages by previous commentators. The limitation that I have imposed upon myself of stating simply the meaning that, as it seemed to me, a particular passage had to the mind of the Evangelist as he wrote it, without giving also the several or many other interpretations which have been given of such a passage by ancient and modern writers, requires some defence, and is, I feel, open to criticism.

I have adopted this course on the following grounds: (1) the purpose of this Commentary, to attempt to make clear the conception of the Evangelist, made it desirable to omit the interpretations of many writers who have commented on the book, with the quite different object of ascertaining the meaning of the sayings here recorded as they were spoken by Christ Himself. If, *e.g.*, in dealing with 16^{17-19} I had given in detail, and with some discussion, all the views that have ever been taken of these much debated verses, I should have required many pages; but the reader's attention would only have been distracted from the end which I had in view, viz., to set before him

as clearly as possible the meaning which these words had in the mind of the Evangelist when he placed them in their present position in his Gospel.

(2) In writing the following pages, I have always had chiefly in view the needs, not of the preacher nor of the general reading public, but of the student who desires to have some understanding of the growth and development of the Gospel literature in the first century A.D., and of the meaning which this particular Gospel had for the Evangelist and his first readers. Now a Commentary which is also a catalogue of all possible interpretations which have ever been read into the Gospel, and at the same time an Encyclopædia of information upon all subjects directly or indirectly connected with the subject-matter, is no doubt a very useful book, but Commentaries of this nature already exist, and they are very tedious to read. The student who wishes for information of this kind knows that on the one hand he can turn to the Commentaries of Meyer or Alford, and on the other to such indispensable works of reference as Hastings' *Dictionary of the Bible*, and *Dictionary of Christ and the Gospels*, or the *Encyclopædia Biblica*. I have myself often felt the need of a Commentary on this Gospel which would tell me, not all that can be known about every subject mentioned in it, nor every view that has ever been held about its sayings; but, what the words of the Gospel meant to the Evangelist, that I might form my own conclusion as to the value of that meaning; and I have purposely avoided filling these pages with, what seemed to me to be, needless iteration of information, which is easily accessible to every student.

Anyone who turns over the following pages will realise how impossible it is for me to express adequately my obligations to others. I have added to the Introduction a list of the writers to whom I have referred by name in the Commentary, but I owe an equal and in some cases a much greater debt to many others whose names will not be found there. I am particularly indebted to the

editions of Meyer's Commentary edited by Dr. B. Weiss, to Zahn's admirable Commentary on St. Matthew, to Wellhausen's brilliant notes on the first three Gospels, to the English Commentaries of Dr. Plummer on S. Luke, Dr. Swete on S. Mark, and Dr. Gould on S. Mark, and to Dr. A. Wright for his excellent *Synopsis*. To the members of the class which has met at Dr. Sanday's house for some years to study the Synoptic Problem I owe much, and especially to Mr. C. Badcock, the Rev. V. Bartlet, the Rev. B. W. Streeter, and the Rev. Sir John Hawkins, whose *Horæ Synopticæ* is the invaluable companion of every student of the Gospels. Sir John Hawkins was so kind as to read the proofs of the Introduction of this book, and it owes much to his correction and addition. Lastly, Dr. Plummer, as supervising editor, has very kindly made many most valuable suggestions and corrections.

Of my obligations to Dr. Sanday I cannot write adequately. He is in no sense directly responsible for anything that these pages contain, but if there be any sound element in method or in tone in what I have written, it is probably ultimately traceable to his influence and to that of his writings.

Finally: I think that no scholar will mistake the character and purpose of my translation of the texts of the First and Second Gospels. It aims neither at elegance of diction nor at correctness of English idiom. On the contrary, I have not hesitated to sacrifice idiom and correctness alike, in order to give a literal and bald rendering which should, so far as is possible, represent in English the differences in tense, in syntax, and in vocabulary between the Greek of the Second and that of the First Gospel.

INTRODUCTION.

THE SOURCES OF THE GOSPEL.

A. S. MARK.

1. Almost the entire substance of the second Gospel has been transferred to the first. The only omissions of any length are the following:

(*a*) Mk 1^{23-28} Healing of a demoniac.
(*b*) 1^{35-39} Preaching in the synagogues of Galilee.
(*c*) 4^{26-29} Parable of the seed growing secretly.
(*d*) 7^{32-37} Healing of a deaf man.
(*e*) 8^{22-26} Healing of a blind man.
(*f*) 9^{38-40} The exorcist.
(*g*) 12^{41-44} The widow and her alms.

2. But in $3–13^{58}$ the editor makes a good deal of alteration in the *order* of Mk.'s sections. The following table will exhibit this. Passages enclosed in square brackets are interpolations into Mk.'s narrative:

[*A*. Birth and Infancy of the Messiah. 1. 2.]		
B. Preparation for His ministry.		
(1) 3^{1-12} [$^{7-10.\ 12}$]	=	Mk 1^{1-8}.
(2) 3^{13-17} [$^{14-15}$]	=	Mk 1^{9-11}.
(3) 4^{1-11} [$^{3-11a}$]	=	Mk 1^{12-13}.
C. First period of work in Galilee.		
(1) 4^{12-17} [$^{13-16}$]	=	Mk 1^{14-15}.
(2) 4^{18-22}	=	Mk 1^{16-20}.
(3) (*a*) 4^{23-25} substituted for		Mk 1^{21}.
(*b*) [$5^{1}–7^{27}$]		
7^{28-29}	=	Mk 1^{22}.
omits		Mk 1^{23-28}.

(*c*) 8^1-4		
[5-13]		
14-15	=	Mk 1^29-31.
16 [17]	=	Mk 1^32-34.
omits		Mk 1^35-39.
		Mk 1^40-45.
		Mk 2^1-22.
		Mk 2^23–3^12.
		Mk 3^13-19a.
		Mk 3^19b-21.
		Mk 3^22-35.
		Mk 4^1-34.
8^18-34	=	Mk 4^35–5^20.
[19-22]		
9^1-17		
18-26	=	Mk 5^21-43.
[27-34]		
(4) 9^35-38		Mk 6^1-6a.
[37-38]	=	Mk 6^6b.
10^1	=	Mk 6^7.
10^2-5a		
[5b-8]		
9-10a	=	Mk 6^8-9.
[10b]		
11-14 expansion of		Mk 6^10-11.
[15–11^1]		
omits		Mk 6^12-13.
(5) [11^2-30]		
(6) (*a*) 12^1-21		
[...]		
... substituted for		Mk 3^19b-21.
[illegible]		

[illegible]

The editor then comes to Mk 1^{21}.
He has already (4^{13}) anticipated the mention of Capharnaum,[1] and can therefore omit Mk 1^{21a}. Mk 1^{21b} speaks of teaching in the synagogue. Here, therefore, is an opportunity of inserting an illustration of Christ's teaching, which is to be followed by an illustrative group of His miracles. As an introduction to these two sections of illustration, the editor substitutes for Mk 1^{21} a general sketch of Christ's activity (4^{23-25}), using for this purpose phraseology borrowed from various parts of the second Gospel. The reason why he places his illustration of Christ's teaching before that of His miracles is no doubt to be found in Mk 1^{22}, which describes the effect produced by that teaching on the people. The editor therefore inserts the Sermon on the Mount between Mk 1^{21} and ^{22}, and closes it with this latter verse. Thus:

4^{23-25} are substituted for Mk 1^{21}.
$5-7^{27}$ are inserted.
7^{28-29} = 1^{22}.

The editor now proposes to give illustrations of Christ's miracles. The next five sections in Mk. are:

1^{23-28} The demoniac.
1^{29-31} Peter's wife's mother.
1^{32-34} Healing the sick.
1^{35-39} Retirement and tour.
1^{40-45} Healing of a leper.

We therefore expect the editor to begin his series of illustrations with the narrative of the demoniac, but he omits this altogether, and, passing over Mk 1^{32-39}, continues with Mk 1^{40-45} the healing of the leper:

8^{1-4} = Mk 1^{40-45}.

It is not easy to account for the omission of Mk 1^{23-28}, and for the transposition of $^{40-45}$. The following reasons may have co-operated to produce them:

(*a*) Mt. has omitted the reference to Capharnaum (Mk 1^{21}), and has adapted Mk 1^{22} to an entirely different situation. But still he might have inserted a statement of an entry into Capharnaum to form a link between the Sermon and the healing of the demoniac.

(*b*) The incident of the leper is recorded by Mk. without any detail of time or place, after a verse which states that Christ "came preaching in their synagogues throughout the whole of Galilee." It is therefore not unnatural to place the healing of the leper after the Sermon, which may be taken as illustrative of this synagogue preaching.

(*c*) Leprosy was perhaps the most dreaded of all bodily

[1] The κατῴκησεν of 4^{13} implies that Capharnaum will henceforth be the headquarters of Christ's ministry.

ailments in Palestine, and its cure forms a fitting introduction to a series of three healings of disease.

(*d*) The reason why, after inserting the healing of the leper, the editor did not continue with that of the demoniac, may have been that he wished to form a series of three healings of disease, and that in the Church tradition the healing of the centurion's servant was closely connected with the Sermon. Lk. has the same connection.

(*e*) Moreover, there were features in the story of the demoniac which did not recommend it to the editor, features which Lk. found it desirable to modify. See below, p. xxxiii.

After inserting Mk 1^{40-45} and omitting $^{21-28}$, the editor inserts the healing of the centurion's servant, 8^{5-13}, and can then continue with Mk 1^{29-31}, thus forming a series of three healings of disease—leprosy, paralysis, fever. He closes the series with words borrowed from the succeeding verses of Mk $^{32-34}$, adding a quotation from Isaiah. Thus:

8^{1-4} = Mk 1^{40-45}.
8^{5-13} are inserted.
8^{14-15} = 1^{29-31}.
8^{16} = 1^{32-34}.
8^{17} is inserted.

The next section in Mk. is 1^{35-39}. This would be out of place in a series of miracles, and is therefore omitted. Mk 1^{40-45} has been already inserted. The editor, therefore, comes to Mk 2^{1-22}. This he postpones, perhaps because it occurred on a visit to Capharnaum different to that just described. By recording it here the editor would confuse the two visits. Mk 2^{23}–3^{6} he reserves for a controversial section. 3^{7-35} contain no miracle. 4^{1-34} he reserves for his chapter of parables. He therefore comes to 4^{35}. Here Christ is surrounded by a crowd. The editor adapts this to his context:

8^{18} = Mk 4^{35},

inserts 8^{19-22},

and then takes over Mk 4^{36}–5^{20} with considerable omissions:

8^{23-34} = Mk 4^{36}–5^{20}.

In Mk 5^{21} Christ returns to the western side of the lake. Mt. adds to this, that "He came to His own city":

Mt 9^{1} = Mk 5^{21a},

and can then go back and borrow Mk 2^{1-12} with its sequel $^{13-22}$:

Mt 9^{2-17} = Mk 2^{1-22},

thus completing a second series of three miracles which illustrate Christ's power over natural forces (8^{23-27}), over the hostility of demons ($^{28-34}$), and in the spiritual sphere (the forgiveness of sins, 9^{1-8}).

The editor now postpones Mk 2^{23}–4^{34} for the same reasons as before. He comes therefore to 5^{22-43}. This he abbreviates, and

adds two other miracles, thus forming a third series of three miracles illustrating Christ's power to restore life, sight, and speech:

9^{18-26}	=	Mk 5^{22-43}.
9^{27-31} inserted.		
9^{32-34} ,,		

Having thus given illustrations of Christ's teaching and miracles, the editor now proposes to show how this ministry found extension in the work of the disciples. He therefore postpones Mk 6^{1-6a}, and expands ^{6b} into an introduction to this mission modelled on the similar introduction 4^{23-25}:

9^{35}	=	Mk 6^{6b}.
9^{36-38} inserted.		

Chapter 10^{1} continues with Mk 6^{7}; but the editor here inserts Mk 3^{16-19}, which he had passed over. The rest of 10–11^{1} is an amplification of Mk 6^{8-11}:

10^{1}	=	Mk 6^{7}.
10^{2}–11^{1}	=	6^{8-11}.
11^{2-30} inserted.		

There now follows a series of incidents illustrating the growth of hostility to Christ on the part of the Pharisees. For these the editor now goes back to Mk $2^{23-28ff.}$:

12^{1-8}	=	Mk 2^{23-28}.
12^{9-14}	=	3^{1-6}.
12^{15-16}	summarises	3^{7-12}.
12^{17-21} inserted.		

Having already borrowed Mk 3^{13-19a} he now comes to $^{19b-21}$ and $^{22-30}$. For this he substitutes a similar but longer discourse introduced by another miracle:

12^{22-45}	enlarged from	Mk 3^{19b-30},

and continues with the next section in Mk.

12^{46-50}	=	3^{31-35}.

This brings him to Mk 4, which is a chapter of parables. The editor borrows this and adds other parables:

13^{1-52}	=	Mk 4^{1-34}.

As he has already inserted Mk 4^{35}–5^{43} he now comes to Mk 6^{1-6a}:

13^{53-58}	=	Mk 6^{1-6a}.

From this point the editor follows the order of Mk.'s sections.

3. The editor not infrequently abbreviates Mk.'s record.

(*a*) Some examples of abbreviation in expression are given below on p. xxiv.

(*b*) In other cases details are dropped from the narrative.

E.g. Mk 1^{13} "He was with the wild beasts."
1^{20} "with the hired servants."
1^{29} "with James and John."
2^{26} "in the days of Abiathar the high priest."

Mk 2^{27} "The Sabbath was made for man, and not man for the Sabbath."
3^{17c} Boanerges.
4^{38} "upon the cushion."
5^{13} "about two thousand."
6^{12} the mission of the Twelve.
6^{37} "two hundred pennyworth."
6^{39-40} "by companies—green—in ranks, by hundreds and by fifties."
7^{3-4} the explanation of "unwashen hands."
9^{3} "so as no fuller on earth can whiten them."
14^{5} "three hundred pence."
14^{51} the young man who fled naked.
15^{21} "the father of Alexander and Rufus."
15^{44} Pilate's inquiry about the death of Christ.

Especially statements of the thronging of the multitudes and the inconvenience caused by it.

E.g. Mk 1^{33} "and the whole city was gathered together at the door."
1^{45} "so that He would no longer enter into a city."
$2^{2.4}$ "And many were gathered together, so that there was no longer room for them, no, not even about the door. . . . And when they could not come nigh unto Him for the crowd."
3^{9} "And He spake to His disciples, that a little boat should wait upon Him because of the crowd, lest they should throng Him."
3^{10} "pressed upon Him."
3^{20} "so that they could not so much as eat bread."
6^{31} "they had no leisure to eat."

(*c*) Not infrequently sayings are omitted from a discourse. But, for the most part, such sayings have already been inserted in an earlier part of the Gospel. The left-hand column shows where the saying has been omitted, the right-hand column where it has been inserted.

Mt 13^{23-24}	Mk 4^{21}	Mt 5^{15}.
13^{23-24}	4^{22}	10^{26}.
13^{23-24}	4^{24a}	7^{2}.
13^{23-24}	4^{24b}	13^{12}.
18^{5}	9^{37b}	10^{40}.
18^{5}	9^{41}	10^{42}.
18^{9}	9^{50}	5^{13}.
21^{22}	11^{25}	6^{14}.
24^{8}	$13^{9b.\,11-12}$	10^{17-20}.

(*d*) In other cases a whole narrative or section is given in a much abbreviated form.

E.g. Mk 3^{7-12} is compressed into two verses in 12^{15-16}. The

reason is obvious. The editor is collecting illustrations of the controversies between Christ and the Pharisees. Having just borrowed Mk 2^{23}–3^{1-6}, which is suited to his purpose, he comes to 3^{7-12}, which has nothing bearing upon the subject. He might well have omitted it, just as he omitted 1^{35-39}. But the thought of Christ's ministry of healing, Mk 3^{10}, suggested to him a contrast between the Lord's quiet work of love with its shrinking from publicity, Mk 3^{12}, and the hostile clamour of the Pharisees. He therefore shortened Mk 3^{7-12} and added a quotation from Isaiah to emphasise this contrast.

Mk 5^{1-43} is much shortened in Mt 8^{28-34} 9^{18-26}. See notes on 8^{28} 9^{18}.

Mk 6^{14-29} is abbreviated in Mt 14^{1-12}.

Mk 9^{14-29} appears in a shorter form in Mt 17^{14-20}. See note on 17^{18}.

4. Contrasted with this shortening of narrative sections is the amplification of discourses.

E.g. Mk 1^{7-8}, the preaching of the Baptist is expanded into Mt 3^{7-12}.

Mk 3^{22-26}, the refutation of the charge of diabolical agency is expanded into Mt 12^{24-45}.

Mk 4, the chapter of parables is considerably lengthened in Mt 13.

Mk 6^{8-11}, the charge to the Twelve is expanded into Mt 10^{5-42}.

Mk 9^{35-50}, teaching about greatness is expanded into Mt 18^{2-35}.

Mk 12^{37b-40}, denunciation of the Pharisees forms the nucleus of a whole chapter in Mt 23.

Mk 13, the discourse on the last things is expanded in Mt 24–25 into double the length.

Four of these bodies of discourse, formed by interweaving some other source or sources with the shorter discourses found in Mk., viz. chs. 10. 13. 18. 24–25, are closed by a formula: καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, 11^{1}; καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, 13^{53}; καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, 19^{1}; καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, 26^{1}. These together with the Sermon on the Mount, chs. 5–7, which closes with a similar formula 7^{28}, cf. Lk 7^{1}, form one of the most striking features of this Gospel.

5. In linguistic detail there are a certain number of characteristic changes made in Mk.'s language.

(*a*) Mk.'s characteristic words καὶ εὐθύς, πάλιν, the adverbial πολλά, and ὅτι after verbs of saying, are frequently omitted, and δέ is repeatedly substituted for καί.

εὐθύς or καὶ εὐθύς occurs in Mk. about 41 times, in Mt. about 7 times only, all borrowed from Mk.

πάλιν occurs in Mk. about 26 times, in Mt. about 16, only 4 of these coming from Mk.

The Aramaising adverbial πολλά occurs in Mk. about 13 times, in Mt. 4 times.

ὅτι after verbs of saying occurs about 50 times in Mk. Of these about 42 are omitted by Mt. It occurs in Mt. some 38 times, 8 of these being from Mk. Of the others, about 20 occur in the formula, "I say unto you that." In a few instances it is inserted in Marcan passages where Mk. omits it, *e.g.* 13^{11} $19^{8.9.23.28}$ 21^{28}.

Mt. substitutes δέ for Mk.'s καί about 60 times. On καί in Mk., see *Hor. Syn.* p. 120.

(*b*) Mk.'s historic presents and imperfects are frequently supplanted by aorists, and his ἤρξατο with an infinitive is generally avoided. So also εἶναι with a participle, and changes are made in the voices of verbs.

Sir John Hawkins[1] reckons 151 historic presents in Mk., of which Mt. retains only 21. Mt. has about 93 such presents, 21 of them being from Mk. About 66 are cases of λέγει or λέγουσιν, about 11 of them being from Mk. Nine of the historic presents retained from Mk. occur in Mk 14^{27-41} = Mt 26^{31-45}. It seems clear, therefore, that Mt. generally avoided the historic present when reproducing Mk., and some of the 21 cases where he retains it may be due to assimilation. In reproducing other sources he seems also to have avoided the present, except in the case of λέγει and λέγουσιν. The small number of other exceptions occur in parables (but in the nature of things the Logia would not have many such presents), and in chs. 2–4^{11}. The presence of some 9 presents not including λέγει in this section is very curious, and would be naturally explained by the theory that this section was drawn from a source in which such presents were a marked feature, if there were sufficient corroborative evidence. See below, p. lx.

Mt. substitutes aorists for imperfects in the following cases:

Mk 1^{32} ἔφερον.	Mt 8^{16} προσήνεγκαν.
3^{6} ἐδίδουν, B L; ἐποίουν, A *al*; ἐποίησαν, ℵ C.	12^{14} ἔλαβον.
3^{12} ἐπετίμα.	12^{16} ἐπετίμησεν.
4^{2} ἐδίδασκεν.	13^{3} ἐλάλησεν.
4^{33} ἐλάλει.	13^{34} "
5^{13} ἐπνίγοντο.	8^{32} ἀπέθανον.
5^{17} παρεκάλουν, D.	8^{34} παρεκάλεσαν.
6^{7} ἐδίδου.	10^{1} ἔδωκεν.
6^{20} ἐφοβεῖτο.	14^{5} ἐφοβήθη.

[1] *Hor. Syn.* pp. 114 ff.

Mk 6^{41} ἐδίδου.	Mt 14^{19} ἔδωκεν.
6^{56} ἐσώζοντο.	14^{36} διεσώθησαν.
9^{11} ἐπηρώτων.	17^{10} ἐπηρώτησαν.
9^{13} ἤθελον.	17^{12} ἠθέλησαν.
10^{13} προσέφερον.	19^{13} προσηνέχθησαν.
10^{13} ἐπετίμων, A D *al.* latt.	19^{13} ἐπετίμησαν.
10^{48} ἐπετίμων.	20^{31} ἐπετίμησεν.
10^{48} ἔκραζεν.	20^{31} ἔκραξαν.
10^{52} ἠκολούθει.	20^{34} ἠκολούθησαν.
11^{8} ἐστρώννυον, D curss. S[1].	21^{8} ἔστρωσαν.
11^{19} ἐξεπορεύοντο.	21^{17} ἐξῆλθεν.
12^{17} ἐξεθαύμαζον.	22^{22} ἐθαύμασαν.
12^{18} ἐπηρώτων.	22^{23} ἐπηρώτησαν.
12^{34} ἐτόλμα.	22^{46} ἐτόλμησεν.
14^{35} ἔπιπτεν.	26^{39} ἔπεσεν.
14^{55} ηὕρισκον.	26^{60} εὗρον.
14^{65} ἐκολάφιζον, D a c k.	26^{67} ἐκολάφισαν.
14^{70} ἠρνεῖτο.	26^{72} ἠρνήσατο.
14^{72} ἔκλαιεν.	26^{75} ἔκλαυσεν.
15^{10} ἐγίνωσκεν.	27^{18} ᾔδει.
15^{23} ἐδίδουν.	27^{34} ἔδωκαν.
15^{41} ἠκολούθουν.	27^{55} ἠκολούθησαν.

To these may be added about 10 cases where εἶπεν (ον) is substituted for ἔλεγεν (ον). In about 187 other cases the imperfect is avoided by omission or by paraphrase.

ἤρξατο (αντο) with infinitive:

Mk 1^{45} ἤρξατο κηρύσσειν.	Mt. omits the verse.
2^{23} ἤρξαντο ὁδὸν ποιεῖν τίλλοντες.	Mt 12^{1} ἤρξαντο τίλλειν.
4^{1} ἤρξατο διδάσκειν.	13^{1} ἐκάθητο.
5^{17} ἤρξαντο παρακαλεῖν. παρεκάλουν, D.	8^{34} παρεκάλεσαν.
5^{20} ἤρξατο κηρύσσειν.	Mt. omits the verse.
6^{2} ἤρξατο διδάσκειν.	Mt 13^{54} ἐδίδασκεν.
6^{7} ἤρξατο ἀποστέλλειν.	10^{5} ἀπέστειλεν.
6^{34} ἤρξατο διδάσκειν.	14^{14} omits clause.
6^{55} ἤρξαντο—περιφέρειν.	14^{35} προσήνεγκαν.
8^{11} ἤρξαντο συνζητεῖν.	16^{1} omits.
8^{31} ἤρξατο διδάσκειν.	16^{21} ἤρξατο δεικνύειν.
8^{32} ἤρξατο ἐπιτιμᾶν.	16^{22} ἤρξατο ἐπιτιμᾶν.
10^{28} ἤρξατο λέγειν.	19^{27} εἶπεν.
10^{32} ”	20^{17} ”
10^{41} ἤρξαντο ἀγανακτεῖν.	20^{24} ἠγανάκτησαν.
10^{47} ἤρξατο κράζειν.	20^{30} ἔκραξαν.
11^{15} ἤρξατο ἐκβάλλειν.	21^{12} ἐξέβαλεν.
12^{1} ἤρξατο—λαλεῖν.	21^{33} omits.

Mk 13^{5} ἤρξατο λέγειν.	Mt 24^{4} εἶπεν.
14^{19} ἤρξαντο—λέγειν.	26^{22} ἤρξαντο—λεγειν.
14^{33} ἤρξατο ἐκθαμβεῖσθαι.	26^{37} ἤρξατο λυπεῖσθαι.
14^{65} ἤρξαντο—ἐμπτύειν.	26^{67} ἐνέπτυσαν.
14^{69} ἤρξατο λέγειν.	26^{71} λέγει.
14^{71} ἤρξατο ἀναθεματίζειν.	26^{74} ἤρξατο καταθεματίζειν.
15^{8} ἤρξατο αἰτεῖσθαι.	27^{16} omits verse.
15^{18} ἤρξαντο ἀσπάζεσθαι.	27^{29} paraphrases.
5^{18} ἤρξατο παρακαλεῖν, D latt.	Mt. omits the verse.
8^{25} ἤρξατο ἀναβλέψαι, D latt.	" section.
14^{72} ἤρξατο κλαίειν, D.	Mt 26^{75} ἔκλαυσεν.

It will be seen that Mt. retains the construction six out of twenty-six times. He has it also in 4^{17} $11^{7.20}$ 14^{30} 18^{24} 24^{49}.

εἶναι with a participle.

(*a*) Imperfect.

Mk 1^{6} ἦν—ἐνδεδυμένος.	Mt 3^{4} εἶχεν τὸ ἔνδυμα αὐτοῦ.
1^{33} ἦν—ἐπισυνηγμένη.	8^{16} omits.
2^{6} ἦσαν—καθήμενοι.	9^{3} "
2^{18} ἦσαν—νηστεύοντες.	9^{14} "
4^{38} ἦν—καθεύδων.	8^{24} ἐκάθευδεν.
5^{5} ἦν κράζων.	8^{28} omits.
6^{52} ἦν—πεπωρωμένη.	14^{33} "
9^{4} ἦσαν συνλαλοῦντες.	17^{3} omit ἦσαν.
10^{32} ἦσαν—ἀναβαίνοντες.	20^{17} paraphrases.
10^{32} ἦν προάγων.	20^{17} omits.
14^{4} ἦσαν—ἀγανακτοῦντες.	26^{8} ἠγανάκτησαν.
14^{49} ἤμην—διδάσκων.	26^{55} ἐκαθεζόμην διδάσκων.
14^{54} ἦν συνκαθήμενος.	26^{58} ἐκάθητο.
15^{7} ἦν—δεδεμένος.	26^{16} omits.
15^{26} ἦν—ἐπιγεγραμμένη.	27^{37} paraphrases.
15^{40} ἦσαν—θεωροῦσαι.	27^{55} ἦσαν ἐκεῖ—θεωροῦσαι.
15^{43} ἦν προσδεχόμενος.	27^{57} paraphrases.
15^{46} ἦν λελατομημένον.	27^{60} ἐλατόμησεν.

Mt. has the construction four times from Mk., viz. 7^{29} 8^{30} 19^{22} 26^{43}. Besides only twice, 9^{35} 12^{4}.

(*b*) Future.

This occurs only once in Mk. (13^{13} = Mt 10^{22} 24^{9}). Mt. has it besides four times in the saying about binding and loosing, $16^{19 (2)}$ $18^{18 (2)}$.

Perhaps we might place under this head:

Mk 1^{4} ἐγένετο—κηρύσσων.	Mt 3^{1} παραγίνεται—κηρύσσων.
9^{7} ἐγένετο—ἐπισκιάζουσα.	17^{5} ἐπεσκίασεν.
9^{3} ἐγένετο στίλβοντα λευκά.	17^{2} ἐγένετο λευκά.
Cf. 4^{22} ἐγένετο ἀπόκρυφον.	

For ἐγένετο in these cases as equivalent to ἦν, cf. Dn 1^{16} ἦν

ἀναιρούμενος, LXX = ἐγένετο ἀναιρούμενος, Th.; Dn 2^{35} λεπτὰ ἐγένετο, LXX = ἐλεπτύνθησαν, Th.; La 1^{16} ἐγένοντο—ἠφανισμένοι.

Changes of voice.

Passive for Active or Middle:

Mt 4^{1} ἀνήχθη.	Mk 1^{12} ἐκβάλλει.
8^{15} ἠγέρθη.	1^{31} ἤγειρεν.
9^{25} ἐξεβλήθη.	5^{40} ἐκβαλών.
14^{11} ἠνέχθη.	6^{28} ἤνεγκεν.
14^{11} ἐδόθη.	6^{28} ἔδωκεν.
15^{17} ἐκβάλλεται.	7^{19} ἐκπορεύεται.
16^{26} ὠφεληθήσεται.	8^{36} ὠφελεῖ.
18^{8} βληθῆναι.	9^{43} ἀπελθεῖν.
19^{13} προσηνέχθησαν.	10^{13} προσέφερον.
24^{22} ἐκολοβώθησαν.	13^{20} ἐκολόβωσεν.
24^{22} κολοβωθήσονται.	13^{20} ,,
26^{57} συνήχθησαν.	14^{53} συνέρχονται.
27^{38} σταυροῦνται.	15^{27} σταυροῦσιν.

Active for Middle:

19^{20} ἐφύλαξα.	10^{20} ἐφυλαξάμην.
26^{23} ἐμβάψας.	14^{20} ἐμβαπτόμενος.
26^{51} ἀπέσπασεν.	14^{47} σπασάμενος.

Middle for Active:

14^{7} αἰτήσηται.	6^{23} αἰτήσῃς.

Active for Passive:

27^{60} ἐλατόμησεν.	15^{46} ἦν λελατομημένον.

A parallel to this substitution of aorists or perfects for presents or imperfects, of imperfects for ἦν with participles, and of passives for actives, may be found in the two Greek versions of Daniel.

LXX.	Theodotion.
Dn 2^{31} ἑώρακας.	ἐθεώρεις.
2^{34} ,,	,,
2^{34} κατήλεσεν.	ἐλέπτυνεν.
2^{45} συνηλόησεν.	ἐλέπτυνεν.
3^{4} ἐκήρυξεν.	ἐβόα.
3^{7} ἤκουσαν.	ἤκουον.
3^{7} προσεκύνησαν.	προσεκύνουν.
3^{8} διέβαλον.	διέβαλλον.
5^{5} ἔγραψαν.	ἔγραφον.
6^{24} ἔθλασαν.	ἐλέπτυναν.
7^{2} ἐνέπεσον.	προσέβαλλον.
7^{5} εἶπεν.	ἔλεγον.
8^{17} ἔπεσα.	πίπτω.
8^{18} ἐκοιμήθην.	,,
9^{6} ἐλάλησαν.	ἐλάλουν.
10^{7} ἀπέδρασαν.	ἔφυγον.
6^{10} ἔπιπτεν.	ἦν κάμπτων.

LXX.	Theodotion.
Dn 6^{10} ἐποίει.	ἦν ποιῶν.
8^{5} διενοούμην.	ἤμην συνίων.
3^{94} συνήχθησαν.	συνάγονται.
1^{18} εἰσήχθησαν.	εἰσήγαγεν.
2^{13} ἐζητήθη.	ἐζήτησαν.
4^{10} ἀπεστάλη.	κατέβη.
6^{17} ἠνέχθη.	ἤνεγκαν.
6^{17} ἐτέθη.	ἐνέβαλον.
8^{10} ἐρράχθη.	ἔπεσεν.
8^{10} κατεπατήθη.	συνεπάτησαν.

(*c*) The repetition and redundancy which are such striking features of Mk.'s style are avoided. In the following list, words in brackets are omitted by Mt. because they are verbally or in substance repeated in an adjacent clause:

(1) 1^{15} [πεπλήρωται ὁ καιρὸς καὶ] ἤγγικεν ἡ βασιλεία τοῦ θεοῦ μετανοεῖτε [καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ].
1^{16} Σίμωνος, Mt. αὐτοῦ.
1^{32} ὀψίας δὲ γενομένης [ὅτε ἔδυσεν ὁ ἥλιος].
1^{42} καὶ εὐθὺς [ἀπῆλθεν ἀπ᾽] αὐτοῦ ἡ λέπρα [καὶ] ἐκαθερίσθη.
2^{15} [ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ].
2^{16} ἰδόντες [ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν].
2^{19} [ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ᾽ αὐτῶν οὐ δύνανται νηστεύειν].
2^{20} τότε—[ἐν ἐκείνῃ τῇ ἡμέρᾳ].
2^{25} ὅτε [χρείαν ἔσχεν καὶ] ἐπείνασεν.
2^{25} [αὐτὸς] καὶ οἱ μετ᾽ αὐτοῦ.
4^{1} πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς. Mt. ἐπὶ τὸν αἰγιαλόν.
4^{2} καὶ ἐδίδασκεν . . . καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδάχῃ αὐτοῦ. Mt. καὶ ἐλάλησεν αὐτοῖς.
4^{30} [ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν].
4^{31} [ὅταν σπαρῇ].
4^{31} [τῶν ἐπὶ τῆς γῆς].
4^{39} [καὶ ἐκόπασεν ὁ ἄνεμος] καὶ ἐγένετο γαλήνη μεγάλη.
5^{12} [ἵνα εἰς αὐτοὺς εἰσέλθωμεν].
5^{23} [ἵνα σωθῇ] καὶ ζήσῃ.
6^{3} [ὧδε] πρὸς ἡμᾶς.
6^{4} [καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ] καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.
6^{18} τὴν γυναῖκα τοῦ ἀδελφοῦ σου. Mt. αὐτήν.
6^{28} [τὸ κοράσιον].
6^{35} ἤδη ὥρας πολλῆς—ἤδη ὥρα πολλή. Mt. avoids the repetition.
7^{13} τῇ παραδόσει ὑμῶν [ᾗ παρεδώκατε].
7^{21} [ἔσωθεν] γὰρ ἐκ τῆς καρδίας.
8^{1a} Mt. omits because it is substantially repeated in the next verse.

8^{12} τῇ γενεᾷ ταύτῃ. Mt. αὐτῇ.
8^{17} οὔπω νοεῖτε [οὐδὲ συνίετε].
9^{2} κατ' ἰδίαν [μόνους].
10^{27} [ἀλλ' οὐ παρὰ θεῷ].
10^{46} [καὶ ἔρχονται εἰς Ἰερειχώ].
11^{28} [ἵνα ταῦτα ποιῇς].
12^{14} [δῶμεν ἢ μὴ δῶμεν].
12^{27} [πολὺ πλανᾶσθε], cf. v.^{24}.
13^{19} ἀπ' ἀρχῆς κτίσεως [ἣν ἔκτισεν ὁ θεός].
13^{20} τοὺς ἐκλεκτοὺς [οὓς ἐξελέξατο].
13^{33} βλέπετε ἀγρυπνεῖτε. Mt. γρηγορεῖτε.
14^{3} μύρου [νάρδου πιστικῆς].
14^{6} [ἄφετε αὐτήν].
14^{30} [σήμερον] ταύτῃ τῇ νυκτί.
14^{35} [ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα].
14^{44} κρατήσατε αὐτὸν [καὶ ἀπάγετε ἀσφαλῶς].
14^{45} [ἐλθὼν] εὐθὺς προσελθών.
14^{54} ἕως [ἔσω εἰς] τὴν αὐλήν.
14^{61} ἐσιώπα [καὶ οὐκ ἀπεκρίνατο οὐδέν].
14^{61} [ἐπηρώτα αὐτὸν καὶ] λέγει αὐτῷ.
14^{68} οὔτε οἶδα [οὔτε ἐπίσταμαι].
14^{68} [ἔξω] εἰς τὸ προαύλιον.
15^{16} [ἔσω τῆς αὐλῆς ὅ] ἐστιν πραιτώριον.
15^{32} [ἴδωμεν] καὶ πιστεύσωμεν.

(2) Double negatives.

The words bracketed are omitted by Mt.

Mk 1^{44} μηδενὶ [μηδέν].
3^{27} οὐ δύναται οὐδείς. Mt. πῶς δύναταί τις.
9^{8} [οὐκέτι] οὐδένα.
11^{14} μηκέτι—μηδείς. Mt. οὐ μηκέτι.
12^{34} οὐδεὶς [οὐκέτι]. Mt. transfers οὐκέτι to the next clause.
14^{25} οὐκέτι οὐ μὴ πίω. Mt. οὐ μὴ πίω ἀπ' ἄρτι.
14^{61} οὐκ ἀπεκρίνατο οὐδέν. Omitted in Mt 26^{63}; cf. Mt 27^{12} οὐδὲν ἀπεκρίνατο.

But Mt. retains the double negative in the parallels to:

Mk 12^{14} οὐ μέλει σοι περὶ οὐδενός.
12^{34} οὐδεὶς οὐκέτι ἐτόλμα. Mt. οὐδὲ ἐτόλμησέν τις—οὐκέτι.
15^{5} οὐκέτι οὐδὲν ἀπεκρίθη. Mt. οὐκ ἀπεκρίθη—πρὸς οὐδὲ ἓν ῥῆμα.

(3) Mk. is fond of using a compound verb followed by the same preposition. Mt. not infrequently omits the compounded preposition, or substitutes another verb, *e.g.*:

Mk 1^{16} παράγων παρά.	Mt 4^{18} περιπατῶν παρά.
1^{21} εἰσπορεύονται εἰς.	4^{13} ἐλθὼν—εἰς.
2^{1} εἰσελθὼν—εἰς.	9^{1} ἦλθεν εἰς.

Mk 3^{1} εἰσῆλθεν—εἰς.	Mt 12^{9} ἦλθεν εἰς.
5^{13} εἰσῆλθον εἰς.	8^{32} ἀπῆλθαν εἰς.
5^{17} ἀπελθεῖν ἀπό.	8^{34} μεταβῇ ἀπό.
6^{1} ἐξῆλθεν ἐκεῖθεν.	13^{53} μετῆρεν ἐκεῖθεν.
6^{10} ἐξέλθητε ἐκεῖθεν.	10^{11} ἐξέλθητε.
7^{31} ἐξελθὼν ἐκ.	15^{29} μεταβὰς ἐκεῖθεν.
9^{25} ἔξελθε ἐξ.	Cf. 17^{18} ἐξῆλθεν ἀπό.
9^{42} περίκειται—περί.	18^{6} κρεμασθῇ—περί.
10^{25} διὰ—διελθεῖν.	19^{24} διὰ—εἰσελθεῖν.
10^{25} εἰς—εἰσελθεῖν.	19^{24} omit εἰσελθεῖν.
13^{1} ἐκπορευομένου—ἐκ.	24^{1} ἐξελθὼν—ἀπό.

But in Mk 2^{26} 3^{27} $6^{10.11}$ $7^{15(2).18.20.21}$ $9^{43.45}$ 10^{23} $11^{11.15}$ 12^{8} 13^{12} Mt. retains the double preposition. Other cases in Mk. are $1^{29.45}$ $5^{2.8.13}$ 6^{54} $7^{19.24.25.26.29}$ $8^{23.26}$ $9^{25.28}$ $10^{15.24}$ $11^{2.16}$ 16^{5}, where Mt. omits the whole paragraph or clause.

That Mt. has less liking than Mk. for these redundant phrases may be seen from the following, the relative length of the two Gospels being borne in mind. I quote from the *Concordance* of Moulton and Geden:

εἰσέρχεσθαι εἰς—Mt. 27, Mk. 24.

Of Mt.'s 27 all but 5 are in sayings. Of the 5, 2 ($21^{10.12}$) are from Mk., and another (8^{5}) probably a reminiscence of Mk. The reading in 2^{21} is doubtful. This leaves one (27^{53}) to the credit of the editor.

On the other hand, of Mk.'s 24, 10 occur in narrative.

ἐξέρχεσθαι ἐκ—Mt. 11, Mk. 13.

Of Mt.'s 11, 2 only are in narrative, 15^{21} 21^{17}, and both are from Mk. Of Mk.'s 13, 7 are in narrative.

εἰσπορεύεσθαι εἰς—Mt. 1 in a saying, Mk. 4 in sayings, 2 in narrative.

ἐκπορεύεσθαι ἐκ—Mt. 2 in sayings, Mk. 3 in sayings, 2 in narrative.

διέρχεσθα διά—Mt. 2 ($19^{24?}$) in sayings, Mk. 2 in sayings.

διαπορεύεσθαι διά—Mt. 0, Mk. 1 in narrative.

παράγειν παρά—Mt. 0, Mk. 1 in narrative.

περίκεισθαι περί—Mt. 0, Mk. 1 in a saying.

συνσταυροῦσθαι σύν—Mt. 1 in narrative, from Mk., Mk. 1.

In other words, these iterated prepositions are common in both Gospels in sayings. In narrative there are about 24 cases in Mk. and about 8 in Mt., of which 6 come from Mk.

Once in a saying Mt. has εἰσέλθητε εἰς (26^{41}) where Mk. (14^{38}) has ἔλθητε εἰς, ℵ* B; but εἰσέλθητε, ℵ^c A C D L *al.*

(*d*) Not infrequently a commonplace word is substituted for an uncommon or unusual one; *e.g.*:

Mk 1^{10} σχιζομένους.	Mt 3^{16} ἠνεῴχθησαν.
1^{12} ἐκβάλλει.	4^{1} ἀνήχθη.

Mk 1^{16} ἀμφιβάλλοντας.	Mt 4^{18} βάλλοντας ἀμφίβληστρον
2^{11} κράβαττον.	9^{6} κλίνην.
2^{21} ἐπιράπτει.	9^{16} ἐπιβάλλει.
3^{28} τοῖς υἱοῖς τῶν ἀνθρώπων.	12^{31} τοῖς ἀνθρώποις.
9^{3} στίλβοντα.	17^{2} ὡς τὸ φῶς.
10^{25} τρυμαλιᾶς.	19^{24} τρήματος.
11^{8} στιβάδας.	21^{8} κλάδους.
14^{68} προαύλιον.	26^{71} πυλῶνα.
14^{72} ἐπιβαλών.	26^{75} ἐξελθὼν ἔξω ?.
15^{11} ἀνέσεισαν.	27^{20} ἔπεισαν.

(*e*) Mt. often corrects the harshness of Mk.'s syntax; cf. especially the notes on 10^{10} $13^{8.\ 22.\ 32}$.

(*f*) Prepositions and adverbs.

ἀπό and ἐκ:

Mt 3^{16} ἀπό	=	Mk 1^{10} ἐκ.
16^{1} ἐκ	=	8^{11} ἀπό.
17^{18} ἀπό	cf.	9^{25} ἐκ.
24^{1} ἀπο	=	13^{1} ἐξ.
24^{29} "	=	13^{25} ἐκ.
26^{47} "	=	14^{43} παρά.

In 3^{16} the change is perhaps intentional. See note.

In 16^{1} 24^{19} 26^{47} the changes seem without significance, but in 17^{18} 24^{1} the substitution of ἀπό avoids Mk.'s iteration: ἐξελθε ἐξ, ἐκ πορευομένου—ἐκ.

εἰς and ἐν and ἐπί:

Mt 3^{11} ἐν ὕδατι	=	Mk 1^{8} ὕδατι.
3^{16} ἐπ' αὐτόν	=	1^{10} εἰς αὐτόν.
4^{18} εἰς	=	1^{16} ἐν.
9^{15} ἐφ' ὅσον	=	2^{19} ἐν ᾧ.
12^{1} dative	=	2^{23} ἐν.
13^{7} ἐπί	=	4^{7} εἰς.
13^{8} "	=	4^{8} "
9^{18} ἐπ' αὐτήν	=	5^{23} αὐτῇ.
15^{35} ἐν	=	8^{4} ἐπί.
10^{42} εἰς	=	9^{41} ἐν.
19^{15} ἐπιτιθεὶς—αὐτοῖς	=	10^{16} τιθεὶς ἐπ'—αὐτά.
21^{8} ἐν	=	11^{8} εἰς.
22^{16} ἐν ἀληθείᾳ	=	12^{14} ἐπ' ἀληθείας.
24^{8} ἐπί	=	13^{8} εἰς.
10^{17} ἐν	=	13^{9} εἰς.
24^{18} ἐν	=	13^{16} εἰς.
24^{30} ἐπί	=	13^{26} ἐν.
26^{4} δόλῳ	=	14^{1} ἐν δόλῳ.
26^{5} ἐν τῷ λαῷ	=	14^{2} τοῦ λαοῦ.
26^{10} εἰς	=	14^{6} ἐν.
26^{18} ἐν	=	14^{9} εἰς.

Mt 26^{23} ἐν	=	Mk 14^{20} εἰς.
26^{34} ἐν	=	14^{30} omit.
26^{50} ἐπὶ τὸν Ἰησοῦν	=	14^{46} αὐτῷ.
26^{64} ἐπί	=	14^{62} μετά.
8^{28} δαιμονιζόμενοι	=	5^{2} ἐν πνεύματι ἀκαθάρτῳ.
9^{20} αἱμοῤῥοοῦσα	=	5^{25} οὖσα ἐν ῥύσει αἵματος.

In 3^{16} the change of ἐπί for εἰς is probably intentional. See note. In 4^{18} εἰς is perhaps more natural than ἐν after βάλλοντας. In $13^{7.8}$ ἐπί is also more natural after the verb πίπτειν than εἰς. In 9^{18} and 26^{50} Mt. substitutes ἐπί with accusative for the dative after ἐπιτίθεσθαι τὴν χεῖρα; but he has the dative in 19^{15} where Mk. has the accusative with ἐπί, so that the change is without significance. In 15^{35} ἐν is perhaps easier than ἐπί. In 10^{42} Mt. has εἰς ὄνομα for ἐν ὀνόματι; but the succeeding words are different, and the passages are not really parallel. For εἰς ὄνομα, cf. Mt $10^{41 (2)}$ 18^{20} 28^{19}. In 21^{8} ἐν is easier than εἰς, and this is the case with ἐπί, 24^{3}, and ἐν, 10^{17} 24^{18}. The substitution of ἐπί for ἐν, 24^{30}, and for μετά, 26^{64}, is due to desire to assimilate to Dn 7^{13} (LXX). And the participles in 8^{28} 9^{20} avoid Mk.'s curious use of ἐν.

ἐπί with different cases:

Mt 9^{16} ἐπὶ ἱματίῳ	=	Mk 2^{21} ἐπὶ ἱμάτιον.
13^{2} ἐπὶ τὸν αἰγιαλόν	=	4^{1} ἐπὶ τῆς γῆς.
14^{14} ἐπ' αὐτοῖς	=	6^{34} ἐπ' αὐτούς.
14^{19} ἐπὶ τοῦ χόρτου	=	6^{39} ἐπὶ τῷ χόρτῳ.
14^{25} ἐπὶ τὴν θάλασσαν	=	6^{48} ἐπὶ τῆς θαλάσσης.
15^{35} ἐπὶ τὴν γῆν	=	8^{6} ἐπὶ τῆς γῆς.
10^{18} ἐπὶ ἡγεμόνας	=	13^{9} ἐπὶ ἡγεμόνων.
Cf. 21^{7} ἐπ' αὐτῶν	=	11^{7} αὐτῷ.
21^{7} ἐπάνω αὐτῶν	=	11^{7} ἐπ' αὐτόν.
9^{18} ἐπ' αὐτήν	=	5^{23} αὐτῇ.
19^{15} αὐτοῖς	=	10^{16} ἐπ' αὐτά.
26^{50} ἐπὶ τὸν Ἰησοῦν	=	14^{46} αὐτῷ.

In 9^{16} the dative is perhaps more natural after the weakened sense of ἐπιβάλλειν, which Mt. substitutes for Mk.'s ἐπιράπτειν, than the accusative.

In 13^{2} cf. for the accusative after ἵστημι, Rev 12^{18} 14^{1} 15^{2}; but the genitive is found in Lk 6^{17}, Ac 21^{40}, Rev $10^{5.8}$.

ἐπί with the dative after σπλαγχνίζεσθαι is found in Mt 14^{14} and Lk 7^{13}. Mk (6^{34} 8^{2} and 9^{22}) has the accusative, and so Mt 15^{32}.

In 14^{19} the verb is ἀνακλιθῆναι. After the similar verbs καθῆσθαι and καθίζειν, ἐπί frequently takes genitive or accusative. The dative only occurs in Rev 7^{10} 19^{4} 21^{5}. Mt.'s substitution of genitive for dative is, therefore, not unnatural. Cf. his substitution of καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους, 24^{3}, for Mk.'s καὶ καθημένου αὐτοῦ εἰς τὸ Ὄρος, 13^{3}. For the latter, cf. 2 Th 2^{4} ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσαι.

In 14^{25} Mt. substitutes the accusative for Mk.'s genitive and has the accusative in v.^{29}, but in v.^{26} he retains Mk.'s genitive.[1] Jn 6^{19} has the genitive. The change of accusative for genitive in 10^{18} is conditioned by the change of verb, *ἀχθήσεσθε* for *σταθήσεσθε*.

In 21^{7} Mt. has *ἐπ' αὐτῶν* for Mk.'s simple dative, but he has changed the verb from *ἐπιβάλλειν* to *ἐπιτιθέσθαι*. After this verb the usual constructions are the simple dative or *ἐπί* with accusative, but Mt. has the genitive again in 27^{29}. In the same verse Mt. has *ἐπάνω αὐτῶν* for *ἐπ' αὐτῶν*. *ἐπάνω* occurs 8 times in Mt., only once, 14^{5} = "more than," in Mk.

πρός:

Mt 8^{16} dative	=	Mk 1^{32} *πρός*.
9^{2} "	=	2^{3} "
17^{17} "	=	9^{19} "
21^{23} "	=	11^{27} "
22^{23} "	=	12^{18} "
27^{58} "	=	15^{43} "

In 8^{16} and 9^{2} Mt. substitutes *προσφέρειν* for Mk.'s *φέρειν*. *προσφέρειν* is a favourite word with him, and he always uses the simple dative of a person after it. In 17^{17} the verb is *φέρειν* in Mt. and Mk. Mt. has the dative again in 14^{18}. Mk. uses the dative 7^{32} 8^{22}, or *πρός* 1^{32} 2^{3} $9^{19.20}$ 11^{7}. In 21^{23} 22^{23} and 27^{58}. Mt. substitutes his favourite word *προσέρχεσθαι* for *ἔρχεσθαι*, Mk 11^{27} 12^{18}, and *εἰσέρχεσθαι*, 15^{43}. The substitution of the dative for *πρός* is a natural consequence.

Other changes:

Mt 12^{4} *μετ' αὐτοῦ*	=	Mk 2^{26} *σὺν αὐτῷ*.
12^{25} *καθ' ἑαυτῆς*	=	3^{24} *ἐφ' ἑαυτήν*.
12^{25} "	=	3^{25} "

But Mt. retains *ἐφ' ἑαυτόν* in v.^{26}.

13^{19} *ἐν τῇ καρδίᾳ αὐτῶν*	=	4^{15} *εἰς αὐτούς*.
10^{14} omit	=	6^{11} *ὑποκάτω*.
24^{18} *ὀπίσω*	=	13^{16} *εἰς τὰ ὀπίσω*.
14^{25} dative	=	6^{48} *περί* with accusative.
14^{27} "	=	6^{50} *μετὰ αὐτῶν*.

λαλεῖν μετά occurs only here in the Synoptic Gospels, 4 times in Jn., 6 in Rev. But cf. Mt 17^{3} *συνλαλοῦντες μετ' αὐτοῦ* = Mk 9^{4} the dative.

15^{29} *παρά*	=	Mk 7^{31} *εἰς*.
16^{7} *ἐν ἑαυτοῖς*	=	8^{16} *πρὸς ἀλλήλους*.
16^{21} dative	=	8^{31} *μετά* with accusative.
17^{23} "	=	9^{31} "

[1] See Abbott (*Johannine Grammar*, 2342), who urges that Mk.'s *περιπατῶν ἐπὶ τῆς θαλάσσης* is ambiguous, and might mean "walking about on the edge of the sea."

Mt 20^{19} dative	=	Mk 10^{34} μετά with accusative.
21^{1} εἰς τὸ Ὄρος	=	11^{1} πρὸς τὸ Ὄρος.
21^{25} ἐν ἑαυτοῖς	=	11^{31} πρὸς ἑαυτούς.
21^{38} "	=	12^{7} "
26^{28} περί	=	14^{24} ὑπέρ.
26^{34} ἐν	=	14^{30} dative.
27^{33} ἐλθόντες εἰς	=	15^{22} φέρουσιν—ἐπί.
27^{46} περί	=	15^{34} dative.
27^{60} dative	=	15^{46} ἐπί with accusative.

Many of these changes are without significance, but those in 3^{16} 24^{30} 26^{64} are probably intentional, whilst those in 24^{1} $13^{7.8.19}$ 15^{33} 21^{8} 24^{8} 10^{17} 24^{18} 8^{28} 9^{20} 9^{16} 14^{19} ease the construction. Those in 8^{16} 9^{2} 17^{17} 21^{23} 22^{23} and 27^{58} are to conform to Mt.'s usage elsewhere.

(*g*) Conjunctions.

Mk. three times has ὅταν with the indicative, viz. 3^{11} $11^{19.25}$. Mt. avoids this construction. Cf. Mk 6^{56} ὅπου ἂν εἰσεπορεύετο, which Mt. omits. Cf. Rev 14^{4} ὅπου ἂν ὑπάγει (A C).

εἰ in a statement meaning "that not," Mk 8^{12}, Mt. substitutes οὐ.

(*h*) Changes made in Mk.'s language are sometimes due to the fact that the editor has inserted similar sayings from another source in another part of his Gospel, and assimilates Mk.'s language to these similar passages.

E.g. Mk 4^{25} = Mt 13^{12}; but Mt adds καὶ περισσευθήσεται, to assimilate to 25^{29}.

Mk 8^{12} has τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον; but

Mt 16^{4} has γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ, to assimilate to 12^{39}.

Mk 8^{35} has σώσει; but Mt 16^{25} has εὑρήσει, to assimilate to 10^{39}.

Mk 9^{43} has ἐὰν σκανδαλίσῃ—ἀπόκοψον—σε—τὸ πῦρ τὸ ἄσβεστον; but Mt 18^{8} has εἰ σκανδαλίζει—ἔκκοψον—σοί, and adds καὶ βάλε ἀπὸ σοῦ, to assimilate to 5^{30}, and has τὸ πῦρ τὸ αἰώνιον, to assimilate to 25^{41}.

Mk 9^{42} has καλόν ἐστιν εἰ; but Mt 18^{6} has συμφέρει—ἵνα, to assimilate to 5^{30}.

Mk 9^{47} has ἐὰν—σκανδαλίζῃ—ἔκβαλε—σέ; but Mt 18^{9} has εἰ—σκανδαλίζει—ἔξελε—σοί, and adds καὶ βάλε ἀπὸ σοῦ, to assimilate to 5^{29}, and τοῦ πυρός, to assimilate to 5^{22}.

Mk 10^{11} = Mt 19^{9}. Mt. adds (εἰ) μὴ ἐπὶ πορνείᾳ, to assimilate to Mt 5^{32} παρεκτὸς λόγου πορνείας.

Mk 11^{23} = Mt 21^{21}. Mt. adds ἐὰν ἔχητε πίστιν, to assimilate to 17^{20}.

In 15^{33-39} Mt. assimilates the language to 14^{19-21}.

(*i*) A few changes seem to be due to the desire to emphasise an antithesis, *e.g.*:

Mt 15^{2} } διὰ τί οἱ μαθηταί σου παραβαίνουσιν.
15^{3} } διὰ τί καὶ ὑμεῖς παραβαί ετε.
15^{4} } ὁ γὰρ θεὸς εἶπεν τίμα.
15^{5} } ὑμεῖς δὲ λέγετε—οὐ μὴ τιμήσει.
19^{8} } Μωυσῆς—ἐπέτρεψεν.
19^{9} } λέγω δὲ ὑμῖν.

6. More important, however, than changes in language, are alterations which seem due to an increasing feeling of reverence for the person of Christ. The second Evangelist had not scrupled to attribute to Him human emotion, and to describe Him as asking questions. Such statements are almost uniformly omitted by the editor of this Gospel.

E.g. he omits the following:

Mk 3^{5} περιβλεψάμενος αὐτοὺς μετ᾽ ὀργῆς συνλυπούμενος. Cf. the way in which Mt 12^{49} avoids περιβλεψάμενος of Mk 3^{34}.
1^{41} σπλαγχνισθείς; but D a ff² have ὀργισθείς.[1]
1^{43} ἐμβριμησάμενος.
3^{21} ἐξέστη.
6^{6} ἐθαύμασεν.
8^{12} ἀναστενάξας τῷ πνεύματι. S¹ has: "He was excited in spirit"; Arm. "He was angry in His spirit." Cf. Mt.'s omission of τῷ πνεύματι αὐτοῦ from Mk 2^{8}.
10^{14} ἠγανάκτησεν.
10^{21} ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν.
14^{33} Mt has λυπεῖσθαι for ἐκθαμβεῖσθαι.

He omits also clauses which seem to ascribe inability to Christ, or desire which was not fulfilled.

E.g. 1^{45} ὥστε μηκέτι αὐτὸν δύνασθαι—εἰσελθεῖν.
6^{5} οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν. Mt 13^{58} substitutes οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλάς.
6^{48} ἤθελεν παρελθεῖν αὐτούς. Mt. omits.
7^{24} οὐδένα ἤθελεν γνῶναι καὶ οὐκ ἠδυνάσθη λαθεῖν. Mt. omits.
9^{30} καὶ οὐκ ἤθελεν ἵνα τις γνοῖ. Mt. omits.
14^{58} καταλύσω. Mt 26^{60} δύναμαι καταλῦσαι.

In 11^{13} Mk. describes the Lord as coming to a fig tree [εἰ ἄρα τι εὑρήσει ἐν αὐτῇ καὶ ἐλθὼν] ἐπ᾽ αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα [ὁ γὰρ καιρὸς οὐκ ἦν σύκων]. Mt. omits the bracketed clauses, which might give rise to the question why Christ expected to find figs which did not exist, and that out of season.

[1] See note on 8^{3}. Mt. uses σπλαγχνίζεσθαι of Christ four times (9^{36} 14^{14} 15^{32} 20^{34}), and probably read ὀργισθεὶς in Mk 1^{41}.

The same feeling of reverence may have caused the following changes:

Mk 6^{3} *ὁ τέκτων.* Mt 13^{55} *ὁ τοῦ τέκτονος υἱός.*
10^{18} *τί με λέγεις ἀγαθόν;* Mt. 19^{17} *τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ;*
13^{32} *οὐδὲ ὁ υἱός.* Mt 24^{36} omits.

He omits also the following questions which Mk. places in the mouth of the Lord:

Mk 5^{9} *τί ὄνομά σοι;*
5^{30} *τίς μου ἥψατο τῶν ἱματίων;*
6^{38} *πόσους ἔχετε ἄρτους;*
8^{12} *τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον;*
8^{23} *εἴ τι βλέπεις;*
9^{12} *πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου;*
9^{16} *τί συζητεῖτε πρὸς αὐτούς;*
9^{21} *πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ;*
9^{33} *τί ἐν τῇ ὁδῷ διελογίζεσθε;*
10^{3} *τί ὑμῖν ἐνετείλατο Μωυσῆς;*
14^{14} *ποῦ ἐστὶν τὸ κατάλυμά μου;*

Due to the same causes are, no doubt, changes made in regard to the miracles.

There is a tendency to emphasise the immediacy of a miracle; cf. the insertion of *ἀπὸ τῆς ὥρας ἐκείνης*, Mt 9^{22} 15^{28} 17^{18}. A more striking case of this occurs in the parable of the Fig Tree. In Mk. an interval of a day is placed between the denunciation of it by the Lord and the observation of the disciples that it had withered in the meantime. But Mt. draws together the two sections of the narrative, states that the tree withered immediately upon Christ's word, and that the disciples were astonished at this immediate fulfilment of the Lord's word (21^{21}). There is a similar heightening in the universal scope of Christ's healings. Mk $1^{32.33}$ records that "all" who were sick were brought to Christ, and that He healed "many." Mt. reverses the adjectives—"many" were brought, and "all" were healed (8^{16}). There is a similar alteration in Mt 12^{15} as compared with Mk $3^{7.10}$. Here, too, may be noticed the heightening in number in the two miracles of feeding by the insertion of the phrase *χωρὶς γυναικῶν καὶ παιδίων*, 14^{21} 15^{38}.

Noticeable also is the omission of the two miracles, Mk $7^{31ff.}$ $8^{22ff.}$, in which the cure is effected by physical means: "He put His fingers into his ears, and spat, and touched his tongue," 7^{33}; "He spat on his eyes," 8^{23}. Moreover, in the latter incident the cure is a gradual one, necessitating a twofold laying on of hands. Contrast the emphasis laid by Mt. in two cases on Christ as healing "with a word," $8^{8.16}$. Another noticeable change of this sort is found in Mt 17^{17-18}. Mk 9^{20-26} describes how the spirit tare the sufferer as he was brought to Christ, so that he fell on the ground and wallowed foaming. The Lord presently bade

the spirit come forth; whereupon, "having cried out and rent him sore, he came out. And he became as one dead, so that many said that he had died." Mt. omits all these details, simply saying that "the demon came forth from him." St. Luke retains much of this description, but omits all traces of physical suffering after Christ's command. A similar desire to avoid descriptions of bodily anguish after Christ's healing word may have co-operated with other motives in causing the omission of Mk 1^{23-28}. Mk. records that after Christ's word "the unclean spirit rent him, and cried with a loud voice." Here again a similar motive has influenced St. Luke, who states indeed that "the demon threw him down in the midst," but adds, "came out from him, having done him no hurt," 4^{35}.

In view of the facts recorded above, it may perhaps be not too fanciful to see a striving after a reverential attitude in the following changes. In Mk 4^{38} the disciples ask the half-reproachful question, "Is it not a care to Thee that we perish?" Mt 8^{25} substitutes "save, we perish." In Mk 6^{37} they ask a question which might be interpreted in an ironical sense: "Are we to go away and buy two hundred pennyworth of bread?" Mt 14^{17} omits. Does Mt. omit Mk 1^{45} because, side by side with the statement that Christ was unable to do something, it records an act of direct disobedience to Christ's express command? Lastly, Mt. has substituted for Mk 12^{28-34} a narrative of very different tone. Did he find the approbation of Christ's teaching expressed by the scribe too patronising? See note on 22^{34}. For the relation of Mt. to Mk. in the account of Christ's use of the parabolic method in teaching, see on Mt 13^{10-13}.

7. Side by side with these changes in expressions dealing with the person of the Lord runs a series of somewhat similar alterations in favour of the disciples.

E.g., in Mk 4^{13} there is a rebuke addressed to the disciples, "Do ye not know this parable, and how shall ye appreciate all the parables?" In Mt 13^{16-17} this rebuke is omitted, and there is inserted instead a blessing, "Blessed are your eyes," etc.

In Mk 4^{40} *οὔπω ἔχετε πίστιν* becomes *ὀλιγόπιστοι* in Mt 8^{26}. Mk 6^{52} *οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις ἀλλ᾽ ἦν αὐτῶν ἡ καρδία πεπωρωμένη*, is omitted from Mt 14^{33}.

Mk 8^{17} *πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκούετε*, is omitted at Mt 16^{9}, and in v.^{12} a statement is inserted to the effect that the disciples did understand.

At Mk 8^{29} Mt. inserts the eulogy of St. Peter, "Blessed art thou, Simon Barjona," etc., 16^{17-19}.

c

At Mk 9^{18} another clause is inserted to emphasise the fact that the disciples understood Christ's teaching (Mt 17^{13}).

From Mk 9^{6}, Mt 17^{4} omits the statement that St. Peter "knew not what to answer.

Mk 9^{10}, which records that the disciples disputed about the rising from the dead, is omitted at Mt 17^{9}.

For Mk 9^{32} "And they understood not the saying, and were afraid to ask Him," there is substituted in Mt 17^{23} the harmless words, "And they were very grieved."

From Mk 9^{33-34} Mt. omits the statements that the disciples had disputed who was the greater among them, 18^{1}.

In Mk 10^{35} an ambitious request is ascribed to James and John. In Mt 20^{20} this request is transferred to the mother of the two Apostles.

In Mk 4^{10-13} the Twelve are represented as ignorant of the meaning of Christ's parables. Mt. avoids this.

From Mk 14^{40} the words, "and they knew not what to answer Him," are omitted by Mt 26^{43}.

Compare also the omission of *οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ* (Mk 10^{24}) in Mt 19^{23}, and the omission of *καὶ ἐθαμβοῦντο* (Mk 10^{32}) in Mt 20^{17}.

8. The following alterations are due to a desire to emphasise a fulfilment of prophecy in an incident recorded by Mk.:

Mk 11^{2} *πῶλον δεδεμένον*. Mt 21^{2} *ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς*. The citation from Zec 9^{9} follows in v.^{5}.

Mk 14^{11} *ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι*. Mt 26^{15} *ἔστησαν αὐτῷ τριάκοντα ἀργύρια*. Both *ἔστησαν* and *τριάκοντα* occur in Zec 11^{12}, and are here inserted to prepare the way for the quotation of Zec 11^{13} in $27^{9.10}$.

Mk 15^{23} *ἐσμυρνισμένον οἶνον*. Mt 27^{34} *οἶνον μετὰ χολῆς μεμιγμένον*, with probable reference to Ps 69^{22}.

9. The following changes or brief insertions are made by Mt. to qualify or explain a statement of the second Evangelist:

Mk 8^{11} = Mt 16^{4}. Mt. adds *εἰ μὴ τὸ σημεῖον Ἰωνᾶ*, remembering that in 12^{40} he has already represented Christ as making this qualification of His words.

8^{15} = Mt 16^{6}. Mt. substitutes *καὶ Σαδδουκαίων* for *καὶ τῆς ζύμης Ἡρῴδου* to prepare the way for his explanation in v.^{12} that "leaven" meant "teaching."

8^{29} = Mt 16^{16}. Mt. adds *ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος*.

10^{11} = Mt 19^{9}. Mt. adds (*εἰ*) *μὴ ἐπὶ πορνείᾳ*.

10^{34} = Mt 20^{19}. Mt. substitutes *σταυρῶσαι* for *ἀποκτενοῦσιν*.

14^{65} = Mt 26^{67}. Mt. adds *τίς ἐστιν ὁ παίσας σε* to explain *προφήτευσον*.

15^{36} = Mt 27^{49}. Mt. has *οἱ δὲ λοιποὶ εἶπαν* for Mk.'s ambiguous *λέγων*.

Lastly, the substitution of *οὗτός ἐστιν* in Mt 3^{17} for *Σὺ εἶ* in Mk 1^{11} may be due to a desire to make it clear that the divine voice was heard not by Christ alone, but by others also. It was a public announcement of His divinity.

10. Under the head of changes made for the sake of greater accuracy may be noted the following:

Mk 2^{26} *ἐπὶ Ἀβιάθαρ ἀρχιερέως.* Mt 12^{4} omits.
5^{22} *εἷς τῶν ἀρχισυναγώγων.* Mt 9^{18} *ἄρχων εἷς*; cf. Schürer, II. ii. 65.
6^{14} *βασιλεύς.* Mt 14^{1} *τετραάρχης.*
6^{22} *τῆς θυγατρὸς αὐτοῦ (αὐτῆς) Ἡρῳδιάδος.* Mt 14^{6} *ἡ θυγάτηρ τῆς Ἡρῳδιάδος.*
8^{31} 9^{31} 10^{34} *μετὰ τρεῖς ἡμέρας.* Mt 16^{21} 17^{23} 20^{19} *τῇ τρίτῃ ἡμέρᾳ.*
9^{4} *Ἠλείας σὺν Μωυσεῖ.* Mt 17^{3} *Μωυσῆς καὶ Ἠλείας.*
14^{1} *τὸ πάσχα καὶ τὰ ἄζυμα.* Mt 26^{2} omits *καὶ τὰ ἄζυμα*
14^{12} *τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων ὅτε τὸ πάσχα ἔθυον.* Mt 26^{17} omits *ὅτε τὸ πάσχα ἔθυον.*
15^{21} *ἐρχόμενον ἀπ' ἀγροῦ* = "coming from work." Mt 27^{32} omits. See note.
15^{46} *ἀγοράσας σινδόνα.* Mt 27^{59} omits. See note.

11. Some noticeable changes in point of fact are:

Mk 2^{14} *Λευεὶν τὸν τοῦ Ἁλφαίου.* Mt 9^{9} *ἄνθρωπον—Μαθθαῖον λεγόμενον.*
5^{1} *Γερασηνῶν.* Mt 8^{28} *Γαδαρηνῶν.*
5^{2} *ἄνθρωπος.* Mt 8^{28} *δύο.*
8^{10} *Δαλμανουθά.* Mt 15^{39} *Μαγαδάν.*
10^{46} *ὁ υἱὸς Τιμαίου Βαρτίμαιος τυφλὸς προσαίτης.* Mt 20^{30} *δύο τυφλοί.*
14^{57} *τινες.* Mt 26^{60} *δύο.*

It is hoped that the facts collected above will be sufficient to convince the reader that of the two Gospels, that of S. Mark is primary, that of S. Matthew secondary. They seem to point all in the same direction. That is to say, whilst it is not inconceivable that such changes should have been made by a later writer in the text of S. Mark, it is extremely improbable that the author of the second Gospel should have been dependent on the first, and have made the changes in the reverse direction. From every point of view, whether it be of linguistic style, of reverence for Christ, of esteem for His Apostles, or of consideration for the reader, the alterations made by Mt. give the impression of belonging to a later stage of evangelic tradition as compared with

that represented by Mk. Isolated cases may seem open to question, but anyone who reads through the first Gospel with Mk. before him, asking himself why it is that Mt. differs from the second Gospel, will, I believe, be led to the conclusion that, taken as a whole, his deviations from Mk.'s text can only be explained as due to motives which interpenetrate every part of his work.

This subject, however, must not be left without some consideration of the fact that Mt.'s treatment of Mk. often finds a parallel in Lk. In other words, Mt. and Lk. often agree against Mk. in omission and in substitution of a word or phrase, and (rarely) in an insertion. This fact has led to the suggestion that in addition to Mk., Mt. and Lk. had a second source containing parallel matter, and that they not infrequently agree in preferring the language of this second source to that of Mk. This second source might, of course, be either a document already used by Mk., or a document independent of Mk., but containing many parallel sections.

The following facts are worthy of consideration:

Lk. like Mt. omits many details from Mk.'s narrative.

E.g. Mk 1^{13} the wild beasts.
1^{29} James and John.
2^{26} Abiathar.
3^{17c} Boanerges.
4^{38} the cushion.
5^{13} "about two thousand."
6^{37} "two hundred pennyworth."
6^{39} "green"; Lk. also omits "grass."
6^{40} "in ranks"—"by hundreds."
9^{3} the fuller.
14^{51} the young man.
15^{21} the father of Alexander and Rufus.
15^{44} Pilate's question about Christ's death.

Especially the statements about the thronging of the multitudes: $1^{33.45}$ 2^{2} $3^{9.10.20}$ 6^{31}.

Lk. like Mt. frequently omits Mk.'s characteristic words and phrases, *καὶ εὐθύς*, *πάλιν*, *πολλά*, *ὅτι* after verbs of saying; and substitutes *δέ* for *καί*.

καὶ εὐθύς occurs only once in Lk. in a non-Marcan passage, 6^{49}.

πάλιν occurs 3 times in Lk., once, 23^{20}, from Mk.

πολλά (adverbial) occurs in Lk. twice, both from Mk., ^{22} 17^{25}.

ὅτι after verbs of saying is omitted by Lk. from Marcan passages 14 times.

δέ is substituted for *καί* by Mt. and Lk. 26 times. See *Hor. Syn.* p. 120.

Like Mt., Lk. avoids Mk.'s historic presents. There is but one instance in Lk., viz. 8^{49} = Mk 5^{35}. See *Hor. Syn.* p. 119.

Like Mt., Lk. substitutes aorists for imperfects, *e.g.* in Mk 1^{32} 4^{2} $5^{18. 17}$ 6^{7} 12^{18} 14^{72}. But Mt. is much more consistent than Lk. in this change.

Like Mt., Lk. omits ἤρξατο, αυτο, from Mk $5^{17. 20}$ 6^{34} 8^{31} $10^{28. 32. 47}$ 13^{5} 14^{69}; but Lk. has this construction 27 times.

Like Mt., Lk. sometimes avoids Mk.'s redundant phrases. Clauses bracketed in the following are omitted by Lk.:

Mk 1^{32} [ὀψίας δὲ γενομένης].
1^{42} [καὶ ἐκαθερίσθη].
2^{15} [ἦσαν γὰρ πολλοί].
2^{16} [ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν].
2^{19} [ὅσον—νηστεύειν].
2^{25} [χρείαν ἔσχεν].
5^{12} Lk. abbreviates.
5^{19} [πρὸς τοὺς σούς].
6^{35} Lk. abbreviates.
10^{27} [ἀλλ' οὐ παρὰ θεῷ].
10^{46} [καὶ ἐκπορευομένου—Ἰερειχώ].
11^{28} [ἵνα ταῦτα ποιῇς].
12^{14} [δῶμεν ἢ μὴ δῶμεν].

Lk. sometimes agrees with Mt. in the substitution of one word for another, generally a common word for a rare one, *e.g.*:

Mk 1^{10} σχιζομένους; Mt. Lk. ἠνεῴχθησαν, ἀνεῳχθῆναι.
1^{12} ἐκβάλλει; Mt. ἀνήχθη; Lk. ἤγετο.
2^{11} κράβαττον; Mt. κλίνην; Lk. κλινίδιον.
2^{21} ἐπιράπτει; Mt. Lk. ἐπιβάλλει.
6^{14} βασιλεύς; Mt. Lk. τετραάρχης.
10^{25} τρυμαλιᾶς; Mt. Lk. τρήματος.
14^{47} ἔπαισεν; Mt. πατάξας; Lk. ἐπάταξεν.
14^{72} ἐπιβαλών; Mt. Lk. ἐξελθὼν ἔξω?
15^{46} ἐνείλησεν; Mt. Lk. ἐνετύλιξεν.

Lk. agrees with Mt. in nearly all the changes mentioned on pp. xxxi ff. with reference to the person of the Lord, omitting either the words in question or the whole paragraph. Exceptions are that Lk. retains the questions in Mk $5^{9. 30}$ and 14^{14}, and τί με λέγεις ἀγαθόν in 10^{18}. He omits the entire incident of the cursing of the fig tree which Mt. has modified, and avoids the direct statement of disobedience to Christ's command in 1^{45}, which Mt. omitted.

In the following changes of the same kind he has not the support of Mt.

Mk 1^{38} ἐξῆλθον; Lk. ἀπεστάλην, to make it clear that the coming forth from God is intended.

Lk. omits the agony in the garden, Mk 14^{33-34} (Lk 22^{43-44}, which is not in Mk., is omitted by $\aleph^{a}$ A B R T S^{1}); the mockery by the soldiers, Mk 15^{16-20a}; the spitting, Mk 14^{65}; the feeling of desertion by God, Mk 15^{34}; the rebuke of Christ by St. Peter, Mk 8^{32}.

Lk. also agrees with Mt. in some of the changes with reference to the disciples.

Mk 4^{13} Lk. omits.

4^{40} οὔπω ἔχετε πίστιν. Lk. ποῦ ἡ πίστις ὑμῶν.

6^{52} Lk. omits the whole section.

8^{17} Lk. omits the whole section.

9^{10} Lk. omits the whole section.

9^{32} Lk. adds a clause to explain that the ignorance of the disciples was due to the fact that the matter was hidden from them (by God?); cf. Lk 18^{34} 24^{16}.

10^{24} Lk. omits.

10^{32} Lk. omits.

10^{35-45} Lk. omits the whole section.

14^{40} Lk. omits the paragraph.

In the following changes of the same kind Lk. has not the support of Mt.:

8^{33} the rebuke of St. Peter. Lk. omits the paragraph.

14^{50} the flight of the disciples. Lk. omits.

(1) Of these changes many of the more important might well be due to independent revision of Mk. by Mt. and Lk., especially those relating to Christ and His Apostles. It is evident that contemplation of the life of the Lord, and reflection upon His Person and work, and all that it meant for human life; and the deepening reverence that springs spontaneously from the life of meditation upon His words, and from spiritual communion with Him, and from worship of God in His name, was gradually leading Christian writers partly to refine and purify, partly to make careful choice of the language in which they described His life. In connection with His Sacred Person the choicest words only must be used, choicest not for splendour or beauty of sound or of suggestion, but as conveying in the simplest and most direct way the greatest amount of truth about Him with the least admixture of wrong emphasis. In this respect the Synoptic Gospels present in miniature the same process that afterwards took place on a larger scale in the history of the creeds. Already the Gospel writers found themselves committed to the task of describing the life of One whom they knew to have been a truly human Person, whom yet they believed to have been an incarnation of the Eternal. This task, in which it could never be possible to attain more than a relative amount of success, was increased by the fact that the books to be written were intended not for Christians with years of Christian thought and instruction to soften apparent inconsistencies, nor for men trained in the art of so softening the intellectual paradoxes of life as to escape from mental paralysis, but for the average member of the Christian congregation, simple-minded and matter-of-fact, to whom the narrative of the Lord's life with its

double-sidedness would repeatedly suggest hard questions, until use and custom blunted their edge. How could the Lord, if He was divine, ask for information? How could He wish or will things that did not happen? How could it be said that He could not do this or that? Did God really forsake Him in the garden? Could it be that He had prayed a prayer which was unfulfilled? Was it possible that S. Peter had rebuked Him? Why was He baptized if baptism implied repentance and forgiveness of sin? The first and third Gospels prove themselves to be later than the second by the consideration which they show for the simple-minded reader in questions like this, and it is quite possible that Mt. and Lk. may often have agreed in a quite independent revision of Mk. in these respects. A good many of the verbal agreements, *e.g.* the grammatical changes, such as the substitution of aorists for historic presents, or the correction of an awkward turn of phrase in Mk., might also be due to independent revision. But no doubt this explanation will not account for all the agreements between Mt. and Lk. taken in their entirety, and we must look for other more comprehensive or supplementary explanations.

(2) The theory that Mt. and Lk. had in addition to Mk. a second source, containing parallel matter to almost the whole of Mk., is very unsatisfactory. Here and there it seems to promise a solution. But the attempt to make it explain all the agreements in question ends in the reconstruction of a lost Gospel, almost identical with our S. Mark, save for the points of agreement between Mt. and Lk. which are in question. Is it in the least likely that there should have existed a second Gospel so similar to that of S. Mark? And granting this, is it probable that two later writers would have independently turned from S. Mark to pick out words and phrases from this Mark's "double"? See, further, Abbott, *Corrections of Mark*, 319. Here and there, however, the principle which underlies this explanation will be of service. Mt. and Lk., *e.g.*, agree, against Mk., in certain words of the parable of the Mustard Seed. It is possible that Mt. turned here from Mk. to the Logia (see p. lvi), whilst Lk.'s account of the parable, which does not stand in his Gospel in the place where Mk 4^{30-32} should occur, but later, was taken from some source where it occurred in a form like that of the Logia. This would account for agreements between Mt. and Lk.

Along these lines, that the agreements in question are sometimes due to the fact that Mt. and Lk. independently agree in re-editing Mk., and they are sometimes due to the fact that Mt. and Lk. sometimes substitute for Mk. a second tradition which they drew immediately from different sources, much may be explained.

But three other factors must probably be taken into account.

(3) Some of the agreements in question are probably due to

the fact that the copy of Mk. used by Mt. and Lk. had already undergone textual correction from the original form of the Gospel. That is to say, the text of Mk. used by Mt. and Lk. may be called a recension of the original Mk., whilst the text of Mark as we have it is another recension. *E.g.* Mk 1^{41} has σπλαγχνισθείς, but Mt. and Lk. both omit the word. It is quite possible that their copy of Mk. had ὀργισθείς, which is read by D a ff[2]. The omission of Mt. and Lk. would then be parallel to other changes made by them in Mk.'s text.

In Mk 11^{8} the majority of MSS. have ἔστρωσαν, but D S[1] curss. have the imperf. ἐστρώννυον, which has the advantage of being in Mk.'s style and is probably original. Now Mt. probably read the imperfect in Mk. He alters it in accordance with his custom into the aorist in 21^{8}, but he shows his knowledge of it by repeating the verb in the imperfect. And Lk. also read the imperfect in Mk.

(4) Some of the agreements in question are probably due to the fact that the texts of the second and third Gospels have been assimilated.

E.g. Mt. in 22^{35-40} and Lk in 10^{25-27} have a narrative similar to Mk 12^{28-4}, in which they have several agreements against Mk. One of the most important of these is the word νομικός, by which they describe the questioner. But νομικός is omitted from Mt. by 1. S[1] Arm. Orig., and may be due to assimilation to Lk.

In Mt 21^{44} the majority of MSS. have a verse which is not found in the section in Mk., but which is also inserted in the corresponding section in Lk. But in Mt. the verse is omitted by D 33 a b e ff[1.2] S[1], and may be due to assimilation to Lk.; or, as suggested in the commentary, it may be a gloss which came into the first Gospel, and was incorporated into the third by the same or by a later copyist.

If we could recover the text of our two Gospels as they left the hands of the Evangelists, it is quite possible that the number of their agreements would be largely diminished.

(5) Lastly, amongst his many sources (Lk 1^{1}) Lk. may have seen and read Mt., though his use of it is so slight that he cannot have had it constantly before him. This can nowhere be proved, but would obviously explain many agreements, both in matter parallel to Mk. and in non-Marcan material. I am inclined to believe that Lk 17^{1-4} is due to abbreviation of Mt 18^{6-21} (see notes), and the agreement of Mt. and Lk. in substituting ἐνετύλιξεν for the ἐνείλησεν of Mk 15^{46} seems to me to be most naturally explained by the theory that Lk. had read Mt. and was here influenced by reminiscence of his language. Of course, if a reasonable case could be made out for Lk.'s dependence upon Mt. in any one case, then a large number of agreements between the two Gospels would be at once more easily explained by this fact than by any other theory.

B. MATTER COMMON TO MATTHEW AND LUKE ALONE.

Mt 3^{7-12} $=$ Lk 3^{7-17}.

See note on Mt 3^{7-12}. Probably not borrowed from a common written source.

4^{2-11} $=$ Lk 4^{2-13}.

See note on Mt 4^{2}. Probably not borrowed from a common written source.

5^{1-12}	Sermon.	$=$ Lk $6^{17. 20-23}$.
$5^{39b\ 40. 42}$	,,	$6^{29. 30}$.
5^{42b}	,,	$6^{34. 35}$.
5^{44}	,,	$6^{27a. 28b}$.
5^{45}	,,	6^{35b}.
5^{46}	,,	6^{32}.
5^{47}	,,	6^{33}.
5^{48}	,,	6^{36}.
7^{1}	,,	6^{37a}.
7^{2}	,,	6^{38b}.
7^{3-5}	,,	$6^{41. 42}$.
7^{12}	,,	6^{31}.
7^{16}	,,	6^{44}.
7^{18}	,,	6^{43}.
7^{21}	,,	$6^{46\,?}$.
7^{24-27}	,,	6^{47-49}.

These parallels suggest that Mt. and Lk. had before them different recensions of the Sermon on the Mount. See p. 70.

5^{13} [1]	Sermon.		$=$ Lk $14^{34. 35}$.
5^{15}	,,		11^{33}.
5^{18}	,,		16^{17}.
$5^{25. 26}$	,,		12^{57-59}.
5^{32}	,,		16^{18}.
6^{8}	,,	cf.	12^{30}.
6^{9-13}	,,		11^{1-4}.
6^{19-21}	,,		$12^{33. 34}$.
$6^{22. 23}$	,,		$11^{34. 35}$.
6^{24}	,,		16^{13}.
6^{25-34}	,,		12^{22-31}.
7^{7-11}	,,		11^{9-13}.
$7^{13. 14}$	,,		13^{24}.
$7^{22. 23}$	,,		13^{26-27}.

It will be seen that Mt. has in close connection sayings which in Lk. appear in different contexts. There is also a good deal of divergence in language. The former fact makes it unlikely that these sayings were

[1] Cf. Mk 9^{50}.

drawn from a common written source unless it were a document containing detached sayings and groups of sayings. The latter fact suggests diversity of source.

Mt 8^{11-12}	East and West.	= Lk 13^{28-30}.
8^{5-13}	Centurion.	7^{1-10}.

Not from a common source, but either from oral tradition or from independent written sources. See note on Mt 8^{5-13}.

8^{19-22}	Two aspirants.	9^{57-60}.

Not from a common source. See note on Mt 8^{19}.

$9^{32-34?}$	Beelzeboul.	Lk $11^{14?}$.
$9^{37.38}$	Labourers few.	10^{2}.
10^{10b}	Charge to the Twelve.	10^{7b}.
$10^{12.13}$	"	$10^{5.6}$.
10^{15}	"	10^{12}.
10^{16a}	"	10^{3}.
$10^{24.25}$	"	6^{40}.
10^{26-33}	"	12^{2-9}.
10^{34-36}	"	12^{51-53}.
$10^{37.38}$	"	$14^{26.27}$.
10^{39}	"	17^{33}.

Not from a common written source, but from oral tradition or from different written sources. Or Lk. has been influenced by Mt. See the commentary.

$11^{2.3}$	The Baptist.	7^{18-21}.
11^{4-11}	"	7^{22-28}.
$11^{12.13}$	"	16^{16}.
11^{16-19}	"	7^{31-35}.
11^{21-23a}	"	10^{13-15}.
11^{24}	"	10^{12}.
11^{25-27}	"	$10^{21.22}$.

Not from a common written source, but from independent written sources. See the commentary.

12^{11}	Lost sheep.	14^{5}.

Not from a common written source.

$12^{22.23}$	Beelzeboul.	11^{14}.

The similarity here may be accidental. See note on.

$12^{27.28}$	Beelzeboul.	$11^{19.20}$.
12^{30}	"	11^{23}.
12^{32}	"	12^{10}.
12^{33-35}	"	6^{43-45}.
12^{38}	Sign.	11^{16}.
$12^{39.40}$	"	$11^{29.30}$.
12^{41}	"	11^{32}.
12^{42}	"	11^{31}.
12^{43-45}	"	11^{24-26}.

From independent written sources. See note on Mt 12^{22}.

Mt $13^{16.17}$	Blessed are your eyes.	Lk $10^{23.24}$.
	From independent sources.	
13^{33}	Leaven.	$13^{20.21}$.
	From a common written source. Or Luke has been influenced by Matthew.	
15^{14}	Blind leading blind.	6^{39}.
	Independent fragments.	
$16^{2-3?}$		$12^{54-56?}$.
$17^{20?}$	Grain of mustard seed.	$17^{6?}$.
18^{12-14}	Lost sheep.	15^{4-7}.
	Independent versions of the parable. See the commentary.	
18^{7}	Offences.	17^{1}.
18^{15}	Forgiveness.	17^{3}.
$18^{21.22}$	"	17^{4}.
	Independent written sources. Or Luke may have been influenced by Matthew. See note on Mt 18^{15}.	
$21^{32?}$		$7^{29.30}$.
	Independent.	
$21^{44?}$		$20^{18?}$.
	But the verse is probably spurious in Mt. See note.	
22^{35-40} [1]	The Great Commandment.	10^{25-27}.
23^{4}	Denunciation of Pharisees.	11^{46b}.
23^{12}	"	14^{11} 18^{14}.
23^{14}	"	11^{52}.
23^{23}	"	11^{42}.
$23^{25.26}$	"	11^{39-41}.
$23^{27.28}$	"	11^{44}.
23^{29-31}	"	$11^{47.48}$.
23^{34-36}	"	11^{49-51}.
23^{37-39}	"	$13^{34.35}$.
	Not from a common written source. See note on Mt 23^{1}.	
$24^{23.26-28}$	End of world.	$17^{23.24.37}$.
24^{37-39}	"	$17^{26.27.30}$.
$24^{40.41}$	"	$17^{34.35}$.
	From independent sources.	
24^{43-51}	End of world.	12^{39-46}.
	Perhaps from a common written source.	
25^{14-30}	Talents.	19^{11-28}.
	Independent versions of the parable.	

It will be seen that the material tabulated above falls into two groups. *A.* A few narrative sections:

Mt 8^{5-13}	=	Lk 7^{1-10}	The Centurion.
8^{19-22}	=	9^{57-60}	The two aspirants.
12^{22-23}, cf. 9^{32-33}	=	11^{14}	The dumb devil.

[1] Cf. Mk 12^{28-34}.

Mt 12^{38}	=	Lk 11^{16}	Request for a sign.
22^{35-40}	=	10^{25-27}	The great commandment.

To which may be added—

Mt 3^{7-12}	=	Lk 3^{7-17}	John's preaching.
4^{2-11}	=	4^{2-13}	The temptation.

B. Sayings of Christ.

Some of these are isolated sayings or small groups of sayings which occur in different contexts in the two Gospels; *e.g.*:

*	Mt 5^{13}	=	Lk 14^{34}.
*	5^{15}	=	11^{33}.
*	5^{18}	=	16^{17}.
*	5^{25-26}	=	12^{57-59}.
*	5^{32}	=	16^{18}.
	6^{8}	cf.	12^{30}.
*	6^{9-13}	=	11^{1-4}.
*	6^{19-21}	=	12^{33-34}.
†	6^{22-23}	=	11^{34-35}.
†	6^{24}	=	16^{13}.
†	6^{25-34}	=	12^{22-31}.
†	7^{7-11}	=	11^{9-13}.
*	7^{13-14}	=	13^{24}.
*	7^{22-23}	=	13^{26-27}.
*	8^{11-12}	=	13^{28-30}.
*	10^{24-25}	=	6^{40}.
*	10^{26-33}	=	12^{2-9}.
*	10^{34-36}	=	12^{51-53}.
*	10^{37-38}	=	14^{26-27}.
*	10^{39}	=	17^{33}.
*	12^{11}	=	14^{5}.
†	13^{16-17}	=	10^{23-24}.
†	15^{14}	=	6^{39}.
*	$21^{32?}$	=	$7^{29.\ 30?}$.
†	$21^{44?}$	=	$20^{18?}$.
†	23^{12}	=	14^{11} 18^{14}.
†	23^{37-39}	=	13^{34-35}.
†	24^{43-51}	=	12^{39-46}.
*	25^{14-30}	=	19^{11-28}.

In the passages marked * there is, besides the difference of setting, considerable verbal variation. Note, however, in Mt 6^{9-13} = Lk 11^{1-4} the remarkable agreement in ἐπιούσιος. In the passages marked † there is very close verbal agreement, with occasional variation.

So far as these passages go, the divergence in setting, combined with the differences of language, are adverse to the theory of a common Greek source, unless that were a collection of detached sayings or groups of sayings. The few passages marked † might

be explained by the view that Luke was acquainted with Matthew, and was sometimes influenced by his language, or by the view that the different sources used by the two Evangelists contained these sections, the agreement in language being due to derivation from a document lying behind the sources of our two Gospels.

Other passages, however, present more difficulty, since the agreement is greater in extent; *e.g.*:

(1) The Sermon on the Mount,	Mt 5–7 =	Lk 6.
(2) The charge to the Twelve,	10 =	9. 10.
(3) The discourse about the Baptist,	11 =	7. 10.
(4) The discourse about Beelzeboul,	12 =	11.
(5) The denunciation of the Pharisees,	23 =	11.
(6) The discourse about the last things,	24 =	17.

In the Sermon on the Mount there is very substantial agreement combined with, as, *e.g.*, in the Beatitudes, remarkable divergence. The charge to the Twelve is remarkable, because Mt. has expanded and enlarged Mk.'s short charge. Lk. in the parallel to Mt. borrows Mk., but has one or two agreements with Mt. against Mk. But in the next chapter he gives a charge to the Seventy which agrees in many respects with Mt.'s expansion of Mk.

In the discourse about the Baptist there is great verbal agreement. In the sayings of denunciation of the Pharisees the context is different, but there is great verbal agreement. The discourse about Beelzeboul has remarkable features. If Lk. were non-existent, it might be supposed that Mt. had expanded Mk., adding a further section dealing with the request for a sign. But Lk., who omits Mk.'s discourse from its proper place in his Gospel, inserts later a discourse similar to that of Mt.'s, but places at the beginning of it both the charge of casting out devils by the aid of Beelzeboul and the request for a sign, thus weaving Mt.'s two consecutive discourses into one. The discourse about the last things in Mt 24 contains several sayings which Lk. has in a different context but in similar language in ch. 17.

We may now take into consideration the whole of the sayings common to the two Gospels.

The following theories have been put forward to account for their agreement:

(1) "Both Evangelists drew from a common written source." This is a natural way of explaining the fact that the two Gospels have so many sayings in common; and if they contained these sayings and no others, the conclusion that they drew from a common written source would be almost irresistible. But the fact that in both Gospels there are found many sayings not preserved elsewhere, considerably weakens the argument. For the fact that they both record many similar or identical sayings may be

equally well explained by the probability that these were the best known and most widely current sayings of Christ in the early Church.

Against this theory of a common written source may be urged the following objections:

(*a*) It is almost impossible to reconstruct any sort of written document out of the common material unless indeed it were a series of isolated and detached sayings, or short groups of sayings. If the two Evangelists had before them a common written source containing discourses and parables connected with incidents, how is it that they differ so widely in the general order in which they record these sayings, and very often in the context or occasion to which they assign them? In following S. Mark the editor of the first Gospel rarely transfers sayings from one context to another.

(*b*) If, however, it be supposed that the alleged source was a collection of detached sayings, the variation in language is still to be accounted for. However, it is true that in following S. Mark the editor of the first Gospel not infrequently alters the words of Christ's sayings. Cf. *e.g.*:

Mt 8^{4}	*τὸ δῶρον.*	Mk 1^{44}	*περὶ τοῦ καθαρισμοῦ σου.*
9^{4}	*ἐνθυμεῖσθε.*	2^{8}	*διαλογίζεσθε.*
9^{6}	*κλίνην.*	2^{11}	*κραβαττόν.*
9^{15}	*πενθεῖν.*	2^{19}	*νηστεύειν.*
9^{16}	*ἐπιβάλλει.*	2^{21}	*ἐπιράπτει.*
13^{32}	*ἐν τοῖς κλάδοις αὐτοῦ.*	4^{32}	*ὑπὸ τὴν σκιὰν αὐτοῦ.*

And it might be urged that he (and perhaps S. Luke also) has sometimes departed from the phraseology of the alleged source. But, taken as a whole, the variation in language in these sayings common to Mt. and Lk. suggest rather independent sources than revision of a common source, and in some cases the former alternative is necessary if Wellhausen[1] is right in explaining the variations which occur in them as due to translation from an Aramaic original. For his suggestion that the two Evangelists had access not only to a Greek translation of the supposed common written source, but also to the Aramaic original, is a clumsy theory. It is simpler to suppose that the two Evangelists drew from different Greek sources.[2]

(2) "Both Evangelists drew from oral tradition." There is a great deal to be said in favour of this, for it will be remembered that we are dealing with groups of sayings, parables, or discourses which would be easily retained in the memory. And amongst the Jews, as to-day amongst the Chinese, the current educational methods

[1] *Einleitung*, p. 36.

[2] I welcome a tendency in Germany to speak doubtfully about the material to be assigned to the alleged common source. Cf. Harnack: "ich zweifle nicht das Manches, was Matth. und Luk. gemeinsam ist und daher aus dieser Quelle stammen könnte, nicht auf sie zurückgeht, sondern einen anderen Ursprung hat," *Lukas der Arzt*, p. 108, Anm. 1.

trained the memory to retain masses of teaching. When Josephus (*c. Apion.* ii. 19) says that "if anybody ask any one of our people about our laws, he will more readily tell them all than he will tell his own name," he may have generalised too far, but there is every probability that Christian converts in the early Church knew by heart sayings and parables which had been taught to them as traditional sayings of the Master.

However, there is little need to force the oral tradition theory to cover all the facts presented by the agreement between Mt. and Lk., because there is reason to think that both writers used written sources.

(3) "The two Evangelists drew from independent written sources." It is quite unlikely that when these editors drew up their Gospels, S. Mark's writing was the only written source before them. So far as S. Luke is concerned, he distinctly implies that there were many evangelic writings. And, indeed, nothing is in itself more probable than that sayings, parables, and discourses of Christ should have been committed to writing at a very early period. Not, of course, necessarily for wide publication, but for private use, or for communication by letter, or for the use of Christian teachers and preachers. The assertions frequently made, that the Christian eschatological doctrine would have acted as a prejudice against writing down the words of Christ, and that the Jewish scruple about committing the oral law or the targums to writing would have transferred itself to the early Christian community and the teaching of their Master, are purely conjectural, and without foundation. We are dealing with a society in which, as the letters of the New Testament show, writing was well known and in common use.[1] In every Christian community there would probably be found individuals who possessed in writing some of the words of Christ.

(4) S. Luke was acquainted with the first Gospel. This is at present a view very much out of favour amongst critical writers. But there is much to be said for it. S. Luke may well have read the first Gospel and been influenced by its phraseology, and here and there by its arrangement of sayings. On the other hand, its Jewish-Christian colouring, its anti-Jewish polemic, its artificial grouping of Christ's sayings, may well have seemed to S. Luke to be features in it which it was undesirable to imitate. The popular supposition, that if he had been acquainted with it he could not have omitted from his Gospel anything that the editor of the first Gospel had recorded, is an entirely conjectural and unnecessary fiction. There is no reason to suppose that he intended, any more than the author of the Fourth Gospel, to record everything that tradition handed down of the sayings and acts of Christ. On

[1] In *Oxyrhynchus Papyri*, 1–4, there are about twenty-eight private letters of the first cent.; in *Fayûm Towns* about twenty.

the other hand, the fact that he had read the first Gospel amongst many other evangelic writings would sometimes explain agreements in language and arrangement between the two Gospels in matter common to them. It would also explain another feature. In matter parallel to S. Mark, where they are presumably copying the second Gospel, they often agree in omission or in alteration of a word or phrase against S. Mark. For this there are probably several co-operating causes. In part, they may independently agree in revising the second Gospel. Again, the copies of S. Mark which lay before them may have been recensions[1] of the second Gospel differing from that which has come down to us, but agreeing in some of those points in which Mt. and Lk. agree against Mk. Further, the second Gospel may have undergone revision since its use by the first and third Evangelists, or the agreements of Mt. and Lk. against Mk. may in part be due to textual assimilation of one of these Gospels to the other. But, lastly, some of these agreements may be due to the fact that Lk. has read the first Gospel, and was influenced by its phraseology even where he had Mk. before him, and was reproducing it.

If, now, we ask how far these hypotheses can be applied to the matter tabulated above, we shall find the theory of a single written source unsatisfactory. Variation in order, in setting, and in language all alike are evidence against the use of such a source. And what can be more uncritical than to heap together in one amorphous and conjectural document a number of sayings simply because they occur in two Gospels? Is there any more reason for supposing that they come from one document than for assigning them to a number of sources? It is urged that, whereas other written sources are entirely conjectural, we do know of one source the writing of which[2] Papias speaks. But not only does an earlier writer than Papias speak of many who had undertaken to draw up evangelical records (Luke 1^{1}), but the reconstruction of the Aramaic document mentioned by Papias out of the material common to Mt. and Lk. is an impossible task. Let us assume that the two writers had before them the same translation. Why then do they present its contents in such different methods? Why does Mt. mass together in the Sermon on the Mount sayings which Lk. distributes over chs. 11–16? Why does Mt. give us seven beatitudes, whilst Lk. has four blessings, counterbalanced by four woes? Why does Mt. place the Lord's Prayer in the Sermon, whilst Lk. records it in quite a different connection, and in a shorter form? Or, allowing that in spite of this arbitrary treatment of their source, such a document can be reconstructed, why then do they so wilfully alter its phraseology? Upon what sort of principle did Mt. alter *πράκτορι* into *ὑπηρέτῃ* (Mt 5^{25}, Lk 12^{58}), or

[1] Translations of the second Gospel is based on an Aramaic original.

[2] See p. lxxviii.

λεπτόν into *κοδράντην* (Mt 5^{26}, Lk 12^{59}), or *οἰκτίρμονες* into *τέλειοι* (Mt 5^{48}, Lk 6^{36}), or *κόρακας* into *πετεινὰ τοῦ οὐρανοῦ* (Mt 6^{26}, Lk 12^{24}), or *πνεῦμα ἅγιον* into *ἀγαθά* (Mt 7^{11}, Lk 11^{13}), and the like; or for what reason did Lk. make the reverse changes? What is needed to explain the variations in order, in context, and in language between these sayings as they appear in the two Gospels, is not a single source, but a multiplicity of sources. And if Wellhausen is right in saying, *e.g.*, that *καθάρισον*, Mt 23^{26}, and *δότε ἐλεημοσύνην*, Lk 11^{41}, are derived from an Aramaic original, how is it possible that in this and similar cases Mt. and Lk. had before them a Greek document as the source of this and all the other sayings which they record in common?

Shall we say, then, that the two writers drew these common sayings from oral tradition? The counter argument, that they agree in phraseology to a very remarkable extent, is no good reason against oral tradition as a source. For there is every probability that sayings and discourses would be handed down in oral tradition with just that predominant uniformity of language, varied with occasional divergence, which the Gospels present to us. Nothing, *e.g.*, is more likely than that there might be in different parts of the Christian Church traditional forms of the Sermon on the Mount the same in general outline but differing in length and varying very often in expression. If there were any good reason for denying the existence of a multiplicity of written sources, the conception of oral tradition as a source for these sayings would be less artificial and more agreeable to the data than the hypothesis of a single written source.

In view, however, of the facts that Mt. demonstrably used one written source, viz. the second Gospel, and that Lk. professes that he was acquainted with many, out of which he certainly used one, viz. S. Mark; in view, further, of the great probability that collections of the Lord's words were committed to writing at a very early date, and of the fact that Papias speaks of one such collection as made by Matthew the Apostle, it would be arbitrary to assign all the sayings common to Mt. and Lk. to oral tradition. Wherever verbal agreement extends over several verses, it may reasonably be supposed either that Lk. had seen Mt., or that both writers had before them written sources containing, not, indeed, identical, but similar sayings. That amongst these written sources one or more may have been used by both Evangelists is, of course, possible, but can nowhere be proved with certainty so long as the possibility remains that the literary link consists in the dependence of Lk. upon Mt.

B. If we turn now to the common narrative sections tabulated on p. xliii f., it may be at once admitted that there are two possible solutions. Either the verbal agreement is due to the fact that Lk.

has been influenced by Mt., or both Evangelists drew from common sources. The agreement in language in the case of "the centurion's servant" and of "the two aspirants" is very close. And this is also the case in the narratives containing the Baptist's preaching and the Temptation. The incident of "the great commandment" is still more remarkable. Mt.'s account of it differs considerably from Mk 12^{28-34}. Lk. has omitted Mk 12^{28-34}, but has placed earlier in his Gospel a narrative which has some points of agreement with Mt., where Mt. differs from Mk. In all these cases it is a plausible view that the two Evangelists were using common sources. Is it possible to combine these narratives with the discourses specified on p. xlv, and possibly with all the sayings common to the two Gospels, and to reconstruct a Gospel used by both writers? Hardly, because the few narrative sections with which we are dealing, combined with six discourses and a large number of detached sayings or groups of sayings, seem insufficient material wherewith to construct a Gospel. And even if it were done, the question why did the two Evangelists dismember this document and change the form of the Lord's words, raises itself again as an insoluble problem. Nor, indeed, is there any real need for this heaping together into one document a few narratives and discourses and many sayings, because there is more probability that Lk., if not Mt., was acquainted with several non-Marcan documents than there is that he knew of only one writing containing Gospel material. The Sermon on the Mount is really the crucial case. Both Evangelists had before them a Sermon, but not identically the same Sermon; that is, they were borrowing from different sources. In the same way it may be supposed that their sources contained the other sayings, discourses, and narratives which are substantially common to them both, in forms varying from close agreement to very considerable variation.

C. MATTER FOUND ONLY IN MATTHEW.

I. 2.			
3^{14-15}	An insertion in Mk.'s narrative. Editorial.		
4^{13-16}	Quotation.		
4^{23-25}	Description of Christ's ministry. Editorial.		
$5^{1.2.4}$	Sermon on the Mount. Vv.$^{1.2}$ editorial.		
5^{5}	"	"	
5^{7}	"	"	
5^{8}	"	"	
5^{9}	"	"	
5^{10}	"	"	
5^{13a}	"	"	Editorial.
5^{14}	"	"	V.^{14a} editorial.
5^{16}	"	"	

5^{17}	Sermon on the Mount.
$5^{19.\,20}$	„ „
$5^{21\text{-}24}$	„ „
$5^{27.\,28}$	„ „
5^{31}	„ „
5^{32}	*παρεκτὸς λόγου πορνείας.*
$5^{33\text{-}37}$	Sermon on the Mount. V.^{33} editorial ?.
$5^{38.\,39a}$	„ „
5^{41}	„ „
5^{43}	„ „
$6^{1\text{-}7.\,8}$	„ „
$6^{10b.\,13b}$	„ „
$6^{16\text{-}18}$	„ „
6^{34}	„ „
$7^{6.\,12b}$	„ „
7^{15}	„ „
$7^{19.\,20\text{-}22}$	„ „ cf. Lk 6^{46} $13^{26.\,27}$.
7^{28a}	„ „ Editorial.
$8^{1.\,5a}$	„ „ Editorial.
8^{17}	Quotation.
9^{13a}	An insertion in Mk.'s narrative.
9^{26}	Editorial.
$9^{27\text{-}31}$	Healing of two blind men. Editorial.
$9^{32\text{-}34}$	Cf. Lk 11^{14}. Healing of a deaf demoniac. Editorial.
$9^{35.\,36}$	A description of Christ's ministry. Editorial.
10^{2a}	Editorial.
$10^{5b\text{-}8}$	Charge to the Twelve.
10^{16b}	„ „
10^{23}	„ „
$10^{25b.\,36}$	„ „
10^{41}	„ „
11^{1}	Editorial.
11^{14}	Elias. Editorial.
11^{20}	Editorial.
$11^{28\text{-}30}$	Come unto Me.
$12^{5\text{-}7}$	An insertion in Mk.'s narrative.
$12^{11.\,12a}$	„ „ but cf. Lk 14^{5}.
$12^{17\text{-}21}$	Quotation.
$12^{22.\,23}$	Cf. Lk 11^{14}. Healing of a blind demoniac. Editorial.
$12^{36.\,37}$	Every idle word.
$12^{45\ \text{end}}$	
$13^{14.\,15}$	Quotation. Editorial.
13^{18}	Editorial, cf. Lk 8^{11}.
$13^{24\text{-}30}$	The Tares.
13^{35}	Quotation.
$13^{36\text{-}43}$	Explanation of the Tares. V.^{36a} editorial.

13^{44}	The Hid Treasure.
$13^{45.\,46}$	The Precious Pearl.
13^{47-50}	The Draw Net.
$13^{51.\,52}$	Every scribe instructed.
13^{53}	Editorial.
14^{28-31}	S. Peter on the water. An insertion in Mk.'s narrative.
$15^{12.\,13}$	An insertion in Mk.'s narrative.
15^{23-25}	” ” Editorial.
15^{30-31}	Taking the place of Mk 7^{31ff}. Editorial.
$16^{2b.\,3}$	An insertion in Mk.'s narrative. Editorial (if genuine).
$16^{11b.\,12}$	Editorial.
16^{17-19}	S. Peter and the keys. An insertion in Mk.'s narrative.
16^{22b}	Editorial.
17^{6-7}	”
17^{13}	”
17^{20}	An insertion in Mk.'s narrative, cf. Lk 17^{6}.
17^{24-27}	The Stater in the fish's mouth.
$18^{3.\,4}$	As a little child.
18^{10}	An insertion in Mk.'s narrative.
18^{14}	One of these little ones.
18^{16-20}	The Church.
18^{23-35}	The two debtors.
19^{1a}	Editorial.
19^{9}	(εἰ) μὴ ἐπὶ πορνείᾳ.
19^{10-12}	Eunuch. Vv.$^{10-11}$ editorial.
19^{28}	An insertion in Mk.'s narrative, cf. Lk 22^{28-30}.
20^{1-16}	The Labourers in the Vineyard. V.^{16} editorial.
21^{4-5}	Quotation.
$21^{10.\,11}$	And insertion in Mk.'s narrative.
21^{14}	” ” Editorial.
$21^{15b.\,16}$	” ”
$21^{19\ \text{end}}$	παραχρῆμα. Editorial.
21^{28-32}	The Two Sons, cf. Lk 7^{29-30}.
21^{43}	Editorial.
21^{44}	Editorial if genuine, cf. Lk 20^{18}.
22^{1-14}	The Marriage Feast.
22^{33-34}	Editorial.
22^{40}	
23^{1-3}	Denunciation of Pharisees. V.^{1} editorial.
23^{5}	” ”
23^{7b-10}	” ”
23^{15-22}	” ”
23^{24}	” ”
23^{28}	” ”

$23^{32.\ 33}$	Denunciation of Pharisees.
24^{10-12}	False prophets.
24^{20}	*μηδὲ σαββάτῳ.*
24^{30a}	Sign of the Son of Man. Editorial.
25^{1-13}	The Ten Virgins.
25^{14-30}	Cf. Lk 19^{11-28}.
25^{31-46}	The Sheep and the Goats
26^{1}	Editorial.
26^{44}	"
26^{50}	
26^{52-54}	An insertion in Mk.'s narrative. Editorial.
27^{3-10}	Judas and the blood money.
$27^{9.\ 10}$	Quotation.
27^{19}	Pilate's wife.
$27^{24.\ 25}$	Pilate washes his hands.
27^{36}	Editorial.
27^{43}	"
27^{51b-53}	The resurrection of the dead Saints.
27^{62-66}	The sealing of the Tomb.
$28^{1\ \text{end}\ 2-4}$	Editorial.
28^{11-15}	The bribing of the guard.
28^{16-20}	Christ's last words.

This may be classified as follows:

(*a*) Editorial 1^{1-17} $3^{14.\ 15}$ 4^{23-25} $5^{1-2.\ 13a.\ 14a.\ 33?}$ 7^{28a} 8^{1-5a} $9^{26.\ 27-31?\ 32-34.\ 35-36}$ 10^{2a} $11^{1a.\ 12-14.\ 20}$ 12^{22-23} $13^{14-15.\ 18.\ 36a.\ 53}$ $15^{23-25.\ 30-31}$ $16^{2b-3.}$ (if genuine)$^{11b-12.\ 22b}$ $17^{6-7.\ 13}$ $19^{1a.\ 10-11}$ 20^{16} $21^{14.\ 19\ \text{end}\ 43.\ 44}$ (if genuine) $22^{33.\ 34}$ 23^{1} 24^{30a} $26^{1.\ 44.\ 52-54}$ $27^{36.\ 43}$ 28^{1} *θεωρῆσαι τὸν τάφον*, $^{2-4}$.

1^{1-17} is a compilation of the editor, and 4^{23-25} and $9^{35.\ 36\ (?)}$ are from his hand. $3^{14.\ 15}$ is inserted by him into a section from Mk., but may, of course, rest on tradition. $5^{1.\ 2}$ are probably due to him. For $5^{13a.\ 14a.\ 33}$ see the notes. 7^{28a} and the similar formulas 11^{1a} 13^{53} 19^{1a} and 26^{1} are probably from his hand. 8^{1} and perhaps ^{5a}, see p. 73, are editorial connecting links. 9^{26} and ^{31} are due to the editor, and $9^{28-30.\ 32-34}$ may be his work. 10^{2a} is an editorial link. So is 11^{20} probably. 11^{12-14} is probably due to the editor, but $^{13-14}$ embody traditional logia. 12^{22-23} may be the editor's work. 13^{14-15} are from his hand, and so is 13^{18}, and probably ^{36a}. 15^{23-25} may be his work, or may rest upon a non-Marcan source. 15^{30-31} are due to him. 16^{2b-3} and 21^{44} are from his hand if they are genuine. 16^{11b-12} are his work, and so is 16^{22b}. 17^{6-7} are due to revision of Mk. 19^{10} is probably editorial, and so less probably is v.^{11}. 20^{16} is an editorial repetition of 19^{30}. 21^{14} is due to editorial revision of Mk. 21^{15b-16} may be due to tradition. 21^{19} *καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ*, is editorial, and so is v.^{43}. 23^{1} is due to the editor. So probably are 24^{30a} $26^{44.\ 52-54}$. 27^{43} is inserted by him, and $28^{1\ \text{end}}$ to ^{4} are due to revision of Mk.

(*b*) Sayings inserted into a section borrowed from Mk.:
3^{14-15} 9^{13a} $12^{5-7.\ 11-12a}$ $15^{12-13.\ 23-25}$ $16^{2-3.\ 17-19}$ 17^{20} $18^{4.\ 10}$ $19^{10-12.\ 28}$ $21^{15b-16.\ 43}$ $24^{10-12.\ 30a}$ $26^{52-54?}$.

(*c*) Sayings peculiar to this Gospel in one of the great discourses formed by the editor on the basis of short discourses recorded by Mk., or in the Sermon on the Mount, or in chs. 11 or 23.

$5^{4.\ 5.\ 7.\ 8.\ 9.\ 10.\ 14.\ 16.\ 17.\ 19-20.\ 21-24.\ 27-28.\ 31.\ 33-37.\ 38-39a.\ 41.\ 43}$.
$6^{1-7.\ 8.\ 10b.\ 13b.\ 16-18.\ 34}$.
$7^{6.\ 12b.\ 15.\ 19.\ 20-22}$.
$10^{5b-8.\ 10b.\ 16b.\ 23.\ 25b.\ 36.\ 41}$.
$11^{14.\ 28-30}$.
12^{36-37}.
$13^{24-30.\ 36-43.\ 44.\ 45-46.\ 47-50.\ 51-52}$.
$18^{3.\ 4.\ 10.\ 14.\ 16-20.\ 23-35}$.
$23^{1-3.\ 5.\ 7b-11.\ 15-22.\ 24.\ 28.\ 32-33}$.
$25^{1-13.\ 14-30.\ 31-46}$.

(*d*) Other sayings:
20^{1-16} 21^{28-32} 22^{1-14}.

(*e*) Incidents:
1^{18-25} 2. 14^{28-31} 17^{24-27} $21^{10.\ 11}$ $26^{52-54?}$ $27^{3-10.\ 19.\ 24-25.\ 51a-53.\ 62-66}$ $28^{9-10.\ 11-15.\ 16-20}$.

(*f*) Quotations from the Old Testament:
1^{23} $2^{15.\ 18.\ 23}$ 4^{13-16} 8^{17} 12^{17-21} 13^{35} $21^{4.\ 5}$ 27^{9}.

It will be noticed that the great majority of the sayings tabulated under *b* and *c* have a common character. They are (*a*) parabolic, or (*b*) anti-Pharisaic, or (*c*) strongly Jewish-Christian, or (*d*) couched in Jewish phraseology.

Thus (*a*) Parables:

$13^{24-30.\ 36-43.\ 44.\ 45-46.\ 47-50}$ 18^{23-35} 20^{1-16} 22^{1-14} $25^{1-13.\ 14-30}$. If we count 25^{1-30} as one section, all these parables are introduced by similar formulas of a type which finds parallels in the Rabbinical literature. 13^{24} *Ὡμοιώθη*, $^{31.\ 44.\ 45.\ 47}$ *ὁμοία ἐστίν*, 18^{23} *ὡμοιώθη*, 20^{1} *ὁμοία ἐστίν*, 22^{1} *ὡμοιώθη*, 25^{1} *τότε ὁμοιωθήσεται.* In all except the last the subject is *ἡ βασιλεία τῶν οὐρανῶν.*

(*b*) Anti-Pharisaic:

5^{20} "except your 'righteousness' surpass that of the scribes and Pharisees."

$6^{1-8.\ 16-18}$ By the "hypocrites" of this section the Pharisees are no doubt intended.

9^{13a} "mercy and not sacrifice," cf. v.[11].

10^{25b} It was the Pharisees (12^{24}) who called the master of the house Beelzeboul.

12^{5-7} occur in an anti-Pharisaic context, cf. 12^{2}.

12^{11-12a} also in an anti-Pharisaic context.
15^{12-13} the Pharisees are blind guides.
21^{43} "the kingdom shall be taken from you." Cf. v.[45] "the chief priests and the Pharisees."
$23^{1-3. 5. 7b-11. 15-22. 24. 28. 32-33}$ are directly anti-Pharisaic.

(*c*) Jewish-Christian:

$5^{17. 19. 21-22. 27-28. 31. 33-37. 38-39a. 43}$. The Mosaic law to be "fulfilled," not destroyed.
5^{23-24} *τὸ θυσιαστήριον*.
5^{32} *παρεκτὸς λόγου πορνείας* represents Christ as reaffirming the Mosaic law.
6^{10b} "Thy will be done," a Jewish prayer.
7^{6} "swine" = the Gentiles?.
7^{12b} Emphasis on the law and the prophets.
7^{15} "false prophets."
7^{22} "prophesied."
$10^{5b-8. 23}$ See note on 10^{5}.
10^{41} "a prophet."
13^{52} "every scribe."
15^{23-24} "I was not sent but to the lost sheep of the house of Israel."
18^{16} "two witnesses" to conform to the law.
19^{9} (*εἰ*) *μὴ ἐπὶ πορνείᾳ* represents Christ as reaffirming the Mosaic law.
19^{28} "judging the twelve tribes of Israel."
24^{20} *μηδὲ σαββάτῳ*. The Mosaic law is to be observed.[1]

(*d*) Coloured by Jewish phraseology:

5^{4} See note.
5^{5} = Ps 36^{11} (LXX).
$5^{7. 8. 9}$ See notes.
5^{10} *ἡ βασιλεία τῶν οὐρανῶν*.
5^{16} *τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς*.
7^{6} *τοῖς κυσί—τῶν χοίρων*.
11^{28-30} See notes.
12^{36-37} *ἐν ἡμέρᾳ κρίσεως*.
16^{17-19} *σὰρξ καὶ αἷμα—ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς—πύλαι ᾅδου—τῆς βασιλείας τῶν οὐρανῶν—δήσῃς—λύσῃς*, and the contrast *ἐπὶ τῆς γῆς—ἐν τοῖς οὐρανοῖς*.
$18^{3. 4}$ *ἐν τῇ βασιλείᾳ τῶν οὐρανῶν*.
18^{10} *τοῦ πατρός μου τοῦ ἐν οὐρανοῖς*.
18^{14} *θέλημα ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς*.

[1] The editor probably inserted *μηδὲ σαββάτῳ* into Mk 12^{18} because he found a saying with this addition in the Logia. In the same way he has inserted (*εἰ*) *μὴ ἐπὶ πορνείᾳ*, 19^{9}, into Mk 10^{11}, because a parallel saying which he has inserted in 5^{32} was to be found in the Logia with a similar limitation.

18^{16-20} "Two witnesses," "binding and loosing," "earth and heaven," "My Father who is in heaven."

19^{28} *ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ.*

To these may be added 8^{11-12}, which is Jewish-Christian ("with Abraham, and Isaac, and Jacob"), and anti-Pharisaic ("the sons of the kingdom") in character, and which seems to have been inserted by the editor into its present context.

The following phrases are characteristic of these passages: (1) *ἡ βασιλεία τῶν οὐρανῶν*, $5^{10. 19 (2). 20}$ 8^{11} 10^{7} $13^{24. 44. 45. 47. 52}$ 16^{19} $18^{3. 4. 23}$ 19^{12} 20^{1} 22^{2} 25^{1}. We might on that account add to our list 5^{3}, which differs in language from Lk 6^{20}; 7^{21}, which differs from Lk 6^{46}; 11^{12}, which differs from Lk 16^{16}; and 23^{13}, which differs from Lk 11^{52}. The phrase occurs in these passages 23 times, and elsewhere in the Gospel 9 times, viz. 3^{2} 4^{17} 11^{11} $13^{11. 31. 33}$ 18^{1} $19^{14. 23}$. In 3^{2} 4^{17} $13^{11. 31}$ 18^{1} $19^{14. 23}$ the editor has inserted the phrase into Marcan passages. The two remaining verses, 11^{11} and 13^{33}, might, with some probability, be added to our list.

(2) *πατὴρ ὁ ἐν (τοῖς) οὐρανοῖς*:

5^{16} 6^{1} 16^{17} $18^{10. 14. 19}$.

We might on this account add to our list 5^{45} (which differs from Lk 6^{35}) 6^{9} $7^{11. 21}$ $10^{32. 33}$. The phrase only occurs besides in 12^{50}, where it is substituted for Mk.'s *τοῦ θεοῦ*.

(3) *πατὴρ ὁ οὐράνιος*:

15^{13} 18^{35} 23^{9}.

We might on this account add to the list 5^{48} (which differs from Lk 6^{36}) $6^{14. 26. 32}$. The phrase occurs nowhere else.

(4) *πατὴρ ἡμῶν, ὑμῶν, σου, αὐτῶν*:

5^{16} $6^{1. 4. 6(2). 8. 18(2)}$ 13^{43} 23^{9}.

We might on this account add $5^{45. 48}$ $6^{9. 14. 15. 26. 32}$ 7^{11} and 10^{29}, which differs from Lk 12^{6}.

It is not unreasonable to suppose that these verses, characterised as they are for the most part by special features, and distinguished by the use of two or three striking Jewish phrases, came as a whole, or in large part, from a single source.[1] And here, if anywhere, the information of Papias can assist us. He speaks of a compilation put together in Hebrew or Aramaic by Matthew containing *τὰ λόγια*. On the other hand, we find in our Gospel a number of sayings of marked Palestinian characteristics and phraseology. If the editor of the Gospel borrowed these from the Matthæan document, whether it lay before him in its original form or in a Greek translation, we have at once an explanation of the reason why the name Matthew attached itself

[1] Cf. E. De Witt Burton, *Principles of Literary Criticism and the Synoptic Problem*, p. 41. I have been much indebted to this book.

to the first Gospel, of which these sayings form a substantial proportion. Of course, if there be sufficient reason for supposing that the editor used this Matthæan source, it will then be probable that he borrowed from it some of the sayings which he has in common with Lk., but in a different form and context. Whilst he drew them from a Greek translation of the Logia, Lk. will have drawn them from other sources into which they had passed from the Matthæan collection. The following would be not out of harmony with the tenor of many of the Logian sayings:

5^{18} "not a jot or tittle to pass from the law." Cf. Lk 16^{17}.

5^{32} Cf. Lk 16^{18}, who has not the limitation *παρεκτὸς λόγου πορνείας*.

6^{9-13} the Lord's Prayer. The prayer as found in a different context in Lk 11^{1-4}, has lost some of its Jewish colouring.

13^{16-17} *προφῆται καὶ δίκαιοι* is Jewish. The verses occur in a different context in Lk 10^{23-24} with *βασιλεῖς* for *δίκαιοι*.

$23^{4.\ 23.\ 25-26.\ 27.\ 29-31.\ 34-36}$. All anti-Pharisaic. Cf. Lk 11^{39-52} in a different context.

5^{12} Anti-Pharisaic: "they persecuted the prophets." Cf. 23^{32-33}.

I venture, therefore, to assign the following to the Matthæan Logia:

* 5^{3-12}.
* 5^{13-16} Probably not in Sermon.
* 5^{17-20}.
* 5^{21-24}.
5^{25-26} Probably not in Sermon.
* 5^{27-28}.
5^{29-30} Probably not in Sermon.
* 5^{31-32}.
* 5^{33-37}.
* 5^{38-42}.
* 5^{43-48}.
* 6^{1-4}.
* 6^{5-6}.
* 6^{7-15} Perhaps not in Sermon.
* 6^{16-18}.
6^{19-33} Probably not in Sermon.
7^{1-5}.
* 7^{6} Probably not in Sermon.
7^{7-11} Probably not in Sermon.
7^{12}.
7^{13-14} Probably not in Sermon.
* 7^{15-23}.
7^{24-27}.

* $8^{11.12}$.
* 9^{13a}.
9^{37-38}.
* 10^{5b-8}.
* 10^{23}.
* 10^{24-25} Not in this connection.
10^{26-33} Not in this connection.
10^{34-41} Not in this connection.
11^{2-30} Not necessarily in this order.
* 12^{5-7}.
* 12^{11-12}.
12^{25-45} Not necessarily in this order.
13^{16-17}.
* 13^{24-30}.
13^{33}?
* 13^{31-43}.
* 13^{44}.
* 13^{45-46}.
* 13^{47-50}.
* 13^{51-52}.
* 15^{12-14}.
15^{24}.
* 16^{17-19}.
* 17^{20}.
* 18^{3-4}.
* 18^{10}.
18^{12-13}.
* 18^{14}.
* 18^{15-20}.
18^{21-22}.
* 18^{23-35}.
* 19^{10-12}.
* 19^{28}.
* 20^{1-16}.
21^{16}.
* 21^{28-32}.
* 21^{43}.
* 22^{1-14}.
22^{35-40}
* 23 Not necessarily in this order.
* 24^{10-12}.
24^{23-27}.
24^{30a}.
24^{37-41}.
24^{43-51}.
* 25^{1-13}.

* 25^{14-30}.
25^{31-46}?
* 26^{52-54}?

Of course, much that is here assigned to the Logia may have come from other sources. The passages marked with an asterisk are in the main peculiar to Mt., and have the Palestinian characteristics referred to above. These may be assigned to the Logia with much probability. The remaining passages are for the most part found also in Lk. But his variations in setting and language make it probable that he drew them from other sources than the Logia. And, to some extent, he may have been influenced by reminiscence of the first Gospel.

We must, therefore, think of the Matthæan Logia as a collection of Christ's sayings containing isolated sayings, sayings grouped into discourses, and parables. If there was any particular arrangement or order observed, it is, of course, not possible now to rediscover it. One of the longer discourses was probably the Sermon on the Mount; but as this now stands in the first Gospel, it has been enlarged by the editor, who has inserted into it sayings from other parts of the Logia. There were also in all probability a group of eschatological sayings, and groups of parables. The original language was either Hebrew or Aramaic. Papias calls it *Ἑβραΐδι διαλέκτῳ*; Irenæus, *τῇ ἰδίᾳ αὐτῶν* (οἱ Ἑβραῖοι) *διαλέκτῳ*; Eusebius, *πατρίῳ γλώττῃ*; and Origen speaks of the Gospel as *γράμμασιν Ἑβραϊκοῖς συντεταγμένον*. On historical as well as philological grounds it is probable that the language was rather Aramaic than Hebrew. When the editor of the first Gospel used it, it had already been translated into Greek. The fact that he was using a Greek rendering of S. Mark's (probably originally Aramaic) Gospel does not, of course, preclude the possibility that he may have had the Aramaic Logia before him, but suggests that this was not the case. A stronger argument is the fact that some of the many sayings which Mt. and Lk. have in common agree very closely in language. This is not best accounted for by the theory that both Mt. and Lk. used a common Greek translation of the Logia, nor by the view that Lk. is dependent on Mt. Rather, the editor of the first Gospel used a Greek translation of the Logia. Then other translations were made, and from these excerpts and groups of sayings passed into the "many" evangelic writings with which Lk. was acquainted. This accounts for the fact that Lk. had before him, or was acquainted with, sources containing sayings and groups of sayings which are often nearly identical with sayings contained in the first Gospel, and yet frequently differ from them. The Logian sayings must have passed through several stages of transmission before they reached Lk., whilst Mt. drew from a translation of the original collection. Wellhausen has rightly seen

that some features in sayings common to Mt. and Lk. cannot be explained without reference to an Aramaic original (*Einleitung*, p. 36). Since, however, he clings to the theory that the verbal agreement in many of these sayings forces us to suppose that they used a common Greek source, he is obliged to hazard the complicated and unnecessary conjecture that the two Evangelists sometimes altered their Greek original and sometimes substituted for it a new translation from the original Aramaic (p. 68). But, as I have already shown, the great amount of disagreement in substance, in setting, in order, and in language between Mt. and Lk. in these sayings is only explicable if they were not directly using a common source. Mt. drew directly from a Greek translation of the Logia. Other translations were also made, and from these the Logian sayings passed in a form substantially agreeing, whilst often slightly differing in language, into the evangelic writings of the Church.

Hence, when Lk. wrote his Gospel, he found these sayings dispersed in many quarters. Some of them, *e.g.* the Beatitudes and the Lord's Prayer, had passed through many stages since they were first extracted from the Logia. Others had suffered but little change. If at times the agreement in language between Mt. and Lk. seems remarkably close, it must be borne in mind that Lk. may well have read the first Gospel, and have been sometimes influenced by it.

The narrative sections tabulated above under (*e*) call for special consideration, since it is unlikely that they came from the same source as the sayings just discussed. The narratives contained in 1^{18-25} $2^{1-12.\ 13-23}$ 14^{28-31} 17^{24-27} 21^{10-11} $27^{3-10.\ 19.\ 24-25.\ 51a-53.\ 62-66}$ 28^{11-15} all look very much like Palestinian traditions. Judgment upon their date and value must be almost wholly subjective, but to the present writer they seem to be early in date, or, to say the least, there seem to be no cogent reasons for placing them late. For 17^{24-27} as written before the fall of Jerusalem, see Wellhausen, *in loc.* Whether they came to the editor in written form, or whether he had himself collected them in Palestine, it is impossible to conjecture. Some little evidence might be adduced to show that 1^{18}–4^{17} came from a special source which in 3^{1}–4^{17} overlapped with Mk 1^{1-15}. *E.g.*:

(*a*) The editor of the Gospel shows a distinct tendency to remove historic presents from a source before him (p. xx). In Mk. there are 151 such tenses. Of these, 72 are cases of λέγει or λέγουσιν. Of the remaining 79 the editor of the first Gospel omits or alters 69, retaining only 10. Yet in 3^{1}–4^{17} there are 7 such tenses,[1] viz. $3^{1.\ 13.\ 15}$ $4^{5.\ 8\ (2).\ 11}$. This would be explicable if the editor were following a source of which the use of the historic present was a marked feature.

[1] Cf. φαίνεται, 2^{13} (but B has ἐφάνη) and 2^{19}

(*b*) There are some words and phrases which occur only or chiefly in this part of the Gospel; *e.g.*:

λάθρα, 1^{19} 2^{7}.

Ἱεροσόλυμα, fem. sing., 2^{3} $3^{5?}$.

παραγίγνεσθαι, 2^{1} $3^{1.13}$.

πυνθάνεσθαι, 2^{4}.

κατ' ὄναρ, 1^{20} $2^{12.13.19.22}$. Besides only 27^{19}.

παραλαμβάνειν, 8 times. Besides from Mk 17^{1} 20^{17} 26^{37}. Elsewhere, 12^{45} 18^{16} $24^{40.41}$ 27^{27}.

ἀναχωρεῖν, 5 times. Elsewhere, 9^{24} 12^{15} 14^{13} 15^{21} 17^{5}.

κατοικεῖν, twice. Elsewhere, 12^{25} 23^{21}.

The construction *ἀναχωρησάντων δὲ αὐτῶν ἰδού*, 1^{20} $2^{1.13.19}$. Elsewhere, 9^{32} 28^{11}.

But this evidence is insufficient to prove the existence of a special written source for this part of the Gospel; and the fact that the Old Testament quotations in 1^{18}–2 and in $27^{9.10}$ have probably been introduced by the editor into originally independent narratives, rather suggests that all the narratives above mentioned came to the editor as independent traditions, and not from a document into which they had been collected. 26^{52-54} and 3^{14-15} may belong to the same cycle of traditions. 26^{16-20} is probably based on the lost ending of Mk. I have thought it advisable not to confuse these narratives peculiar to Mt. with the few narrative sections (see p. xliii) common to Mt. and Lk. The former are marked in the commentary by P (=Palestinian), the latter by X (=unknown source).

The quotations in 1^{22-23} $2^{5.6.15.17-18.23}$ 4^{14-16} 8^{17} 12^{17-21} 13^{35} 21^{4-5} 27^{9} present peculiar difficulties.

(1) Five of them, viz. 4^{14-16} 8^{17} 12^{17-21} 13^{35} 21^{4-5}, seem to have been inserted into or appended to a section of Mk. by the editor.

(2) Six of them, viz. 1^{23} $2^{6.15.17-18.23}$ 27^{9}, might seem to be an integral part of the narrative in which they stand.

(3) One of them, 2^{23}, cannot be verified.

(4) All of them are introduced by a striking formula:

1^{22} *τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου λέγοντος.*

2^{6} *οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου.*

2^{15} *ἵνα πληρωθῇ, κ.τ.λ.*

2^{17} *τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος.*

2^{23} *ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν.*

4^{14} *ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου λέγοντος.*

8^{17} *ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου λέγοντος.*

12^{17} The same.

13^{35} The same, with the omission of *Ἠσαΐου*.

21^{4} *τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος.*

27^{9} *τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος.*

(5) 1^{23} agrees in the main with the LXX; 2^{6} seems to be an independent rendering of the Hebrew; 2^{15} is also a rendering of the Hebrew; 2^{18} is apparently quoted from the LXX, with reminiscence of the Hebrew in *τὰ τέκνα αὐτῆς*; 2^{23} cannot be traced; $4^{15\text{-}16}$ is from a Greek Vs, but not from the LXX (see note, *in loc.*); 8^{17} is an independent translation from the Hebrew; $12^{17\text{-}21}$ is from the Hebrew, with reminiscence of the LXX in the last clause, or more probably from a current Greek version, which is already implied in Mk 1^{11}; 13^{35} seems to be an independent translation from the Hebrew, with reminiscence of the LXX in the first clause; 21^{5} agrees partly with the Hebrew, partly with the LXX; 27^{9} appears to be a free translation, with reminiscence of the LXX. Further, 2^{6} seems to come in the main from Mic $5^{1\text{-}4}$, with assimilation of the last clause to 2 S 5^{2}; 12^{18} from Is $42^{1\text{-}4}$, with assimilation of the last clause to Hab 1^{4} (Heb.); Mt 21^{5} is a conflation of Is 62^{11} and Zec 9^{9}; $27^{9\text{-}10}$ comes from Zec 11^{13}, but has probably been influenced by Jer $32^{6\text{-}9}$.

With these quotations might be compared 11^{10}, which occurs also in Mk 1^{2}, and which therefore seems to have been current in Christian circles in a form slightly differing from the LXX. Here, too, there seems to have been a slight assimilation to Ex 23^{20}.

It will be seen that there is a good deal of agreement with the Hebrew against the LXX. This makes it very unlikely that these quotations are due to the editor. For (*a*) in the quotations borrowed by him from Mk. the editor shows a tendency to assimilate the language more closely to the LXX. The single exception of change in favour of the Hebrew is Mk 12^{30} = Mt 22^{37}. For such assimilation, see Mt 13^{15} *καὶ ἰάσομαι αὐτούς* for Mk.'s *καὶ ἀφεθῇ αὐτοῖς*; Mt 15^{8} *ὁ λαὸς οὗτος* for Mk.'s *οὗτος ὁ λαός*; Mt 19^{5} adds *καὶ (προσ)κολληθήσεται τῇ γυναικί αὐτοῦ*; Mt 22^{32} adds *εἰμί*; Mt 26^{31} adds *τῆς ποίμνης*. So LXX A. Mt 27^{46} *ἵνα τί* for *εἰς τί*.

(*b*) In nine quotations not borrowed from Mk., viz. $4^{4.\,7.\,10}$ $5^{21.\,27.\,33.\,43a}$ 9^{13} = 12^{7} 21^{16}, there is a general agreement with the LXX, except in *καὶ οὐ*, 9^{13} = 12^{7}, which agrees with Heb. and LXX A Q against LXX B.

It seems, therefore, probable that the eleven quotations introduced by a formula, and also 11^{10}, were already current when the editor compiled his work in a Greek form. They may come from a collection of Old Testament passages regarded as prophecies of events in the life of the Messiah. In this connection 2^{23} is very important, because it must have originated in Jewish Christian, *i.e.* probably in Palestinian, circles.

THE PLAN AND CHARACTERISTICS OF THE GOSPEL.

In making the second Gospel the framework of his own, the editor has adopted the general outline and plan of that Gospel, which is as follows:

A. Mk 1^{1-13} Introductory. The Messiah had been heralded by the Baptist, had been declared to be the Son of God at His baptism, and had been prepared for His ministry by temptation.

B. 1^{15}–7^{23} Ministry in Galilee.

C. 7^{24}–9 Ministry in the surrounding districts.

This period is marked by the confession of S. Peter, and by teaching as to Christ's death and resurrection.

D. 10^{1-52} The Journey through Peræa to Jerusalem.

E. 11–16^{8} The last days of the Messiah's life.

To this general framework the editor prefixes two chapters dealing with the genealogy, birth, and three incidents of the Messiah's childhood.[1]

[*A*. 1. 2 Birth and Infancy of the Messiah.]

He then inserts Mk.'s introductory section with considerable expansions.

B. 3^{1}–4^{11} Preparation for His ministry, [$3^{7-10.\ 12.\ 14-15}$ 4^{3-11}].

Passing to Mk.'s section *B*, the editor makes considerable alterations in the order of Mk 1^{15}–6^{13}. For a detailed examination of these alterations, see pp. xiii–xvii.

The result is as follows:

C. 4^{12}–15^{20} Ministry in Galilee:

(1) Public appearance as a teacher, 4^{12-17} [$^{13-16}$].
(2) First disciples, 4^{18-22}.
(3) Illustrations of His teaching and work:
 (*a*) Preliminary, [4^{23-25}].
 (*b*) His teaching, 5^{1}–7^{29} [5^{1}–7^{27}].
 (*c*) His work, 8^{1}–9^{34} [$8^{5-13.\ 19-22}$ $9^{27-31.\ 32-34}$].
(4) Extension of His mission in the work of the Twelve, 9^{35}–11^{1} [9^{35b-38} $10^{5b-8.\ 10b.\ 15-16.\ 23}$–$11^{1}$].
[(5) Survey of His ministry, 11^{2-30}].
(6) Illustrations of His controversies with the Pharisees, 12^{1-45} [$^{5-7.\ 17-21.\ 22-23.\ 27-28.\ 30.\ 32-45}$].
(7) His relations seek Him, 12^{46-50}.
(8) Illustrations of His teaching in parables, 13 [$^{16-17.\ 24-30.\ 33.\ 35-52}$].

From this point the editor is entirely guided by the order of sections as they stand in Mk. [14^{28-31} and 15^{12-14} are not found in Mk.]

(9) Various incidents, 13^{53}–15^{20}.

[1] Passages enclosed in square brackets are interpolations into Mk.'s narrative.

In the next sections he follows the order of incidents in Mk.'s section *C*. Thus:

D. 15^{21}–18^{35} Ministry in the neighbourhood of Galilee, [15^{23-24} $16^{2-3.\ 17-19}$ 17^{24b-27} $18^{3-4.\ 7.\ 10-35}$].

E. 19^{1}–20^{34} Journey to Jerusalem, [$19^{11-12.\ 28}$ 20^{1-15}].

F. The last days of the Messiah's life, 21^{28} [$21^{4-5.\ 10-11.\ 14-16}$ $22^{28-32.\ 43-45}$ 22^{1-14} 23 (very greatly enlarged from Mk 13^{37b-40}) 24^{26-28} 25. $26^{25.\ 52-54}$ $27^{3-10.\ 19.\ 24-25.\ 43.\ 52-53.\ 62-66}$ $28^{9-10.\ 11-22}$].

The life of Christ as thus presented in the Gospel is framed in an Old Testament setting.

He was the Jewish Messiah descended from Abraham, the father of the Jewish nation (1^1, cf. 3^9), and within narrower limits from David ($1^{1.\ 20}$ 12^{23} $21^{9.\ 15}$ 22^{42}). In particular, he was the Messianic King (2^2 21^5 $27^{11.\ 29.\ 37.\ 42}$), the Messianic Son of God (3^{17} 4^6 11^{27} 14^{33} 16^{16} 17^5 27^{54}), and the Messianic Son of Man. See pp. lxxi ff.

Many of the incidents of His life had been foretold by the prophets. His birth (1^{22-23}) by Isaiah, at Bethlehem (2^6) by Micah, Herod's massacre of the children (2^{17-18}) by Jeremiah, Christ's return from Egypt (2^{15}) by Hosea, the settlement of His parents at Nazara by the prophets, the coming of His herald (3^3) by Isaiah, His own mission in Galilee (4^{14-16}) by Isaiah, His work of mercy in healing the sick (8^{17}) by Isaiah, His avoidance of publicity (12^{17-21}) by Isaiah, His preaching in parables (13^{35}) by the Psalmist, and the inability of the people to understand them (13^{14-15}) by Isaiah; His entry as king into Jerusalem (21^{4-5}) by Zechariah, and the use to which the price of His life was put (27^{9-10}) by "Jeremiah." His betrayal ($26^{24.\ 54.\ 56}$), His desertion (26^{31}), and many of the incidents of His death and burial had been foretold in Scripture ($27^{34.\ 35.\ 39.\ 43.\ 57}$). And of His three days' sojourn in the tomb Jonah was a type, 12^{40}.

Three features of the Gospel are prominent as characteristic of the editor's method:

(*a*) the grouping of material in 4^{23}–13 into sections illustrative of different aspects of Christ's ministry.

(*b*) the massing of sayings into long discourses.

(1) the Sermon on the Mount (5–7^{27}), which seems to be an expansion of a shorter Sermon found in the Logia.

(2) the charge to the Twelve (10).

(3) the chapter of parables (13).

(4) the discourse about greatness and forgiveness (18).

(5) the discourse about the last things (24–25).

These are all ended by a special formula.

We might add:

(6) the discourse about the Baptist (11).
(7) the denunciation of the Pharisees (23).
(8) the parables of warning, 21^{28}–22^{14}.

(*c*) the arrangement of incidents or sayings into numerical groups.

e.g. three, five, and seven:

three divisions in the genealogy,	1^{17}.
three incidents of childhood,	2.
three incidents prior to His ministry,	3^{1}–4^{11}.
three temptations,	4^{1-11}.
three illustrations of righteousness,	6^{1-18}.
three prohibitions,	6^{19}–7^{6}.
three commands,	7^{7-20}.
three miracles of healing,	8^{1-15}.
three miracles of power,	8^{23}–9^{8}.
three miracles of restoration,	9^{18-34}.
threefold "fear not,"	$10^{26. 28. 31}$.
threefold answer to question about fasting,	9^{14-17}.
three complaints of the Pharisees,	9^{1-17}.
three οὐκ ἔστιν μου ἄξιος,	10^{37-38}.
three parables of sowing,	13^{1-52}.
three sayings about "little ones,"	$18^{6. 10. 14}$.
three prophetical parables,	21^{28}–22^{14}.
three questions,	22^{15-40}.
three parables of warning,	24^{43}–25^{30}.
three prayers at Gethsemane,	26^{39-44}.
three denials of S. Peter,	26^{69-75}.
three questions of Pilate,	$27^{17. 21. 22. 23}$.
three incidents which vexed the Pharisees,	12^{1-24}.
three petitions in the Lord's Prayer,	6^{11-13}.
three aspirations in the Lord's Prayer,	6^{10}.
five great discourses, ended with a formula.	5–7^{27} 10. 13. 18. 24–25,
five illustrations of the fulfilment of the law,	5^{21-48}.
seven woes,	23.

Cf. also 12^{45} seven demons, 18^{21-22} forgiveness seven times, 22^{25} seven brethren, 15^{34} seven loaves, ^{37} seven baskets.

Many commentators reckon seven beatitudes in the Sermon on the Mount, and seven petitions in the Lord's Prayer, and Sir John Hawkins[1] reckons ten miracles in 8^{1}–9^{34}.

For *two*, cf. the two demoniacs, 8^{28}; two blind men, 20^{30}; two false witnesses, 26^{60}; two blind men, 9^{27}.

[1] *Hor. Syn.* p. 134.

THE THEOLOGY OF THE GOSPEL.

A. CHRISTOLOGY.

Jesus was the Messiah of the Old Testament (1^{1}), and was therefore descended from David and from Abraham (1^{1}). His ancestral line rose to monarchical power in the person of David (1^{6}), lost their royal dignity at the time of the Captivity (1^{11}), but recovered it in the person of Jesus, the anointed Messiah (1^{16}). Jesus was therefore born as King of the Jews (2^{2}), entered Jerusalem as its king (21^{4-5}), and died as a claimant to royal power ($27^{11. 29. 37. 42}$). He was born of a virgin, as the Prophet Isaiah had foretold (1^{22}), by conception of the Holy Spirit (1^{20}), so that He could be called God-with-us (1^{23}), or Son of God (2^{15} 3^{17} $4^{3. 6}$ 8^{29} 14^{33} 17^{5} 26^{63} $27^{40. 43. 54}$). At His baptism the Spirit of God came down upon Him; and here, as at the Transfiguration, He was proclaimed by God to be His Son, the Beloved, divinely elected (3^{17} 17^{5}). He therefore spoke of Himself as "Son," and of God as "Father" in a unique sense[1] (11^{27} 24^{36}).[2] As Messiah, He fulfilled the prophecies of the Old Testament. His supernatural birth (1^{22}), several incidents of His early years ($2^{6. 15. 17. 23}$), His public ministry in Galilee (4^{14}), His ministry of healing (8^{17}), His avoidance of publicity (12^{17}), the misunderstanding of His hearers (13^{14}), His use of parables (13^{35}), the manner of His entry into Jerusalem (21^{4}), His betrayal (26^{24}), His desertion (26^{31}), His arrest ($26^{54. 56}$), and the use to which the money given for His betrayal was put (27^{9}), had all been foretold in the Old Testament. As Son of God, He cast out demons by the Spirit of God (12^{28}). He preached the near advent of the kingdom of heaven (see below). He performed miracles, chiefly of healing, but He also cast out demons, raised dead persons to life, walked on the water on one occasion, and twice fed multitudes with a few loaves and fishes. He foretold His death and resurrection, and promised that He would come again in the near future (see below) to inaugurate the kingdom. He spoke of Himself as the "Son of Man." As such He had angels at His command (13^{41} 24^{31}), and

[1] The distinction is also implied in the fact that Christ is represented as speaking of "My Father," but not of "our Father," except in 6^{9}, where the phrase is put into the mouths of the disciples. Schmidt (*The Prophet of Nazareth*, p. 154) argues that "Jesus said neither 'My Father' nor 'your Father,' but 'the Father who is in heaven.'" But whilst it is true that Christ may have used Abba (=the Father) in the sense of "My Father," cf. Mk 14^{36} and Dalm. *Words*, 192, the evidence of the first Gospel, that He spoke of "your Father" and "their Father," must not be set aside, since it is supported by the usage of the Jewish literature. Cf. the instances cited on p. 44. Consequently the absence from the Gospel of "our Father," except in 6^{9}, is very significant; cf. Dalm. *Words*, 190.

[2] But see note on 24^{36}.

would come again in glory with angels (16^{27} 24^{30}), and sit on the throne of His glory (19^{28} 25^{31}).

Thus three aspects of the Messiah's work are represented in the Gospel: (1) The work of healing and preaching, which formed a sort of preparation for the coming kingdom; (2) the reappearance at the end of the age, when He would come again to inaugurate the kingdom; (3) His death. This was, from one point of view, a necessary stage in the development of the divine purpose. If the Son of Man was to appear on the clouds of heaven in His kingdom, He must first return to the Father in heaven to be invested with the divine glory. Thus the Son of Man "must" suffer (16^{21}). This was a part of the divine scheme (16^{23}). It had been foretold in prophecy ($26^{24.54}$).

But it was something more than a necessary link in a divinely foreseen chain of events. It had in itself a redemptive aspect. His blood was "shed for many," that their sins might be forgiven (26^{28}). This bloodshedding signified the ratification of a covenant between God and man (26^{28}). The idea presumably is that the death could be regarded as a sacrifice which once and for all propitiated God, brought men into a right relation to God, in virtue of which men could approach Him and be received by Him without further sacrifices. Hence it can be said that He came for this very purpose to "give His life a ransom for many" (20^{28} from Mk 10^{45}).

B. THE KINGDOM OF THE HEAVENS.

This phrase occurs in the Gospel 32 times, viz. 3^{2} 4^{17} $5^{3.10.19(2).20}$ 7^{21} 8^{11} 10^{7} $11^{11.12}$ $13^{11.24.31.44.45.47.52}$ 16^{19} $18^{1.3.4.23}$ $19^{12.14.23.24}$ (Z 133 124 157 S^1 S^2 a b c e, but ℵ B *al* τοῦ θεοῦ) 20^{1} 22^{2} 23^{14} 25^{1}. We find also *ἡ βασιλεία τοῦ θεοῦ* in 12^{28} 19^{24} (ℵ B *al*) $21^{31.43}$ and 6^{33} (E *al* latt S^2, but ℵ B g^1 k omit *τοῦ θεοῦ*). This phrase occurs in Mk. 14 times; Mt. 5 times substitutes *ἡ βασιλεία τῶν οὐρανῶν*, and 8 times omits or paraphrases. In the remaining case, Mk 10^{25} = Mt 19^{24}, both readings are found in Mt.; but, in spite of the fact that *τῶν οὐρανῶν* is not so well attested as *τοῦ θεοῦ*, there is a strong presumption against the latter, from the fact that in the 13 other cases the editor omits, paraphrases, or substitutes *τῶν οὐρανῶν* for *τοῦ θεοῦ*. In any case, it is clear that in 12^{28} 21^{31} and ^{43} there must be special reasons for the occurrence of *ἡ βασιλεία τοῦ θεοῦ*. In 12^{28}, which finds a parallel in Lk 11^{20}, the phrase probably occurred in the source used by the Evangelist. He would, no doubt, have substituted *τῶν οὐρανῶν* if the context had admitted it. But, as will be shown below, he everywhere uses *ἡ βασιλεία τῶν οὐρανῶν* of the kingdom which Christ announced as at hand, to be inaugurated when the Son of Man came on the clouds of heaven. In 12^{28} the editor found in

his source the words, "But if I by the spirit of God cast out devils, then the kingdom of God came upon you." Whatever "the kingdom of God" means here, it clearly has not quite the same significance as "the kingdom of the heavens" in such passages as 8^{11} 13^{45}. The editor therefore retains τοῦ θεοῦ to mark the contrast between "the kingdom of God" as used here, and "the kingdom of the heavens" as used elsewhere in the Gospel. In 21^{31} ἡ βασιλεία τοῦ θεοῦ is again probably due to the source used. And here we might have expected the editor to substitute τῶν οὐρανῶν with a future verb. "Will go before you into the kingdom of the heavens" would have given a very good sense. But he is faithful to his source, which had a present tense, "go before you into the kingdom of God." It was clear to him that, whatever the phrase meant, the kingdom here was not quite the same as "the kingdom of the heavens" as used by him elsewhere in the Gospel, and he recorded his sense of the difference of meaning by retaining τοῦ θεοῦ. In 21^{43}, on the other hand, ἡ βασιλεία τοῦ θεοῦ is probably editorial (see the notes). Why, then, does not the editor use τῶν οὐρανῶν? Because he wished to explain the taking away of the vineyard, and the giving it to others (^{41}). And there was no phrase which would so well correspond to the vineyard as "the kingdom of God." "The kingdom" alone would have been too suggestive of merely earthly political power. "The kingdom of the heavens," as elsewhere used in the Gospel, had never been, like the vineyard, entrusted to the Jewish nation. But "the kingdom of God" might well be used to sum up that whole revelation of God to the Jewish people which was to be transferred to others.

We find, further, the simple ἡ βασιλεία in 4^{23} 8^{12} 9^{35} 13^{19}, and the following: "His kingdom," 6^{33} 13^{41} 16^{28}; "Thy kingdom," 6^{10} 20^{21}; "the kingdom of their Father," 13^{43}; "the kingdom of My Father," 26^{29}. For the idea of "the kingdom of heaven" in Jewish literature, see Dalman, *Words*, pp. 91 ff.; Bousset, *Rel. Jud.* 199 ff. Dalman has shown that in Jewish writings "מלכות," when applied to God, means always the "kingly rule," never the "kingdom." In other words, it should be translated by "sovereignty" rather than "kingdom." The "kingly rule" of God was His divine sovereignty, which governed all things in heaven and in earth; cf. Ps 103^{19} "His 'sovereignty' ruleth over all," Dn 4^{34} "His dominion is an everlasting dominion, and His sovereignty from generation to generation," *Enoch* 84^{2} "Thy power, and kingship, and greatness abide for ever and ever." Hence men, in devoting themselves to the service of God, can be said to choose or accept His sovereignty, cf. *Jubilees* 12^{19} "Thee and Thy dominion have I chosen"; *Mechilta* (Ugol.) 384: "They joyfully agreed to receive 'the sovereignty'"; and the

service thus accepted is called a "yoke"; cf. *Siphri* (Ugol.) 916: "Take upon you the yoke of the sovereignty of heaven."

But the conception of God's sovereignty is an ideal one, and there is much in life which seems inconsistent with it. The future would see a universal recognition of it. Hence the idea easily becomes an eschatological one, and blends with the conception of the coming Messiah as king. Cf. Dn 7^{14}, *Sib. Or* 3^{45-46} *τότε δὴ βασιλεία μεγίστη ἀθανάτου βασιλῆος ἐπ' ἀνθρώποισι φανεῖται,* 767 *καὶ τότε δὴ ἐξεγερεῖ βασιλήιον εἰς αἰῶνας πάντας ἐπ' ἀνθρώπους*; *Assumption of Moses* 10^{1} "Then will His kingdom appear throughout all His creation"; *Mechilta* (Friedmann) 56^{a} "Then shall God alone be absolute in all the world, and His sovereignty shall endure for ever."[1] It is in this eschatological sense that the phrase is used in this Gospel. Jesus was of the royal line (1^{1-16}). In Him the Davidic family recovered once again its lost Sovereignty; but more than recovered it, for Jesus was the anointed Messiah (1^{16}). He was born "King of the Jews" (2^{2}). As "king" He entered Jerusalem (21^{5}), and as king He suffered ($27^{11. 29. 37. 42}$). As king He would sit upon the throne of His glory to judge all nations ($25^{34. 40}$), cf. *Orac. Sib* 3^{49-50} *ἥξει δ' ἁγνὸς ἄναξ πάσης γῆς σκῆπτρα κρατήσων εἰς αἰῶνας ἅπαντας ἐπειγομένοιο χρόνοιο.* The announcement of the coming kingdom was frequently the subject of His preaching.

He proclaimed its near advent. It was at hand (4^{17}), and He bade His disciples make the same proclamation (10^{7}). This preaching was an evangel, *i.e.* good news (4^{23} 9^{35}). The disciples were to pray for the coming of the kingdom (6^{10}). It would, however, not come in the lifetime of the Messiah, but after His death, when He would come as Son of Man (16^{28}, cf. ^{21}). This coming would usher in the end of this dispensation (24^{3}). It would take place immediately after the great tribulation (24^{29}) which would accompany the fall of Jerusalem ($24^{15. 16}$), *i.e.* within the lifetime of that generation (24^{34}, cf. 16^{28} 10^{23}). But God alone knew the exact day and hour (24^{36}), and the good news must be preached first to all nations (24^{14}, cf. 28^{19}). It seems clear that the Evangelist saw no obstacle to this preaching being effected within a very short period (10^{23}). The inauguration of the kingdom is called the new birth (19^{28}). Then the Apostles would sit on twelve thrones, judging the twelve tribes of Israel. They who should find a place in it were "the pure in heart" (5^{8}), those who were "persecuted in the cause of righteousness" (5^{10}). Those who broke the Mosaic law and taught others to do so would be called least in it (5^{19}). They alone whose righteousness exceeded that of the scribes and Pharisees would enter into it (5^{20}). Rich people would hardly find entrance (19^{23-24}). But they should

[1] Quoted by Dalman, *Words*, p. 99.

obtain admission who did the will of God (7^{21}), and who were of childlike character (18^{3} 19^{14}). On the other hand, the chief priests and elders, the representatives of the Jewish nation, would have the kingdom which should have been theirs taken from them (21^{43}, cf. 8^{12}). Publicans and harlots would enter in before them (21^{31}).

Christ's disciples were to give up all earthly possessions for the sake of the kingdom (19^{29}), even life itself (16^{24-26}). Some of them would renounce marriage (19^{12}). They were to strive after the kingdom first (6^{33}).

In ch. 13 we have a series of illustrations intended to throw light upon the nature of the kingdom. But it is clear that no definition of the kingdom can be deduced with certainty from them. They can only be used as illustrations of a conception which is already clearly defined. In some of these parables the kingdom might seem to denote an abstract principle, the divine sovereignty, so that "the kingdom of heaven" would be equivalent to the "will of God." In others it lends itself easily to definition as the Church, the Christian Society in which the principle of recognition of the divine sovereignty finds expression. But without inquiring into the ideas involved in the phrase as used by Christ Himself, it seems probable that so far as the editor of this Gospel is concerned we should give to the phrase in these parables the meaning which it seems to bear elsewhere in the Gospel, *i.e.* the meaning of the coming kingdom to be inaugurated at the end of the age.

Thus in $13^{24-30.\,36-43}$, a parable from the Matthæan Logia, the story deals with the period of preparation for the kingdom which is to be set up at the end of the age (^{43}). The world during this period is compared to a field. Christ the Son of Man (^{37}) has sown in it the good seed of the knowledge of the true nature and near approach (cf. 4^{17}) of the coming kingdom. But in the meantime the Devil also sows tares, *i.e.* false teaching. The good seed ripens to maturity in the "sons of the kingdom," *i.e.* those who are destined to enter into it (cf. the same phrase of the Jews in 8^{12}). The tare seed develops into unbelievers, *i.e.* sons of the evil one (^{38}), *i.e.* those who partake of his nature, and who will be excluded from the kingdom. The end of this period of preparation is likened to a harvest (^{30}). Then the Son of Man will come and inaugurate the kingdom (cf. 16^{28} "coming in His kingdom"). From it will be excluded the wicked, whilst the righteous will shine forth in it as the sun (^{39}).

The teaching of the parable of the Sower (13^{3-23}) seems to be to the same effect. The seed is "the word of the kingdom" (^{19}), *i.e.* the doctrine of its near advent, and of the requirements of entry into it. This must fall into receptive hearts if it is to develop

into the righteousness which qualifies for admission into the kingdom.

The short parables of the Mustard Seed (13^{31-32}) and of the Leaven (13^{33}), another parable from the Logia, seem to illustrate the quick spreading and deeply penetrating influence of the doctrine of the kingdom.

Two other Logian parables, "the Hid Treasure" (13^{44}) and "the Goodly Pearl" (13^{45-46}), teach the lesson that a man must strain every nerve and give up all else that he may acquire the right to enter into the kingdom.

Lastly, the parable of the Drag Net (13^{47-50}) describes the doctrine of the kingdom as a truth which attracts disciples of different qualities, some good, some bad. At the end of the age, when the kingdom is inaugurated, there will be a separation.

Besides these parables in ch. 13, there are seven others bearing upon the kingdom. 18^{23-35} (Logia) teaches the necessity of a forgiving spirit as a qualification of a disciple preparing for the kingdom (cf. 18^3 "Shall not enter"). 20^{1-16} (Logia) seems to teach that in discipleship of the kingdom priority in date of admission to discipleship did not necessarily carry with it special privileges. All alike would receive eternal life when the kingdom came.

On the three parables, 21^{28-32} (Logia) 21^{33-44} and 22^{1-14} (Logia), see the notes.

It has been noticed above that the phrase *ἡ βασιλεία τῶν οὐρανῶν* occurs 17 times in passages which are peculiar to this Gospel, and which probably come from the Logia, viz. $5^{10. 19 (2). 20}$ $13^{24. 44. 45. 47. 52}$ 16^{19} $18^{3. 4. 23}$ 19^{12} 20^{1} 22^{2} 25^{1}. It occurs, besides, 8 times in sayings which are paralleled in Lk., but which may also come from the Logia, viz. 5^{3} 7^{21} 10^{7} $11^{11. 12}$ 13^{33} 18^{3} 23^{13}.

In passages of the first class we find also 8^{12} 13^{38} *οἱ υἱοὶ τῆς βασιλείας*, 13^{41} *τῆς βασιλείας αὐτοῦ*, 13^{43} *τῆς βασιλείας τοῦ πατρὸς αὐτῶν*, 21^{31} *τὴν βασιλείαν τοῦ θεοῦ*, 21^{43} *ἡ βασιλεία τοῦ θεοῦ*, 25^{34} *τὴν ἡτοιμασμένην ὑμῖν βασιλείαν*; and in passages of the second class, 6^{33} *τὴν βασιλείαν αὐτοῦ*. It seems not improbable, therefore, that this Jewish phrase was characteristic of the Matthæan Logia, and that the editor of the Gospel was strongly influenced by it. He has inserted it into matter parallel to Mk. in 3^{2} 18^{1}, and has substituted it in 4^{17} $13^{11. 31}$ $19^{14. 23}$ for Mk.'s *ἡ βασιλεία τοῦ θεοῦ*.

C. THE SON OF MAN.

Mk. has this phrase 14 times. Mt. retains it in all these cases. 8^{31} is not an exception; for though Mt. in the parallel to that verse, 16^{21}, has *αὐτόν* for *τὸν υἱὸν τοῦ ἀνθρώπου*, he has already inserted the latter phrase by anticipation in 16^{13}. Mt. has the phrase in

addition 19 times. The editor seems to have seen in the phrase two lines of signification. On the one hand, the phrase had previously been used in Messianic connections. The writer of Daniel had foretold the coming of "one like a Man or Son of Man," 7^{13}. And whatever may have been the precise meaning of the original writer, his phrase was soon taken up and used with Messianic significance. The Messiah regarded as "Son of Man" or "Man" was of mysterious origin. Already in the Book of Daniel the "one like to a Man or Son of Man" comes "with (Heb.) or upon (LXX) the clouds of heaven" (cf. *Sib. Or* $3^{49.50}$ quoted on p. lxix and $^{652f.}$:

καὶ τοτ' ἀπ' ἠελίοιο θεὸς πέμψει βασιλῆα
ὃς πᾶσαν γαῖαν παύσει πολέμοιο κακοῖο),

and the phrase "Son of Man" is adopted by the writer of one section of the *Book of Enoch* to designate the supernatural Messiah; cf. 46^{2-4} 48^{2} 62. In the same way the writer of 2 Es 13 describes the Messiah as coming from the midst of the sea "in the likeness of a man," v.^{3}; cf. v.^{12} "the same man," v.^{25} "a man coming up from the midst of the sea," v.^{51} "the man coming up from the midst of the sea." The motive power that gave rise to these conceptions was probably the desire to represent the coming Messiah as of divine origin. And yet, to fulfil His functions, He must be also man, or at least in the guise of man.

The editor of our Gospel clearly saw in the phrase thus put into the mouth of Christ in the sources which he was using, a proof that Christ would fulfil this anticipation of a supernatural Messiah. He was to come as Son of Man (10^{23}) in the glory of His Father (16^{27}) upon the clouds of heaven (24^{30}). He would then send forth His angels and gather the elect (24^{31}; cf. 13^{41}), and sit upon the throne of His glory (19^{28} 25^{31}). Then He would render to every man according to his deed (16^{27}), and all nations would be gathered before Him (25^{31}). For "upon the clouds of heaven," cf. Dn 7^{13}; for "render to every man according to his deed," cf. *Enoch* 45^{3} "On that day Mine Elect One will sit on the throne of glory, and make choice among their deeds"; 61^{8} "He will weigh their deeds in the balance"; for the gathering the elect, cf. *Enoch* 51^{2} "He will choose the righteous and holy from amongst them"; for the gathering of all nations before the throne of glory, cf. *Enoch* 62^{3} "There will stand up in that day all the kings, and the mighty, and the exalted, and those who hold the earth, and they will see and recognise Him, how He sits on the throne of His glory."

But, secondly, if Christ had used the phrase "Son of Man" of Himself with reference to His future coming, He had also used the phrase in non-eschatological contexts. He was to come as Son of Man, but He also was the Son of Man during His life.

This Sonship was not a prerogative to be bestowed upon Him in the future. It was a present possession. Of course, we might suppose that the editor thought that Christ had often used the phrase of Himself in an anticipatory sense. But there are features in the Gospel which make it rather probable that he believed Christ to be by nature "the Son of Man," and regarded the phrase as illustrative of the mysteriousness of His person.

Christ was born of a virgin (1^{18-25}). He was in an unique sense Son of God (11^{27} 22^{41-46}). He had been chosen by God (3^{17}). What better phrase could be found to express the mysterious nature of such a personality than the "Son of Man," which was already in use to designate the supernatural Messiah? It emphasised His real humanity, it hinted at the mysterious nature of His birth, it drew attention to His Messianic office and functions, and it heralded His future glory.

It does not lie within the scope of this Introduction to raise the question whether Christ did or did not use this phrase of Himself, or in the latter case why the Evangelists have attributed it to Him. Only two facts need here be noticed. *First*: the editor found the phrase so applied in both his main sources, Mk. and the Logia. It has therefore as much attestation as any phrase attributed to Christ. *Second*: the argument that the phrase "Son of Man" as a title is linguistically impossible in Aramaic, is unwarranted. "Son of Man" having already been used by the author of Daniel and converted into a semi-technical term by the writer of *Enoch*, it must have been as possible in Aramaic as in any other language to refer to it, and to say "*the* Son of Man," or "*the* 'man,'" or "*the* whatever else may be the right equivalent of בַּר אֱנָשׁ in Daniel."

In order to make the matter clearer, it may be well to add a few words on the origin of the phrase and its meaning. That "Son of Man" is a semi-technical description of the supernatural Messiah in *Enoch* and in 2 Esdras is clear. But whence did they derive it? Almost certainly from the בר אנש of Dn 7^{13}. Dalman is inclined to the view that בר אנש was not in common use in early Palestinian Aramaic. אנש was employed to denote "a man," בני אנשא to denote "men." בר אנש, on the other hand, was a literary phrase formed by imitation of the rare and poetic בן אדם, and means "one of the human species," "one who had in himself the nature of a human being." But in the later Jewish Galilean dialects it came to be used in the sense of "a human being," "anyone." If it were desired to express in Aramaic *the* בר אנש, this phrase would become בר אנשא. This was the original of ὁ υἱὸς τοῦ ἀνθρώπου, and was the phrase used by Christ. The Greek expression is an intentionally over-literal translation, because the more idiomatic rendering ὁ ἄνθρωπος would have introduced

inexplicable confusion into the Gospel narrative. From this point of view Christ borrowed the title from the Book of Daniel, and its use by Him was quite distinctive, since בר אנש was not at that time in use to denote "anyone."

On the other hand, it is urged by Wellhausen that בר אנשא and בר אנש can mean nothing but "man"; not an individual man, but man in general. Already in Daniel בר אנש means a man, a member of the human race. Hence it is impossible to express in Aramaic the Son of Man, because "son of Man" in that idiom means simply "man" collectively. Christ, therefore, could not have used the phrase "the Son of Man." And ὁ υἱὸς τοῦ ἀνθρώπου was created by the Evangelists. For a discussion of the linguistic point, see Driver, *DB* iv. 579 ff. So far as I can judge, the following points seem to be clear. (1) It has not yet been shown that בר אנשא was in use in Aramaic of the first century to mean "man." It is still, therefore, possible that Dalman is right in supposing that this phrase was used by Christ in the sense of *the* "Son of Man" of Daniel. (2) בר אנש in Daniel means "a man," *i.e.* "a member of the human race." The subsequent use of "Son of Man" in Enoch, of "man" in 2 Esdras, and of the phrase underlying ὁ υἱὸς τοῦ ἀνθρώπου in the New Testament, is due to reminiscence of Daniel. The later writers would have been linguistically more correct if they had spoken of *the* "man" of Daniel; but their exact translation "Son of Man" seemed more appropriate, as retaining the outward form of the phrase to which they were referring, and as less likely to introduce confusion than the more accurate translation *the* "man." (3) Christ adopted the semi-technical term already in use to designate the supernatural Messiah, and spoke of Himself as *the* "Son of Man," *i.e.* *the* "Son of Man" of whom Daniel and Enoch had spoken. That there was some way of giving expression to such a designation in the Aramaic which He spoke, cannot be doubted in the face of the evidence of the Gospels.

But this, of course, only carries us back to the Book of Daniel. It is often supposed that כבר אנש=like a man, simply describes the Jewish nation as humane in comparison with the four empires which had preceded it in the sovereignty of the world. But it is doubtful whether such an interpretation really satisfies the terms of the vision. Rather those writers are moving in the right direction who see in the phrase as used in Daniel the adaptation to the Jewish Messiah of a term "man," borrowed from an earlier eschatological tradition of "the man" who should form the meeting point between heaven and earth when the final act in the drama of the world's history was being played. The primitive unfallen Man of God's original creation should once again appear. (See Gressmann, *Israelitisch-judischen Eschatologie*, 334 ff.; Volz,

Jüd. Eschat. p. 215; Gunkel, *ZWT*, 1899, 582–590.) If this be the case, then the conception of the "ideal" man had been for long a part of the pre-Christian Jewish Messianic theology. When the Lord used the term "the Son of Man" = *the* "Man," as a title for Himself, He thereby claimed for His own person such qualities as pre-existence (cf. *Enoch* 48^{3}), uniqueness as contrasted with other men, yet real humanity, and such prerogatives as election by God to fulfil Messianic functions and to receive Messianic glory.

Parallel to this conception of the Messiah as "the Man," runs the more fragmentarily illustrated conception of the Messiah as mysteriously born of the woman (cf. Is 7^{14}, and Gressmann, pp. 270 ff.). The fact that we get the two side by side in the first Gospel throws light upon the Evangelist's conception of the Person of Christ. He was born of a virgin (1^{18-25}). He was therefore God's Son (3^{17}). He had been elected to Messianic functions (3^{17}), and was the King Messiah, the Beloved (3^{17}). He was also "the Man," the meeting-point between the divine and the human, who should come, as Daniel had said, on the clouds of heaven to inaugurate the kingdom of heaven.

Cf. Driver, *DB* iv. 579 ff.; Dalman, *Words*, pp. 234 ff.; Wellhausen, *Skizzen u. Vorarbeiten*, vi. 200 f., *Einleitung*, pp. 39 f.; Drummond, *JThS*, April, July 1901; Lietzmann, *Der Menschensohn*, Leipzig, 1896; Gunkel, *ZWT* vii.; Volz, *Jüd. Eschat.* pp. 214 f.; Fiebig, *Der Menschensohn*, 1901; Gressmann, *Isr. Jüd. Eschat.* pp. 334 ff.; and the references in Driver's article.

D. THE CHURCH.

The Messiah had come. He had preached the coming of the kingdom. He had been put to death. He would come at the end of the age on the clouds of heaven. In the meantime His disciples were to preach the doctrine of the kingdom, and make disciples by baptism into the name of the Father, and the Son, and the Holy Ghost (28^{19}). The disciples constituted an ecclesia (16^{18} 18^{17}). They were to cultivate such qualities as humility (5^{5} 18^{3-4}), mercy (5^{7}), forgiveness (6^{14-15} $18^{15. 21-35}$), love (5^{44}); and to practise almsgiving (6^{2}), prayer (6^{5-13} 7^{7-11}), and obedience to Christ's commands (7^{24-27}). They were to be prepared to give up all things for Christ's sake, *e.g.* marriage (19^{12}), property (19^{29}), earthly relationships (19^{29} 10^{37}), even life itself (10^{39} 16^{25-26}). They were to rely upon God's providence, and to avoid the accumulation of riches (6^{19-34}). Wealth was a hindrance to admission into the kingdom (20^{23}). Marriage was an ordinance of God (19^{4-6}); but divorce, except for *πορνεία* (5^{32} 19^{9}), was an accommodation to human weakness (19^{8}).

The righteousness to be aimed at by them was to be based on right motive rather than observance of rules, upon the spirit rather than the letter of the law (5^{21-48} 15^{1-20}).

All the disciples were brethren, having one Father, God, and one Master and teacher, Christ (23^{8-10}). As such they constituted the ecclesia (18^{17}), and possessed common authority to legislate for the Church's needs (18^{18}). Wherever two or three met for prayer, Christ would be with them (18^{19}). (Cf. 28^{20}.)

As in the Jewish Church so in the Christian, there would be prophets (10^{41} 23^{34}), wise men (23^{34}), and scribes (13^{52} 23^{34}).

But from among the disciples twelve in particular were commissioned to preach and to baptize (10^{5} 28^{19}). Amongst these Peter was pre-eminent (cf. 10^{2} πρῶτος) It was he to whom first was revealed the true nature of the Christ which was to be the foundation rock of the Church (16^{17}). He was to have administrative and legislative power within the kingdom (16^{18-19}). But in that kingdom all twelve would sit on thrones, judging the twelve tribes of Israel (19^{28}).

E. JEWISH CHRISTIAN CHARACTER OF THE LOGIA.

The probability that these sayings were collected and preserved by the early Church in Palestine is suggested by the following considerations:

(*a*) The title and conception of the kingdom of the heavens as found in these sayings is Jewish in character. See above.

(*b*) The interest shown in S. Peter, and the prominent position attributed to him, points in the same direction.

(*c*) The mission of the Messiah and of His Apostles is limited to the Jewish nation.

Cf. 15^{24} "I was not sent save to the lost sheep of the house of Israel."
10^{6} "Go rather to the lost sheep of the house of Israel."
10^{23} "Ye shall not exhaust the cities of Israel till the Son of Man come."
19^{28} "Ye shall sit on twelve thrones, judging the twelve tribes of Israel."
7^{6} See note.

($8^{11.12}$, though in its present position it seems to express a forecast of the admission of Gentiles into the kingdom, would not necessarily convey this meaning to a Jewish Christian society. Nor need the parables $21^{28-32.33-46}$ 22^{1-14} have seemed to such a community to bear this meaning.)

The editor of the Gospel has preserved these sayings in spite of the fact that he himself clearly believed that the good news of

the kingdom was intended for Gentiles. For he inserts 8^{5-13}, adding to it from the Logia vv.$^{11.12}$, the result being that the admission of Gentiles is clearly alluded to. And the three parables 21^{28}–22^{14} in their present position in the Gospel seem to suggest the same lesson. Compare also his insertion of 25^{31-46}, possibly a Christian homily, of 24^{14} from Mk.; and of 28^{16-20}, especially v.^{19}, which is probably also derived from Mk.'s lost ending.

There is, however, nothing in these passages as recorded by Mt. which takes us outside the Jewish Christian point of view of the early Church at Jerusalem as described in Ac 1–15. In that Church reluctance to the admission of the Gentiles into the Church was at length so far worn down, that it was admitted that the Gospel should be preached to the Gentiles. But the standpoint adopted was somewhat similar to that of the canonical prophets, who advocated the view that the Jewish religion was destined to attract to itself all nations, but who never seem to have doubted that the result would be the submission of the Gentiles to the privileges of Judaism rather than the complete supersession of Judaism by a new religion. In the same way there is nothing in the first Gospel which is not consistent with a conception of Christianity as a purified Judaism which was destined to absorb within itself disciples (proselytes) from all nations.

Of course, Christ's sayings contain within themselves a wider and freer spirit than this, but the Jewish Christian Church of Palestine may well have failed to see the ultimate goal of universalism towards which this teaching inevitably tended.

(*d*) The insistence on the permanent validity of the Mosaic law.

Cf. 5^{17-20} 18^{16} $23^{3.23}$ *ταῦτα δὲ ἔδει ποιῆσαι*. Cf. 7^{12b}, and especially the law of divorce for unchastity, 5^{32}.

This has so far influenced the editor, that he inserts a similar saying into Mk.'s narrative 10^{2-12} = Mt 19^{3-10}, where it is certainly out of place. See notes on Mt 19. Cf. also the insertion of the words *μηδὲ σαββάτῳ* in 24^{20}, the omission of Mk 2^{27a}, and the emphasis on the fulfilment of prophecy.

(*e*) The Jewish phraseology of the sayings.

Cf. especially:

ἡ βασιλεία τῶν οὐρανῶν.
ὁ πατὴρ ὁ ἐν (τοῖς) οὐρανοῖς.
ὁ πατὴρ ὁ οὐράνιος.
πατὴρ ὑμῶν, ἡμῶν, σου, αὐτῶν,

on which see above. And

5^{18} *ἰῶτα ἓν ἢ μία κεραία.*
5^{22} *ῥακά.*
6^{23} *πονηρός.* See note.

13^{25} ζιζάνια.
13^{38} οἱ υἱοὶ τῆς βασιλείας.
13^{40} συντέλεια τοῦ αἰῶνος.
13^{52} γραμματεύς.
16^{17} σὰρξ καὶ αἷμα.
16^{18} πύλαι ᾅδου.
16^{19} "bind" and "loose."
18^{18} " " "
19^{28} παλιγγενεσίᾳ—θρόνου δόξης.

Cf. also the word-play in Ναζωραῖος, 2^{23}, and in Βεελζεβούλ, 12^{24}.

(*f*) Anti-Pharisaic polemic:

3^{9}.
5^{20}.
6^{2}.
6^{5}.
6^{16}.
15^{2-14}.
23.

Cf. 8^{11} 13^{38}.

Of course, this anti-Pharisaic attitude is observable also in a less degree in the editor's other source, viz. the second Gospel, where the Pharisees are represented as finding fault with Christ's teaching, 2^{6}, or conduct, 2^{16} $3^{2.22}$, or with the conduct of His disciples, $2^{18.24}$ 7^{5}. They combine against Him with the Herodians, 3^{6} 12^{13}. They ask Him for a sign, 8^{11}, and question Him about divorce, 10^{2} (but see note on 19^{3}). They question Him about His right to teach, 11^{27}. Christ bids His disciples beware of the leaven of the Pharisees, 8^{15}, and beware of the scribes, 12^{38}. They plot to kill Him, 14^{1}. The Pharisees are mentioned by name in nine of the above cases, viz. $2^{16.18.24}$ 3^{6} 7^{5} $8^{11.15}$ 10^{2} 12^{13}. In the others, viz. 2^{6} 3^{22} 14^{1}, it is the scribes who are mentioned, and it is scribes who with other members of the Sanhedrin effect the arrest of Christ, 14^{43}, and His condemnation, 14^{53} 15^{1}.

But the editor of the first Gospel extends the anti-Pharisaism of his sources. He not only borrows the polemical sayings from the Logia and the polemical incidents from S. Mark, but so arranges and adds to them as to give a very dark picture of the Pharisees. To them and to the Sadducees the Baptist spoke his words of denunciation and warning, 3^{7-12}. Against their teaching was directed a considerable section of the Sermon on the Mount, 5^{20} 6^{1-18}. His teaching was, says S. Mark, "not as the scribes," not, adds S. Matthew, as the scribes and Pharisees. The editor also alters Mk.'s οἱ γραμματεῖς τῶν Φαρισαίων (2^{16}) into οἱ Φαρισαῖοι, and Mk.'s οἱ γραμματεῖς (3^{22}) into οἱ Φαρισαῖοι (12^{24}, cf. 9^{34}). The

same change occurs in Mk 12[35] = Mt 22[41], and in Mk 12[28] = Mt 22[34]. See also critical note on 19[3].

Mk.'s short denunciation of the teaching of the scribes, 12[37b-40], is lengthened into a long and severe denunciation of the scribes and Pharisees, ch. 23. The parable, Mk 12[1-12], is there, as in Mt 21[33-44], addressed to the chief priests and elders; but in Mt 21[45] it is the chief priests and the Pharisees who recognise that it was aimed against them. Indeed, the whole section, 21[23]–22[46], seems to be directed against the Pharisees; cf. 21[45] 22[15. 34. 41]. This polemical motive probably explains the fact that in 21[31. 41] 22[20] the opponents are made to utter their own condemnation (λέγουσιν). The whole section seems to develop towards the terrific condemnation of ch. 23. Lastly, in 27[62] it is the chief priests and the Pharisees who effect the sealing of the tomb and the placing of the guard before it. It is perhaps due to the same anti-Jewish motive that we owe the insertion of the incident of Pilate's hand-washing (27[24-25])

THE AUTHOR.

1. Papias apud Eusebius, *H. E.* iii. 39:

Ματθαῖος μὲν οὖν Ἑβραΐδι διαλέκτῳ τὰ λόγια συνεγράψατο[1] *Ἡρμήνευσε δ' αὐτὰ ὡς ἦν δυνατὸς*[2] *ἕκαστος.*

2. Irenæus, iii. 1. 1 apud Eusebius, *H. E.* v. 8. 2:

ὁ μὲν δὴ Ματθαῖος ἐν τοῖς Ἑβραίοις τῇ ἰδίᾳ αὐτῶν διαλέκτῳ καὶ γραφὴν ἐξήνεγκεν Εὐαγγελίου, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων καὶ θεμελιούντων τὴν ἐκκλησίαν.

3. Origen apud Eusebius, *H. E.* vi. 25:

ὅτι πρῶτον μὲν γέγραπται τὸ κατὰ τὸν ποτὲ τελώνην, ὕστερον δὲ ἀπόστολον Ἰησοῦ Χριστοῦ Ματθαῖον, ἐκδεδωκότα αὐτὸ τοῖς ἀπὸ Ἰουδαϊσμοῦ πιστεύσασι, γράμμασιν Ἑβραϊκοῖς συντεταγμένον.

4. Eusebius, *H. E.* iii. 24. 6:

Ματθαῖος μὲν γὰρ πρότερον Ἑβραίοις κηρύξας, ὡς ἤμελλεν καὶ ἐφ ἑτέρους ἰέναι, πατρίῳ γλώττῃ γραφῇ παραδοὺς τὸ κατ' αὐτὸν Εὐαγγελίον, τὸ λεῖπον τῇ αὐτοῦ παρουσίᾳ τούτοις ἀφ' ὧν ἐστέλλετο, διὰ τῆς γραφῆς ἀνεπλήρου.

5. Eusebius, *H. E.* v. 10. 3:

ὁ Πάνταινος καὶ εἰς Ἰνδοὺς ἐλθεῖν λέγεται, ἔνθα λόγος εὑρεῖν αὐτὸν προφθάσαν τὴν αὐτοῦ παρουσίαν τὸ κατὰ Ματθαῖον εὐαγγελίον παρά τισιν αὐτόθι τὸν Χριστὸν ἐπεγνωκόσιν, οἷς Βαρθολομαῖον τῶν ἀποστόλων ἕνα κηρῦξαι αὐτοῖς τε Ἑβραίων γράμμασι τὴν τοῦ Ματθαίου καταλεῖψαι γραφήν, ἣν καὶ σώζεσθαι εἰς τὸν δηλούμενον χρόνον.

If we interpret *τά λόγια* in No. 1 as equivalent to "the Gospel," *i.e.* "the Gospel which bears his name," we seem to have a uniform second century tradition (Papias, Irenæus)

[1] *v.l.* *συνετάξατο.* [2] *v.l.* *ἠδύνατο.*

repeated in the third (Origen) and in the fourth (Eusebius), to the effect that the first Gospel was written by Matthew, the toll gatherer and Apostle, in Hebrew. The necessary inference must be that our canonical Gospel is a translation of the original Apostolic work.

This tradition (and inference) is, however, directly contradicted by the testimony of the first Gospel itself, for that work clearly shows itself to be a compilation by someone who has interwoven material from another source or other sources into the framework of the second Gospel. This renders it difficult to suppose that the book in its present form is the work of the Apostle Matthew. It is indeed not impossible, but it is very improbable, that an Apostle should rely upon the work of another for the entire framework of his narrative. If he did so, he certainly composed his work in Greek, not in Hebrew, for the first Gospel has largely embodied the Greek phraseology of the second Gospel. It is inconceivable that the compiler should have rendered Mk.'s Greek into Hebrew, and that this should have afterwards been retranslated into Greek so closely resembling its Marcan original.

It would therefore seem that if the five passages quoted above represent a uniform tradition, the only course open to us is to assert that tradition has here gone astray. Our first Gospel was not originally written in Hebrew, nor is it likely that in its present form it is the work of an Apostle. But such a direct negative only forces us to examine more closely the facts at issue. The main points are these:

(1) From the end of the second century it has been believed that our first Gospel was the work of the Apostle Matthew, who wrote it in "Hebrew." How did it come to bear his name?

(2) According to the tradition represented by Papias, Matthew composed τὰ λόγια in "Hebrew."

In the first place, it is clear that whilst the description τὰ λόγια need not necessarily exclude narrative material, it is admirably qualified to describe a book containing sayings, discourses, and parables. If there is corroborative evidence, we may reasonably suppose that S. Matthew's Hebrew work was of this description.

Secondly, our first Gospel contains some 411 verses, being about two-fifths of the whole book, which consists of sayings, some of them in small groups, others forming part of long discourses or of parables. These sayings are in large part characterised by common features. See above, p. liv f.

Now, if we assume that the compiler of the first Gospel drew these sayings from the Apostolic work or from a Greek translation of it, we have at once an explanation of the following facts:

(1) That our first Gospel has been ascribed to Matthew from the end of the second century. On the one hand, an anonymous Gospel based on S. Mark's Gospel and on the Matthæan Logia was in use in the Church. It might, of course, have been called after its compiler. But there would be an irresistible tendency to find for it Apostolic sanction; and the tradition as represented by Papias, that the Logia, which formed so large a part of it, were drawn from a work of the Apostle Matthew, would naturally suggest the name of that Apostle as a sanction for the importance ascribed to the first Gospel. To have called it after its other and chief source, S. Mark's Gospel, would have led to confusion, since the second Gospel was also in common use.

(2) That the Church writers from the second century onwards speak of the first Gospel as having been written in "Hebrew." This is quite simply explained as an after consequence of the transference of the name Matthew from the original Apostolic work to the canonical Gospel. It was traditional knowledge that Matthew had written an Evangelic work in Hebrew, and this statement easily became attached to the first Gospel. If there seems to be a measure of unreality about such a statement as applied to the first Gospel, the fault must lie at the door of those who first transferred the name Matthew from the primary to the secondary work. Yet what could they do? They wanted a name for the first Gospel. The compiler was either unknown, or, if known, a man of second rank in the Church. The book embodied much of the Apostle's work, and it would be a pity to allow his name as an authority for the Church's records to pass into oblivion. And so the first Gospel became the work of the Apostle. But S. Matthew, as all men knew, had written in "Hebrew." And so wherever the first Gospel became known as his work, the statement that he had written in Hebrew followed his name, and was attached to the Gospel.

The canonical Gospel was not the only work ascribed to the Apostle Matthew in the second century. The Jewish Christian sect of the Nazarenes possessed a Gospel, which is referred to by second and third century writers as the *Gospel according to the Hebrews.* I give below some of the references to it. Lists of quotations from it may be seen in Preuschen's *Antilegomena*, or Nestle's *Novi Testamenti Supplementum*, or (in German) in Hennecke's *Neutestamentliche Apokryphen.* For critical discussions of the questions connected with the Gospel, see Zahn, *Gesch. des Kanons*, ii. 642 ff., or Adeney in the *Hibbert Journal*, Oct. 1904.

1. Ignatius (Hieronymus, *De Vir. Illus.* 16):

Ignatius—scripsit—ad Smyrnæos—in qua et de evangelio, quod nuper a me translatum est, super persona Christi ponit testimonium dicens "Ego vero et post resurrectionem in carne eum vidi et credo

quia sit; et quando venit ad Petrum et ad eos qui cum Petro erant dixit eis: Ecce palpate me et videte, qui non sum dæmonium incorporale. Et statim tetigerunt eum et crediderunt." Cf. Ignatius, *Ad Smyrn.* iii. 1. 2. Jerome himself ascribes the expression "incorporale dæmonium" to the Gospel "quod Hebræorum lectitant Nazaræi," *Comm. in Isaiah*, pref. to Bk xviii. Origen, *De Princip.* 1, procem. 8, says that the expression "non sum dæmonium incorporeum" came from the book called *Petri Doctrina.*

2. Hegesippus (Eusebius, *H. E.* iv. 22):

ἔκ τε τοῦ καθ' Ἑβραίους εὐαγγελίου καὶ τοῦ Συριακοῦ καὶ ἰδίως ἐκ τῆς Ἑβραΐδος διαλέκτου τινὰ τίθησιν.

3. Papias (Eusebius, *H. E.* iii. 39):

ἐκτέθειται δὲ καὶ ἄλλην ἱστορίαν περὶ γυναικὸς ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τοῦ κυρίου, ἣν τὸ καθ' Ἑβραίους εὐαγγελίον περιέχει.

Eusebius does not here assert that Papias quoted from the *Gospel according to the Hebrews.*

4. Irenæus, *Adv. Hær.* i. 26. 2:

Solo autem eo quod est secundum Matthæum evangelio utuntur (Ebionæi), et apostolum Paulum recusant, apostatem eum legis dicentes.

5. (*a*) Origen, *Comment. in Joh.* vol. ii. 6 (Paris, 1759, vol. iv. 63).

ἐὰν δὲ προσίεταί τις τὸ καθ' Ἑβραίους εὐαγγέλιον.

(*b*) Origen, *Comment. in Mt.* vol. xv. 14 (Paris, 1740, vol. iii. 671).

Scriptum est in evangelio quodam, quod dicitur secundum Hebræos, si tamen placet alicui suscipere illud, non ad auctoritatem, sed ad manifestationem propositæ quæstionis.

6. Clement Alex., *Stromata*, ii. 9:

ᾗ κἂν τῷ καθ' Ἑβραίους εὐαγγελίῳ—γέγραπται.

7. (*a*) Eusebius, *H. E.* iii. 25:

Ἤδη δ' ἐν τούτοις τινὲς καὶ τὸ καθ' Ἑβραίους εὐαγγέλιον κατέλεξαν, ᾧ μάλιστα Ἑβραίων οἱ τὸν Χριστὸν παραδεξάμενοι χαίρουσι.

(*b*) Eusebius, *H. E.* iii. 27:

εὐαγγέλιῳ δὲ μόνῳ τῷ καθ' Ἑβραίους λεγομένῳ χρώμενοι, τῶν λοιπῶν σμικρὸν ἐποιοῦντο λόγον.

8. (*a*) Jerome, *De Vir. Illus.* 3:

Porro ipsum Hebraicum habetur usque hodie in Cæsariensi bibliotheca, quam Pamphilus martyr studiosissime confecit. Mihi quoque a Nazareis, qui in Berœa urbe Syriæ hoc volumine utuntur, describendi facultas fuit.

(*b*) Jerome, *Contra Pelag.* iii. 2:

In Evangelio juxta Hebræos, quod Chaldaico quidem Syroque Sermone, sed Hebraicis literis scriptum est, quo utuntur usque hodie Nazaræni, secundum apostolos sive, ut plerique autumant, juxta Matthæum, quod et in Cæsariensi habetur bibliotheca, narrat historia, etc.

(*c*) Jerome, *Comment. in Is* 11^2:

Evangelium quod Hebræo sermone conscriptum legunt Nazaræi.

(*d*) Jerome, *Comment. in Mic* 7^7:

Evangelium "quod secundum Hebræos editum nuper transtulimus."

(*e*) Jerome, *Comment. in Is* 40^9:

Evangelium "quod juxta Hebræos scriptum Nazaræi lectitant."

(*f*) Jerome, *Comment. in Ezech* 16^{13}:

"In evangelio quoque Hebræorum, quod lectitant Nazaræi."

(*g*) Jerome, *Comment. in Mt* 12^{13}:

In evangelio quo utuntur Nazaræni et Ebionitæ, quod nuper in Græcum de Hebræo sermone transtulimus, et quod vocatur a plerisque Matthæi authenticum, etc.

(*h*) Jerome, *Ep.* 20. 5:

Denique Matthæus, qui evangelium Hebræo sermone conscripsit, ita posuit: *Osanna barrama.*

(*i*) Jerome, *Comment. in Mt* 23^{35}:

In evangelio quo utuntur Nazaræni, etc.

(*j*) Jerome, *De Vir. Illus.* 2:

"Evangelium quoque, quod appellatur Secundum Hebræos et a me nuper in Græcum Latinumque sermonem translatum est, quo et Origenes sæpe utitur," etc.

It will have been seen that Papias and the Gospel had a narrative in common; but it does not, of course, follow that Papias had seen the Gospel. Ignatius has a saying which was also contained in the Gospel. Hegesippus quoted from it. Irenæus speaks of it as in use among the Ebionites; but he probably uses Ebionites loosely as a general term for the Jewish Christians of Palestine. It was, as Jerome many times states, the Gospel of the Nazarenes, whilst the Ebionites had another Gospel (Epiphanius, *Hæres.* xxx. 3. 13). Jerome saw the Gospel at Berœa, and says that there was a copy in the library at Cæsarea. He translated it into Latin and into Greek, and not infrequently (some eighteen times) quotes from it in his writings. The extant fragments of it are too scanty to admit of positive judgements, but it is unlikely that there was any dependence of our canonical Gospel upon the *Gospel according to the Hebrews*, or *vice versa.* All that can be said is, that from the beginning of the second century the Jewish Christian Nazarenes had a Gospel which they ascribed to Matthew, and which was written in the Aramaic language and in Hebrew letters. It may have been ascribed to Matthew for the same reason that caused his name to be connected with our canonical Gospel, viz., the fact that one main source for its material was that Apostle's collection of sayings of Christ.

THE DATE.

The data furnished by the Gospel itself seem best satisfied if we suppose that its author compiled it within a period of a few years before or after the fall of Jerusalem in A.D. 70. An earlier date does not seem possible, in view of the fact that the compiler had S. Mark's Gospel before him.

The writer's forecast of history is clear and unmistakable. The coming of the Son of Man, whom he clearly identifies with the crucified Christ, would be the first stage in a series of events, comprising the gathering of the elect and the final judgement, which together would form a terminus to the present dispensation of the world's history. Compare the following:

24^{3} "What is the sign of Thy coming, and of the consummation of the age?"

24^{30} "They shall see the Son of Man coming upon the clouds of heaven," etc.

25^{31} "When the Son of Man shall come in His glory, then shall He sit on the throne of His glory, and all nations shall be gathered before Him."

This coming and the consummation of the age lay in the near future. Compare the following:

10^{23} "Ye shall not finish the cities of Israel, till the Son of Man be come."

16^{28} "There are some of those who stand here, who shall not taste of death, until they see the Son of Man coming in His kingdom."

24^{34} "This generation shall not pass away, until all these things come to pass."

But it could be still further defined, for it was to take place "immediately after the tribulation of those days," 24^{29}; and this tribulation is clearly to the writer the distress which would accompany the downfall of Jerusalem; cf. $24^{2.3}$ "There shall not be left a stone upon a stone.—When shall these things be, and what shall be the sign of Thy coming, and of the consummation of the age?"

It is true that the writer anticipates a previous preaching of the goodness of the kingdom in all the world to all nations, 24^{14}; but he makes it clear that in his opinion this could be accomplished before the great tribulation of the final overthrow of the Jewish nation; cf. $24^{14ff.}$ "then shall come the end. When, therefore, ye see (the approaching fall of the city)," etc. It is probable that he saw in the apostolic preaching in the West, culminating in the arrival of S. Paul at Rome, an ample fulfilment of this "preaching in all the world (οἰκουμένη) for a testimony to all nations."

It seems impossible to suppose that a Gospel in which Christ's sayings are so arranged as to give this quite definite impression that He had foretold His coming as Son of Man, and the consummation of the age, in close connection with the events of the year 70 A.D., could have been written more than a very few years after that date.

Nor does the Gospel contain anything that decisively conflicts with such a date.

Certainly not the narratives of chs. 1. 2. Whatever the amount of historical fact here recorded may be, there is no reason why these traditions should not have been recorded before the year 75 A.D., this date being chosen as the latest probable limit. See note on chs. 1. 2. It is only the narrow and undiscerning logic of modern criticism which finds it necessary to detect earlier and later stages of thought in these chapters, on the ground that one and the same writer could not have recorded the story of the supernatural birth, *and*, at the same time, have compiled as an introduction to it a genealogy professedly designed to emphasise the fact that Joseph was in a real sense the father of Jesus. I have endeavoured to prove in the commentary that the Gospel as it now stands is an indivisible unity; and that the only stages required are an early cycle of Palestinian traditions, and a compiler who placed them at the beginning of his Gospel, and compiled as an introduction to them a genealogy of the main figure in his Gospel narrative. The traditions may well have been current in Palestine before the year 70 A.D., and the compiler need not have done his work much later, if at all later, than this.

Nor need such sayings as 16^{17-19} 18^{16-20} reflect a late period of Church history. The "Church" may well be the Palestinian community of Jewish Christian disciples of Christ in the middle of the century, and the prominence given to S. Peter probably reflects his position in the Palestinian Church during that period. If we regard the writer of the Gospel as a Jewish Christian, and do not read into his record of Christ's words ideas which the later Church quite naturally found there in the light of the development of Christianity, there seems no reason to suppose that he may not have written his book within the period 65–75 A.D. And his arrangement of Christ's eschatological sayings almost conclusively points to that period.

THE STYLE AND LANGUAGE.

The Greek of the Gospel is not so full of Aramaisms and of harsh constructions due to translation from Aramaic as is the Greek of the second Gospel. Nor, on the other hand, has it the

Septuagintal and, so, Hebraic ring of the language of the third Gospel. It has rather the lack of distinction which characterises any narrative compiled from previous sources by an editor who contents himself with dovetailing together rather than rewriting the sources before him.

The following phrases are strikingly characteristic of the Gospel:

τότε. This occurs in narrative at the beginning of a new paragraph,[1] 3^{13} 4^{1} 9^{14} 11^{20} $12^{22.38}$ 13^{36} 15^{1} 18^{21} 19^{13} 20^{20} 22^{15} 23^{1} $26^{14.31.36}$ $27^{3.27}$, or in the course of a section, $2^{7.16.17}$ $3^{5.15}$ $4^{5.10.11}$ 8^{26} $9^{6.29.37}$ 12^{13} $15^{12.28}$ $16^{12.20.24}$ $17^{13.19}$ 19^{27} 21^{1} 22^{21} $26^{3.38.45.50.52.56.65.67.74}$ $27^{9.13.16.26.38.58}$ 28^{10}. Frequently also in sayings and parables, 5^{24} $7^{5.23}$ 9^{15} $12^{29.44.45}$ $13^{26.43}$ 16^{27} 18^{32} $22^{8.13}$ $24^{9.10.14.16.21.23.30(2).40}$ $25^{1.7.31.34.37.41.44.45}$.

ἰδού.[2] This occurs in narrative, either alone, 1^{20} $2^{1.13.19}$ $9^{18.32.46}$ 26^{47}, or with *καί* prefixed, $4^{16.17}$ $8^{2.24.29.32.34}$ $9^{2.3.10.20}$ 12^{10} 15^{22} $17^{3.5}$ 19^{16} 20^{30} 26^{51} 27^{51} 28^{9}; in sayings and parables, either alone, $11^{8.10.19}$ $12^{2.47}$ 13^{3} 19^{27} 20^{18} 22^{4} $24^{23.25.26}$ 26^{46} 28^{7}, or with *καί*, 7^{4} $28^{7.20}$.

ὅπως, 17 times.

ἀναχωρεῖν, 10 times.

προσέρχεσθαι, 52 times.

προσκυνεῖν, 13 times.

προσφέρειν, 14 times.

συνάγειν, 24 times.

ὄχλοι. Mk. has ὄχλος 37 times, ὄχλοι once, ch. 11 (but D S[1] a b c ff i k q ὄχλος). On the other hand, Mt. has ὄχλοι 30 times, ὄχλος 17.

For other phrases, see *Horæ Syn.* pp. 4–7, 25–27, and above, p. lv f.

Another characteristic of the editor's style is a tendency to repeat a phrase or construction two or three times at short intervals. This is particularly noticeable at the beginning or close of a section.

Cf. the following:

(1) *τοῦ δὲ Ἰησοῦ γεννηθέντος—ἰδού*, 2^{1}.
ἀναχωρησάντων δὲ αὐτῶν—ἰδού, 2^{13}.
τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδού, 2^{19}.

(2) *παραγίνεται*, 3^{1}.
" 3^{13}.

(3) *ἀκούσας δέ*, 4^{12}.
περιπατῶν δέ, 4^{18}.
ἰδὼν δέ, 5^{1}.

[1] As arranged in the text of Westcott and Hort.

[2] This word is characteristic of Mt. only as contrasted with Mk. It is common in Lk.

(4) καταβάντι (ος) δὲ αὐτῷ (οῦ), 8^{1}.
εἰσελθόντος (ι) δὲ αὐτοῦ (ῷ), 8^{5}.
(5) καὶ ἐμβάντι αὐτῷ, 8^{23}.
καὶ ἐλθόντι αὐτῷ, 8^{28}.
(6) καὶ ἐμβάς, 9^{1}.
καὶ παράγων, 9^{9}.
(7) εἰς ὅλην τὴν γῆν ἐκείνην, 9^{26}.
ἐν ὅλῃ τῇ γῇ ἐκείνῃ, 9^{31}.
(8) ἐν ἐκείνῳ τῷ καιρῷ, 11^{25} 12^{1}.
(9) οἱ δὲ εὐθέως ἀφέντες, $4^{20.\,22}$.
(10) εὐθὺς δέ, 14^{27}.
εὐθέως δέ, 14^{31}.
(11) καὶ ἐξελθὼν ἐκεῖθεν, 15^{21}.
καὶ μεταβὰς ἐκεῖθεν, 15^{29}.
(12) τὴν βασιλείαν τοῦ θεοῦ, 21^{31}.
ἡ βασιλεία τοῦ θεοῦ, 21^{43}.
καὶ καταβαινόντων αὐτῶν—ἐνετείλατο αὐτοῖς, 17^{9}.
καὶ ἐλθόντων—προσῆλθεν αὐτῷ, 17^{14}.
(13) ἀναστρεφομένων δὲ αὐτῶν, 17^{22}.
ἐλθόντων δὲ αὐτῶν, 17^{24}.
(14) ἄλλην παραβόλην παρέθηκεν αὐτοῖς λέγων, $13^{24.\,31}$.
ἄλλην παραβόλην ἐλάλησεν αὐτοῖς, 13^{33}.
(15) ὁμοία ἐστίν, 13^{44}.
πάλιν ὁμοία ἐστίν, $13^{45.\,47}$.

THE TEXT.

The task of an editor of the first Gospel is complicated by the fact that he not only has to decide questions bearing on the text of the first Gospel, but also to investigate the text of S. Mark. I am unable to assume that the edition of Westcott and Hort gives us a final text in either Gospel. In particular, I am inclined to believe that the second century readings, attested by the ecclesiastical writers of that century, and by the Syriac and Latin versions, are often deserving of preference. I have made no special study of the Latin versions, but some investigation of the Syriac versions has long convinced me that the Curetonian may be regarded as a revision of the text presented by the Sinaitic version; and that whilst the former, when it differs from the Sinaitic, rarely retains an original reading, the latter is often of great importance. On the other hand, I cannot subscribe to the exaggerated estimate of the value of the Sinaitic versions taken by Dr. A. Merx.[1] For the early Syriac versions, the student should study the admirable edition of Mr. Burkitt.

[1] *Die Vier Canonischen Evangelien.*

I have used the ordinary symbols for the Greek and Latin MSS. To those usually quoted add

Ox = A papyrus fragment, containing Mt $1^{1-9. 12. 14-20}$, published in *Oxyrhynchus Papyri*, i.

The Syriac versions are quoted thus:

S^1 = the Sinaitic MS.
S^2 = the Curetonian.
S^3 = the Peshitta.
S^4 = the Harclean.
S^5 = the Jerusalem Lectionary.

The Old Latin (pre-Vulgate) MSS. are quoted under the ordinary letters (a b c, etc.), or in cases where several agree as *latt.*

No attempt has been made to give the whole of the evidence for textual readings. The syllable *al* means "with other uncial MSS.," *e.g.* E F *al* means that a reading is attested by E F and other uncials.

AUTHORITIES.

ABBOTT, E. A., *The Corrections of Mark.* London, 1901.
Johannine Vocabulary. London, 1905.
Johannine Grammar. London, 1906.
ABRAHAM, *Die Apokalypse Abrahams.* Herausgegeben von C. N. Bonwetsch. Leipzig, 1897.
ADENEY, W. F., *The Gospel according to the Hebrews* (Hibbert Journal, Oct. 1904).
Ascension of Isaiah. See Charles.
Assumption of Moses. See Charles.

BACHER, W., *Die Agada der Tannaiten.* Strassburg, 1884–1902.
Die Exegetische Terminologie der Jüdischen Traditionsliteratur. Leipzig, 1905.
BACON, B. W., *Jesus' Voice from Heaven* (American Journal of Theology, ix. 458).
Baruch. See Charles.
BIGG, C., *The Church's Task under the Roman Empire.* Oxford, 1905.
BISCHOFF, E., *Jesu und die Rabbinen.* Leipzig, 1905.
BLASS, F., *Textkritische Bemerkungen zu Matthäus.* Gütersloh, 1900.
Grammar of New Testament Greek. Translated by H. St. John Thackeray. London, 1898.
BOUSSET, W., *Die Religion des Judentums.* Berlin, 1903.
BOX, G. H., *The Gospel Narratives of the Nativity and the alleged Influence of Heathen Ideas* (Interpreter, Jan. 1906).
BRIGGS, C. A., *Messianic Prophecy.* Edinburgh, 1886.
The Messiah of the Gospels. Edinburgh, 1894.
New Light on the Life of Jesus. Edinburgh, 1904.
Criticism and the Dogma of the Virgin-Birth (North American Review, June 1906).
BURKITT, F. C., *Evangelion Da-Mepharreshe.* Cambridge, 1904.
The Gospel History and its Transmission. Edinburgh, 1906.
BURTON, E. DE WITT, *Principles of Literary Criticism and the Synoptic Problem.* Chicago, 1904.

CHARLES, R. H., *The Book of Enoch.* Oxford, 1893.
The Book of the Secrets of Enoch. Oxford, 1896.
The Apocalypse of Baruch. London, 1896.
The Assumption of Moses. London, 1897.
The Ascension of Isaiah. London, 1900.
The Book of Jubilees. London, 1902.
Eschatology, Hebrew-Jewish and Christian. London, 1899.
The Testaments of the Twelve Patriarchs (Hibbert Journal, April 1905.
CHASE, F. H., *The Lord's Prayer in the Early Church* (Texts and Studies, vol. i.).
The Lord's Command to Baptize (Journal of Theological Studies, vi. 481 ff.).
CHEYNE, T. K., *Galilee, Sea of* (*Encyclopædia Biblica*, ii, 1635).
CHWOLSON, D., *Das Letzte Passamahl Christi und der Tag Seines Todes.* St. Petersburg, 1892.
Ueber das Datum im Evangelium Matthäi, 26^{17} (Monatsschrift für Geschichte und Wissenschaft des Judenthums, lxxiii. 537 ff.).
Concordance to the Septuagint (Hatch and Redpath). Oxford, 1897–1906.
Concordance to the New Testament (Moulton and Geden). Edinburgh, 1897.
CONYBEARE, F. C., Article in the *Guardian.* April 29, 1903.
Article in the *Zeitschrift für die Neutestamentliche Wissenschaft*, 1901, 275 ff.
COOK, S. A.. *The Laws of Moses and the Code of Hammurabi.* London, 1903.

DALMAN, G., *The Words of Jesus.* Authorised English Version by D. M. Kay. Edinburgh, 1902.
Grammatik des Jüdisch-Palästinischen Aramäisch. Leipzig, 1905.
Aramäisch-Neuhebräisches Wörterbuch. Frankfurt, 1897.
DEISSMANN, G. A., *Bible Studies.* Authorised translation by A. Grieve. Edinburgh, 1903.
Dictionary of the Bible. Edited by J. Hastings. Edinburgh, 1898–1904.
Dictionary of Christ and of the Gospels. Edited by J. Hastings, vol. i. Edinburgh, 1906.
DITTENBERGER, G., *Sylloge Inscriptionum Græcarum.* Lipsiæ, 1888–1901.
DITTMAR, W., *Vetus Testamentum in Novo.* Göttingen, 1899–1903.
DRIVER, S. R., *A Critical and Exegetical Commentary on Deuteronomy.* Edinburgh, 1895.
The Book of Daniel (Camb. Bib.). Cambridge, 1900.

DRIVER, S. R., *Son of Man* (Dictionary of the Bible, iv. 579 ff.).
Poor (Dictionary of the Bible, iv. 19 ff.).
DRUMMOND, J., *The Use and Meaning of the Phrase "Son of Man" in the Synoptic Gospels* (Journal of Theological Studies, April, July 1901).

EDMUNDS, A. J., *Buddhist and Christian Gospels.* Tokyo, 1905.
Enoch. See Charles.
Encyclopædia Biblica (Cheyne and Black). London, 1899–1903.

FIEBIG, P., *Altjüdische Gleichnisse.* Tübingen, 1904.
FRIEDLÄNDER, M., *Die Religiösen Bewegungen Innerhalb des Judentums im Zeitalter Jesu.* Berlin, 1905.

GOULD, E. P., *A Critical and Exegetical Commentary on the Gospel according to St. Mark.* Edinburgh, 1896.
GRENFELL and HUNT. See *Papyri.*
GRESSMANN, H., *Der Ursprung der Israelitisch-jüdischen Eschatologie.* Göttingen, 1905.
GUNKEL, H., *Zum religionsgeschichtlichen Verständnis des Neuen Testaments.* Göttingen, 1903.

HARNACK, A., *Lukas der Arzt.* Leipzig, 1906.
HARRIS, J. RENDEL, *Fragments of the Commentary of Ephrem.* Cambridge.
HATZIDAKIS, G. N., *Einleitung in die Neugriechische Grammatik.* Leipzig, 1902.
HAWKINS, Rev. Sir J. C., Bart., M.A., *Horæ Synopticæ.* Oxford, 1899.
HEITMÜLLER, W., *Im Namen Jesu.* Göttingen, 1903.
HENNECKE, E., *Neutestamentliche Apokryphen.* Tübingen, 1904.
HERFORD, R. T., *Christianity in Talmud and Midrash.* London, 1903.
HERWERDEN, *Lexicon Græcum Suppletorium et Dialecticum.* Composuit H. van Herwerden. Lugduni Batavorum, 1902.
HILGENFELD, A., *Zeitschrift für Wissenschaftliche Theologie*, xxxviii. 447 ff.

JEREMIAS, A., *Babylonisches Im Neuen Testament.* Leipzig, 1905.
JOHNS, *The Oldest Code of Laws in the World.* Edinburgh, 1903.
JOSEPHI *Opera.* Ed. B. Niese. Berolini, 1887–1895.
Jubilees. See Charles.

KAIBEL, G., *Epigrammata Græca.* Berolini, 1878.
KENNEDY, H. A. A., *Sources of New Testament Greek.* Edinburgh, 1895.

KRAUSS, S., *Das Leben Jesu nach Jüdischen Quellen.* Berlin, 1902.

LAIBLE, H., *Jesus Christus im Thalmud.* Leipzig, 1900.
LAKE, K., *The Influence of Textual Criticism on the Exegesis of the New Testamentt.* Oxford, 1904.
LENDRUM, W. T., "*Moth*" *and* "*Rust*" (Classical Review, July 1906).
LETRONNE, *Recueil des Inscriptions Grecques et Latines de l'Egypte.*
LEVY, J., *Neuhebräisches und Chaldäisches Wörterbuch.* Leipzig, 1876–1889.
LIETZMANN, H., *Der Menschensohn.* Leipzig, 1896.
LIGHTFOOT, J., *Horæ Hebraicæ et Talmudicæ.* Lipsiæ, 1575.
LIGHTFOOT, J. B., *Saint Paul's Epistle to the Philippians.* London, 1879.
ΛΟΓΙΑ ΙΗϹΟΥ, *Sayings of our Lord. From an Early Greek Papyrus.* London, 1897.
New Sayings of Jesus and Fragment of a Lost Gospel. London, 1904.

Mechilta in *Ugolini Thesaurus*, xiv. Venice, 1752.
MERX, A., *Das Evangelium Matthäus.* Berlin, 1902.
Die Evangelien des Markus und Lukas. Berlin, 1905.
Midrashim, German translation, by A. Wünsche. Leipzig, 1880–1885.
MOULTON, J. H., *A Grammar of New Testament Greek*, vol. i., Prolegomena. Edinburgh, 1906.
MOULTON, W. F., and GEDEN, A., *Concordance to the Greek Testament.* Edinburgh, 1897.

NESTLE, E., *Novi Testamenti Supplementum.* Lipsiæ, 1896.
"*Anise*" *and* "*Rue*" (Expository Times, Aug. 1904, p. 528).

Oracula Sibyllina. Ed. J. Geffcken. Leipzig, 1902.

PAPE, W., *Wörterbuch der Griechischen Eigennamen.* Braunschweig, 1884.
PAPYRI, *Oxyrhynchus Papyri*, i.–iv. Edited by B. P. Grenfell and A. S. Hunt. London, 1898–1904.
Fayûm Towns and their Papyri. Edited by B. P. Grenfell, A. S. Hunt, and D. G. Hogarth. London, 1900.
Tebtunis Papyri. Edited by B. P. Grenfell, A. S. Hunt, and J. G. Smyly. London, 1902.
Amherst Papyri, i. Edited by B. P. Grenfell and A. S. Hunt. London, 1900.
Pauli Acta. Herausgegeben von C. Schmidt. Leipzig, 1905.

PLUMMER, A., *A Critical and Exegetical Commentary on the Gospel according to St. Luke*. Edinburgh, 1896.
PREUSCHEN, E., *Antilegomena*. Giessen, 1901.
Psalms of Solomon. Edited by A. E. Ryle and M. R. James. Cambridge, 1891.

RESCH, A., *Aussercanonische Paralleltexte zu den Evangelien*, ii. Leipzig, 1894.
RIGGENBACH, E., *Der Trinitarische Taufbefehl*. Gütersloh, 1903.
ROBINSON, J. ARMITAGE, *The Study of the Gospels*. London, 1902.
The Epistle to the Ephesians. London, 1904.
Isaiah, Ascension of (Dictionary of the Bible, iii. 499 ff.).
Euthaliana (Texts and Studies, vol. iii.).
RÖRDAM, T. SKÄT, *What was the Lost End of Mark's Gospel?* (Hibbert Journal, July 1905).

SANDAY, W., *Sacred Sites of the Gospels*. London, 1903.
SCHLATTER, A., *Die Sprache und Heimat des Vierten Evangeliums*. Gütersloh, 1902.
SCHMIDT, N., *The Prophet of Nazareth*. New York, 1905.
SCHOETTGEN, C., *Horæ Hebraicæ et Talmudicæ*. Dresdæ, 1733–1742.
SCHÜRER, E., *History of the Jewish People in the Time of Jesus Christ*. Translated by J. Macpherson. Edinburgh, 1890.
Siphra in *Ugolini Thesaurus*, xiv. Venice, 1752.
Siphri in *Ugolini Thesaurus*, xv. Venice, 1753.
SMITH, G. A., *Historical Geography of the Holy Land*. London, 1894.
STEPHANUS, H., *Thesaurus Græcæ Linguæ*. Parisiis, 1831–1865.
SWETE, H. P., *The Gospel according to St. Mark*. London, 1898.

TALMUD, *Der Babylonische Talmud*. Herausgegeben von Lazarus Goldschmidt. Berlin, 1897.
TAYLOR, C., *The Oxyrhynchus Logia*. Oxford, 1899.
Testaments of the Twelve Patriarchs in Grabe's *Specilegium SS. Patrum ut et Hæreticorum*. Oxoniæ, 1598.
THOMPSON, R. C., *The Devils and Evil Spirits of Babylonia*. London: vol. i., 1903.

USENER, H., *Nativity* (Encyclopædia Biblica, iii. 3340 ff.).

VOLZ, P., *Jüdische Eschatologie von Daniel bis Akiba*. Tübingen, 1903.

VON OEFELE, F., *Die Angaben der Berliner Planatentafel*, p. 8279. Berlin, 1903.
VOTAW, C. W., *Sermon on the Mount* (Dictionary of the Bible, Extra Volume, 1 ff.).

WEBER, *Jüdische Theologie*. Leipzig, 1897.
WELLHAUSEN, J., *Das Evangelium Marci*, 1903.
Das Evangelium Matthæi, 1904.
Das Evangelium Lucæ, 1904.
Einleitung in Die Drei Ersten Evangelien, 1905. Berlin: G. Reimer, 1905.
Skizzen und Vorarbeiten. Berlin, 1899.
WESTCOTT and HORT, *The New Testament in the Original Greek. Introduction*. London, 1896.
WINER, G. B., *Grammatik des Neutestamentlichen Sprachidioms*. Bearbeitet von P. W. Schmiedel, 1 Theil, 1894; 2 Theil, i. 1897, ii. 1898. Göttingen.
WINER-SCHMIEDEL, *Grammatik des Neutestamentlichen Sprachidioms*. Göttingen, 1894.
WRIGHT, A., *Synopsis of the Gospels in Greek*. London, 1903.

ZAHN, T., *Forschungen für Geschichte des Neutestamentlichen Kanons*. Erlangen, 1881–1903.
Geschichte des Neutestamentlichen Kanons. Erlangen, 1888–1890.
Einleitung in das Neue Testament. Leipzig, 1897–1899.
Das Evangelium des Matthäus. Leipzig, 1903.

ABBREVIATIONS.

(*See also* p. lxxxviii.)

Æsch. .	. Æschylus.
Am. Pap.	. *Amherst Papyri.*
Anth. P. .	. *Anthologia Palatina.*
Aph. .	. Aphraates.
Apoll. R.	. Apollonius Rhodius.
Aq. .	. Aquila.
Arist. .	. Aristotle.
Aristoph.	. Aristophanes.
Asc. Is. .	. *Ascension of Isaiah.*
Ass. Mos.	. *Assumption of Moses.*
B. . .	. *Babylonian Talmud.*
Bab. .	. " "
BU .	. Aegyptische Urkunden aus den Koeniglichen Museum zu Berlin, 1892 ff.
Burk. .	. Burkitt.
Class. Rev.	. *Classical Review.*
Clem. Alex.	. Clement of Alexandria.
Dalm. .	. Dalman.
DB. .	. *Dictionary of the Bible* (Hastings).
DCG. .	. *Dictionary of Christ and the Gospels.*
Deissm. .	. Deissmann.
Demosth.	. Demosthenes.
Diat. .	. *Diatessaron* of Tatian.
Diod. .	. Diodorus.
Dion. H.	. Dionysius Halicarnassus.
Ditt. *Syll.*	. Dittenberger *Sylloge.*
Encycl. Bib.	. *Encyclopædia Biblica.*
Eph. .	. Ephrem Syrus.
Epict. .	. Epictetus.
Eus. .	. Eusebius.
Ev. Pet.	. *Evangelium Petri.*
Exp. Times	. *Expository Times.*
Hdt. .	. Herodotus.

Hor. Heb.	*Horæ Hebraicæ* (Lightfoot).
Hor. Syn.	*Horæ Synopticæ* (Hawkins).
Iren.	Irenæus.
Jer.	*Jerusalem Talmud.*
Jos.	Josephus.
JThS.	*Journal of Theological Studies.*
Jub.	*Jubilees.*
Just. Mart.	Justin Martyr.
latt.	Manuscripts of the Old Latin Version.
LXX	The Septuagint Version.
Luc.	Lucian.
Onq.	The Targum of Onkelos.
Or. Sib.	*Sibylline Oracles.*
Ox. Pap.	*Oxyrhynchus Papyri.*
Plut.	Plutarch.
Polyb.	Polybius.
Ps.-Sol.	*The Psalms of Solomon.*
Sib. Or.	*Sibylline Oracles.*
Sym.	Symmachus.
Targ.	Targum.
Tat.	Tatian.
Teb. Pap.	*Tebtunis Papyri.*
Tert.	Tertullian.
Th.	Theodotion.
Wellh.	Wellhausen.
WH.	Westcott and Hort.
Win.-Schm.	Winer-Schmiedel.
Xen.	Xenophon.

The letters in the margin of the Commentary denote the sources from which the words are drawn:

- E = editorial passages.
- L = the Matthæan Logia.
- M = the Second Gospel.
- O = quotations from the Old Testament borrowed from a collection of Messianic prophecies. See pp. lxi f.
- P = Palestinian traditions.
- X = passages in which Mt. and Lk. agree closely, borrowed from an unknown source or sources.

THE GOSPEL ACCORDING TO S. MATTHEW.

A.—I. II. BIRTH AND INFANCY OF THE MESSIAH.

I. 1–17. *His Genealogy.*

I. 1. *Book of the generation of Jesus Christ, Son of David, Son of Abraham.*] βίβλος γενέσεως is clearly borrowed from Gn 2^{4a} LXX. So far as the Hebrew of that passage is concerned, "These are the generations," etc., would seem to close the preceding section. But it is probable that the LXX translator connected it rather with 2^{4b}–4^{26}. This section contains J's narratives of the creation of man, of the garden, of the Fall, of the birth of Cain and Abel, and of the descendants of Cain down to Lamech; ending with the births of Seth and of his son. γένεσις here, therefore, covers the genealogy of mankind from Adam to Seth, and includes a good deal of narrative-matter relating to this period. In Gn 5^1 βίβλος γενέσεως occurs again, and here covers the genealogy of Adam as far as Japheth (5^{32}), with an appended history containing an account of the wickedness of men in the days of Noah (6^{1-8}). In 6^9 occurs the shorter superscription αὗται δὲ αἱ γενέσεις Νῶε, introducing the account of the Flood, 6^9–9^{29}. In 10^1 αὗται δὲ αἱ γενέσεις τῶν υἱῶν Νῶε introduces a list of the descendants of Noah, with an appended narrative of the tower of Babel (11^{1-9}). In 11^{10} αὗται αἱ γενέσεις Σήμ introduces a list of the descendants of that patriarch to Terah; and in 11^{27} a similar formula ushers in the descendants of Terah. It is therefore clear that to a Jewish Christian writer acquainted with the LXX, ἡ βίβλος γενέσεως, or αὗται αἱ γενέσεις, was a biblical phrase which might be used to describe a narrative containing, as in the case of Noah, a list of descendants, and some account of the life of the person named. In strict analogy we should expect βίβλος γενέσεως E

Ἀβραάμ. But, since for the editor the main interest centred in the person of Christ rather than of Abraham, it was not unnatural for him to depart from literary usage in this respect. It seems probable that the title should be taken as covering not the whole Gospel, but only that portion of it which gives Christ's ancestry and the circumstances of His birth and childhood.

Ἰησοῦ Χριστοῦ.] This collocation is rare in the Synoptic Gospels. It occurs here, $1^{18?}$ $16^{21?}$ Mk 1^{1} only. Also in Jn 1^{17} 17^{3} Χρίστος has become a proper name, and lost its adjectival force. For the history of Χρίστος as a Messianic title, see Dalm. *Words*, 289 ff.—*υἱοῦ Δαυείδ*] For "Son of David" as a title of the Messiah, see Dalm. *Words*, 319 ff.—*υἱοῦ Ἀβραάμ*] Cf. He 2^{16} *σπέρματος Ἀβραὰμ ἐπιλαμβάνεται*. The descent of the Messiah from Abraham is emphasised in *Test. Levi* 8. Cf. Volz, *Jüd. Eschat.* 216.

The genealogy which follows was probably compiled by the editor for the purpose of his Gospel. (*a*) In accordance with this purpose he carries back the genealogy to Abraham, the first founder of the Jewish race. (*b*) He inserts details which are out of place in a strict genealogy, but which are in harmony with the theme of his Gospel, *e.g.* *ἐκ τῆς Θάμαρ*, v.^{3}; *ἐκ τῆς Ῥαχάβ*, v.^{4}; *ἐκ τῆς Ῥούθ*, v.^{5}; *ἐκ τῆς τοῦ Οὐρίου*, v.^{6}. These names are probably introduced as those of women, in whose case circumstances were overruled by the divine providence which, as it might have seemed, should have excluded them from a place in the ancestral line of the Messiah. They were in a sense forerunners of the Virgin Mary. (*c*) The division into three groups of fourteen names also has its purpose. In David the family rose to royal power (*Δαυεὶδ τὸν βασιλέα*, v.^{6}). At the Captivity it lost it again. In the Christ it regained it.

For the names in the genealogy the compiler naturally had recourse to the Old Testament so far as that availed him. He appears to have used the LXX text.

V.^{2} comes from 1 Ch 1^{34} 2^{1}, v.^{3} from 1 Ch $2^{4.5.9}$, vv.$^{4-6a}$ from 1 Ch 2^{10-13}, vv.$^{6b-11}$ from 1 Ch $3^{5.10-15}$, vv.$^{12.13}$ to *Ζοροβάβελ* from 1 Ch 3^{17-19}. The names in vv.$^{13-16}$ come from an unknown source, probably from information received from Christ's relations.

E 2. *Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren.*] Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ, from 1 Ch 1^{34} *καὶ ἐγέννησεν Ἀβραὰμ τὸν Ἰσαάκ*. In the next clause Ἰακώβ comes from 1 Ch 1^{34}, where the Heb. has "Israel." This is at the outset a hint that the compiler is using the LXX rather than the Hebrew.—*Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ*] The compiler borrows Ἰουδά from 1 Ch 2^{1}, and then summarises the brethren whose names are there given as *τοὺς ἀδελφοὺς αὐτοῦ*. The fact

that he mentions the brethren at all suggests that he has this verse in Chronicles before him.

3. *And Judah begat Phares and Zara from Tamar; and Phares* E *begat Esrom; and Esrom begat Aram.*] Clause *a* is from 1 Ch 2^{4} καὶ Θαμὰρ ἡ νύμφη αὐτοῦ ἔτεκεν αὐτῷ τὸν Φάρες καὶ τὸν Ζαρά. The fact that the compiler adds καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ, which is quite superfluous in a genealogy proper, shows that he had 1 Ch 2^{4} before him. Ζαρά is the Septuagintal form of זֶרַח. On the editor's special reason for mentioning Tamar, see above.—Ἑσρώμ] In 1 Ch 2^{9} B has Ἑσερών, A Luc. Ἑσρώμ. In 1 Ch 2^{5} B has Ἀρσών, B $^{a? b?}$ Ἑσρών, A Luc. Ἑσρώμ. Elsewhere Ἑσρώμ is peculiar to A Luc., never appearing in B. Its use in Mt. shows that the compiler was using Septuagintal forms, and not transliterating the Hebrew.—Ἀράμ] In 1 Ch 2^{9} Ἀράμ appears as a son of Ἑσρώμ.

4. *And Aram begat Aminadab; and Aminadab begat Naasson;* E *and Naasson begat Salmon.*]—Ἀράμ] In 1 Ch 2^{10} B has Ἀρράν, but A Luc. Ἀράμ.—Ἀμιναδάβ] In 1 Ch 2^{10} B has Ἀμειναδάβ, but A Luc. Ἀμιναδάβ. Ναασσών and Σαλμών come from 1 Ch $2^{10.\,11}$. They are the Septuagintal forms of נַחְשׁוֹן and שַׂלְמָא.

5. *And Naasson begat Boes from Rahab; and Boes begat Iobed* E *from Ruth; and Iobed begat Jessai.*]—Βόοζ] In 1 Ch $2^{11.\,12}$ B has Βόος, but A Luc. βόοζ.—ἐκ τῆς Ῥαχάβ] For the insertion, see on v.[1]. Ῥαχάβ is not a Septuagintal form. This version uniformly has Ῥαάβ. However, Josephus has ἡ Ῥαχάβη or Ῥαάβη, *Ant.* v. 8, 11, 15. The editor adopts here a form which represents the Hebrew more nearly than Ῥαάβ. Ἰωβήδ and Ἰεσσαί are the Septuagintal forms of עוֹבֵד and יִשַׁי or אִישַׁי. They come from 1 Ch 2^{12}, where B has Ὠβήδ and A Ἰωβήδ.

6. *And Jessai begat David the king.*] The insertion of "the E king," which was perhaps suggested by ἐβασίλευσεν, 1 Ch 3^{4} or by Ru 4^{22} LXX A, marks the close of the first division of the genealogy. At this point the family obtained royal power. Δαυείδ is the Septuagintal form. For τὸν βασιλέα, cf. also Jos. *Ant.* v. ix. 4:—"From Obed came Jessai, and from him David the king (ὁ βασιλεύσας), and left the sovereignty to his sons for twenty-one generations. I thought it necessary to recount the history of Ruth, because I wished to show the power of God, that He can advance even the ignoble to splendid dignity; such as that to which He brought David, though born of such parents."

6, 7. *And David begat Solomon from the wife of Uriah; and Solomon begat Roboam.*] 1 Ch $3^{5.\,10}$.—Σολομῶνα] The LXX A B has Σαλωμών, Luc. Σαλομών, Josephus Σολομών. Ῥοβοάμ is the Septuagintal form.—ἐκ τῆς τοῦ Οὐρείου] Perhaps suggested to

the editor by 1 Ch 3^{5}. For the insertion of a woman's name, see on v.[1]. Οὐρείου is the Septuagintal form.

E **7, 8.** *And Roboam begat Abia; and Abia begat Asaph; and Asaph begat Joshaphat; and Joshaphat begat Joram.*] Cf. 1 Ch $3^{10.11}$.—Ἀβιά] LXX A B has Ἀβειά, Luc. Ἀβιά. Josephus Ἀβίας.—Ἀσάφ] In 1 Ch. LXX A B Luc. has Ἀσά, Josephus Ἄσανος. But Ἀσάφ is a Septuagintal form. See Burkitt, *Evangelion Da-Mepharreshe*, 203. Ἰωσαφάτ and Ἰωράμ are Septuagintal forms. Josephus has Ἰωσάφατος and Ἰώραμος.

E **8, 9.** *And Joram begat Ozias; and Ozias begat Joatham; and Joatham begat Ahaz; and Ahaz begat Hezekias.*] Cf. 1 Ch $3^{11.12}$. Joram begat Ozias. Commentators usually note that Mt. has here omitted three kings, Ahaziah, Joash, and Amaziah. But this is not the case. 1 Ch 3^{11} records that Ὀζειά was the son of Joram. That is to say, Mt. follows the LXX of the Chronicles. Mt. continues: Ὀζείας δὲ ἐγέννησε τὸν Ἰωάθαμ. The Chronicler LXX has Ἰωὰς υἱὸς αὐτοῦ, Ἀμασίας υἱὸς αὐτοῦ, Ἀζαριὰ υἱὸς αὐτοῦ, Ἰωαθὰν υἱὸς αὐτοῦ. That is to say, Mt. has omitted not Ahaziah = Ὀζείας, Joash, and Amaziah, but Joash, Amaziah, and Azariah = Uzziah. The reason must be sought in 1 Ch 3^{11} LXX. The son of Joram is there called Ὀζειά. Now for Ahaziah the LXX generally has Ὀχοζείας, whilst Ὀζειά is generally the equivalent of Uzziah, *e.g.* 2 Ch $26^{8ff.}$. Ὀζειά in 1 Ch 3^{11} is possibly a mistake. Mt. as he copied it seems naturally enough to have connected it with Uzziah, and so to have passed on to this king's son, Jotham, thus omitting unconsciously the three intervening kings. Or the copy of the LXX which he followed may have made the omission for the same reason.—Ὀζείας] The Septuagintal forms are Ὀζειά, B; Ὀζίας, A Luc.—Ἰωαθάμ] The LXX A B has Ἰωαθάν, but Luc. Ἰωθάμ.—Ἄχαζ] The LXX A B has Ἄχας, but Luc. Ἄχαζ. Ἐζεκίας is the LXX form.

E **10.** *And Hezekiah begat Manasseh; and Manasseh begat Amos; and Amos begat Josiah.*]—Μανασσῆς] So LXX, Josephus. —Ἰωσείας] LXX A B has Ἰωσειά, but Luc. Ἰωσίας; so Josephus. —Ἀμώς] LXX B has Ἀμνών, A[1?] B[a b] Ἀμώς. Josephus, Ἄμωσος or Ἀμμών.

E **11.** *And Josiah begat Jechoniah and his brethren, at the time of the captivity into Babylon.*] καὶ τοὺς ἀδελφοὺς αὐτοῦ is inserted because in 1 Ch 3^{15} the names of the brethren of Jehoiakim are recorded just as the same words occur in v.[2], because the brethren of Judah are registered in 1 Ch 2^{1}.

The verse as it stands gives rise to great difficulties, because Jehoiakim has been omitted. But the text must be corrupt. As it stands there are only thirteen names in the third division, beginning with Salathiel. And this is impossible in view of v.[17]. If we suppose that Ἰεχονίαν in v.[11] is a corruption for Ἰωακείμ,

everything is plain. The *καὶ τοὺς ἀδελφούς* is then due to 1 Ch 3^{15}, where the names of Jehoiakim's brethren are given.—*ἐπὶ τῆς μετοικεσίας*] *μετοικεσία*, a rare word. It occurs ten times in the LXX, besides only *Anth. P.* 7. 731. The mention of the Captivity closes the second division of the genealogy. In the generation of Jechoniah the family lost the royal power to which it had risen in the person of David.

12. *And after the captivity into Babylon, Jechoniah begat Salathiel.*] From 1 Ch 3^{17}. E

12, 13. *And Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim.*] In 1 Ch 3^{19} the Hebrew represents Zerubbabel as the son of Pedaiah. But the LXX B A gives *καὶ υἱοὶ Σαλαθιὴλ Ζοροβάβελ, κ.τ.λ.* The editor is therefore clearly using the LXX. It seems clear that up to this point the editor has been using the LXX of 1 Ch 1–3. For (1) the names are given in the forms of the LXX. The only apparent exceptions are Ἀσάφ and Ῥαχάβ. The latter does not occur in 1 Ch 1–3, and the editor substitutes a traditional form for the Ῥαάβ of the LXX. (2) Several of the details in Mt. are explained by his use of the LXX of 1 Ch., *e.g.* (*a*) Ἰακώβ, v.^{2}. So LXX 1 Ch 1^{34}, Heb. יִשְׂרָאֵל. (*b*) *Ἰωρὰμ δὲ ἐγέννησε τὸν Ὀζίαν* (v.^{9}). So LXX 1 Ch 3^{11}. (*c*) *Σαλαθιὴλ δὲ ἐγέννησε τὸν Ζοροβάβελ* (v.^{13}). So LXX 1 Ch 3^{19}. Other details in the genealogy point to a use of 1 Ch. but not necessarily of the LXX version, *e.g.* (*a*) *καὶ τοὺς ἀδελφοὺς αὐτοῦ* (v.^{2}), is explained by 1 Ch $2^{1.2}$; (*b*) *καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ* (v.^{3}), by reference to 1 Ch 2^{4}; (*c*) *καὶ τοὺς ἀδελφοὺς αὐτοῦ* (v.^{11}), by reference to 1 Ch 3^{15}.

For the names which follow, the editor is dependent on other information.

13, 14. *And Eliakim begat Azor; and Azor begat Sadok; and Sadok begat Acheim; and Acheim begat Eliud.*] E

15. *And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob.*] E

16. *And Jacob begat Joseph. Joseph, to whom was espoused Mary a virgin, begat Jesus, who is called Christ.*] Thus ends the third division of the genealogy. The family now regained in the Christ, the anointed King, the sovereignty which it had won in David and lost at the Captivity. There is no sufficient ground for supposing that the genealogy ever existed apart from the Gospel. The references to Tamar, Rahab, Ruth, Bathsheba, can only be explained as due to the editor of the Gospel, who saw in the life histories of these women a divine overruling of history from which a right understanding of Mary's virginity might be drawn. Of course these references might have been inserted by the editor of the Gospel in a genealogy which he found ready made to his hand. But the artificial arrangement into three

groups of fourteen names reminds us of the not infrequent predilection for arrangements in three which runs through the entire work. Cf. the following: three incidents of Christ's childhood, ch. 2; three incidents prior to His ministry, 3–4^{11}; three temptations, 4^{1-11}; threefold interpretation of "do not commit murder," v.^{22}; three illustrations of "righteousness," 6^{1-18}; three prohibitions, 6^{19}–7^{6}; three injunctions, 7^{7-27}; three miracles of healing, 8^{1-15}; three miracles of power, 8^{23}–9^{8}; three complaints of His adversaries, 9^{1-17}; threefold answer to question about fasting, 9^{14-17}; three incidents illustrating the hostility of the Pharisees, 12; three parables of sowing, 13^{1-32}; three sayings about "little ones," ch. 18; three parables of prophecy, 21^{28}–22^{14}; three parables of warning, 24^{32}–25^{30}. There is, further, no ground for the widespread belief that the genealogy is in itself a proof of a belief that Christ was the natural son of Joseph and Mary. This particular genealogy contains the condemnation of such a belief. The man who could compile it and place immediately after it 1^{18-25}, clearly did not believe that Christ was the son of Joseph. He inserted in the genealogy the references to the women and the relative clause "to whom was betrothed Mary a virgin," in order to anticipate vv.$^{18-25}$. In other words, ἐγέννησε throughout the genealogy denotes legal, not physical descent. He had before him two traditional facts—(*a*) that Christ was born of a Virgin in a supernatural manner, (*b*) that He was the Messiah, *i.e.* the Son of David. How could a Jewish Christian, indeed how could anyone, reconcile these facts otherwise than by supposing that Mary's husband was the legal father of Christ? So non-natural a sense of fatherhood may seem strange to us, but the fact of the supernatural birth which gave rise to it is stranger. Whatever we may think of it, this was the belief of the editor of the Gospel; so that there is no ground for the widespread opinion that the existence of a genealogy of Christ is proof of an underlying belief that He was the natural son of Joseph and Mary. If the editor simply tried to give expression to the two facts which had come down to him by tradition—the fact of Christ's supernatural birth, and the fact that He was the Davidic Messiah, and did not attempt a logical synthesis of them, who shall blame him?

E **17.** *Therefore all the generations from Abraam to David are fourteen generations; and from David to the Captivity into Babylon are fourteen generations; and from the Captivity into Babylon to the Christ are fourteen generations.*] The artificial character of the genealogy is obvious from this verse. The arrangement into three will be found to be characteristic of this Gospel. The grouping into three fourteens may be due to the fact that in the Hebrew name David = דוד, there are three letters, and that the numerical value of these letters is $4+6+4=14$.

"By this means the genealogy was invested with the character of a sort of numerical acrostic on the name David" (G. H. Box, *Interpreter*, Jan. 1906, p. 199).

The genealogy thus constructed is no mere antiquarian attempt to discover genealogical facts. The writer is interested in the question whether Jesus was legally descended from David, and believes that this was the case. But his interest in this point arises from some other than a purely antiquarian motive. The clue to this motive is furnished by the insertion of the women. Why did the compiler think it necessary to safeguard in this manner the fact of the supernatural birth and of Mary's innocence. The reason can hardly be any other than that these things were already the ground of anti-Christian polemic on the part of the Jews. Celsus, *c.* A.D. 170–180, is already acquainted with the Jewish slander that Jesus was born out of wedlock; cf. Orig. *Contra Celsum*, i. 28, 32, 33, 39. And we may be sure that the Christian tradition of the supernatural birth which lies behind the first and third Gospels evoked Jewish slander as soon as it became known to the Jews. For the later Jewish forms of this slander cf. Laible, *Jesus Christus im Talmud*; Herford, *Christianity in Talmud and Midrash*; Krauss, *Das Leben Jesu nach Jüdischen Quellen.*

I. 1. Δαυείδ] So ℵ A B C D *al.* The LXX has Δαυείδ or Δαυίδ; Josephus Δαυίδης or Δαβίδης.—'Αβραάμ] So LXX. Josephus has "Αβραμος, Αβράμης (once), 'Αβραάμ rarely.

2. 'Ισαάκ] So LXX. Josephus "Ισακος.—'Ιακώβ] So LXX. Josephus Ιάκωβος.—'Ισαὰκ δέ] Om. δέ here and throughout $S^{1\,2}$.

3. 'Ιούδας] LXX has 'Ιουδάς or 'Ιουδά. In 1 Ch 2^{1} 'Ιουδά, B; 'Ιούδας, Luc.; 'Ιούδας, Josephus.—Ζαρά] B *Ox* Ζαρέ, LXX Ζαρά, Josephus Ζάρασος or 'Εζελοός.—Φαρές] So LXX; Josephus Φάρεσος.—'Εσρώμ] LXX has 'Εσρώμ (not B), 'Εσερών, 'Εσρών, 'Εζρών, 'Αρσών. In 1 Ch 2^{5} 'Αρσών, B; 'Εσρών, $B^{a?\,b?\,mg}$; 'Εσρώμ, A Luc. In 1 Ch 2^{9} 'Εσερών, B; 'Εσρών, $B^{a\,b}$; 'Εσρώμ, A Luc.—'Αράμ] In 1 Ch 2^{9} LXX B has 'Αράμ; in v.[10] 'Αρράν, but A Luc. 'Αράμ.

4. 'Αμιναδάβ, ℵ C *al*; 'Αμειναδάβ, B Δ. In 1 Ch 2^{10} LXX B has 'Αμειναδάβ, A Luc. 'Αμιναδάβ, Josephus 'Αμινάδαβος.—Ναασσών] So LXX. —Σαλμών] In 1 Ch 2^{11} Heb. has שלמא, LXX B Luc. Σαλμών, A Σαλμάν.

5. Βοέσ] ℵ B *Ox* k; Βοός, C 33; Βοόζ, E K *al*; LXX has Βοός, Βοόζ. In 1 Chr $2^{11.\,12}$ B Βοός, A Luc. Βοόζ, Josephus Βόαζος, Βοώζης.—'Ραχάβ] LXX 'Ραάβ. Josephus 'Ραάβη, 'Ραχάβη.—'Ιωβήδ] ℵ B *Ox*; 'Ωβήδ, E K *al*; LXX has 'Ωβήδ, 'Ιωβήδ (A). In 1 Ch $2^{12.\,13}$ B Luc. 'Ωβήδ, A 'Ιωβήδ, Josephus 'Ωβήδης.—'Ρούθ] So LXX; Josephus 'Ρούθη.—'Ιεσσαί] So LXX; Josephus 'Ιεσσαῖος.

6. Σολομῶνα] LXX has Σαλωμών, Σαλομών, Σαλωμώ, Σολομών (A). In 1 Ch 3^{5} Σαλωμών, Luc. Σαλομών, Josephus Σολομών.—Οὐρείου] B *Ox*.

7. 'Ροβοάμ] So LXX; Josephus 'Ροβόαμος.—'Αβιά] LXX 'Αβειά, 'Αβιά; Josephus 'Αβίας.—'Ασάφ] ℵ B C D^{luc} *Ox*. i. 209, 543, 700, k *al.* LXX has 'Ασά, Josephus "Ασανος.

8. 'Ιωσαφάτ] LXX 'Ιωσαφάτ, 'Ιωσαφάθ. In 1 Ch 3^{10} 'Ιωσαφάτ, Josephus 'Ιωσάφατος.—'Ιωράμ] So LXX; Josephus 'Ιώραμος.—'Οζείαν] S^{2} has "Ahazia; Ahazia begat Joash; Joash begat Amozia." So Aphr.

9. Ὀζείας] ℵ* B*; LXX has Ὀζειά, Ὀζιά, Ὀζείας, Ὀζίας. In 1 Ch 3^{11} Ὀζεία, B; Ὀζιάς, A Luc.; Josephus Ὀζίας.—Ἰωαθάμ] So LXX; Josephus Ἰωάθαμος, Ἰωθάμης, Ἰωνάθης.—Ἄχαζ] LXX has Ἄχαζ, Ἄχας. In 1 Ch 3^{13} Ἄχας, A B Ἄχαζ, Luc. Josephus Ἄχαζος.—Ἐζεκίας] So LXX, Josephus.

10. Ἀμώς, ℵ B C D ^{luc} *Ox*; LXX Ἀμνών, Ἀμμών, Ἀμώς. In 1 Ch 3^{14} B has Ἀμνών,! B^{ab} $A^{1? \text{ vel forte a}}$ Ἀμώς, Luc. Ἀμών, Josephus Ἀμμών, Ἄμωσος.

11. Ἰωσείας] ℵ B D ^{luc}; LXX has Ἰωσείας, Ἰωσίας; Josephus Ἰωσίας.—τὸν Ἰεχονίαν] We must read here *τὸν Ἰωακεὶμ καὶ τοὺς ἀδελφοὺς αὐτοῦ. Ἰωακεὶμ δὲ ἐγέννησε τὸν Ἰεχονίαν ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.* So substantially M U *al* S^4 S^5 with asterisk.

12. Σαλαθιήλ] So LXX; Josephus Σαλαθίηλος.—Ζοροβάβελ] So LXX; Josephus Ζοροβάβηλος.

16. On the text, see the admirable note of Mr. Burkitt, *Evangelion da Mepharreshe*, ii. 258 ff. The reading of ℵ B *al* is: *Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.* Besides this there is a second reading: *Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσὴφ ᾧ μνηστευθεῖσα παρθένος Μαριὰμ ἐγέννησε Ἰησοῦν τὸν λεγόμενον Χριστόν.* This is the reading of the Ferrar group, 346, 556, 826, 828. So S^2 *Jacob begat Joseph*, ***him to whom was betrothed Mary the Virgin***, *she who bare Jesus the Messiah*. So, too, the old latt a b c d g k q. So, too, the text which underlies the Armenian; cf. Robinson, *Euthaliana*, p. 82. Besides these two readings, S^1 has a third: "Jacob begat Joseph. Joseph, to whom was betrothed Mary the Virgin, begat Jesus, called the Messiah." Burkitt believes this to be a paraphrase of the reading of the Ferrar group, and thinks that S^2 is derived from it. In this last point he is no doubt right. S^2 is, as a whole, dependent on S^1, and it is therefore probable that S^1 has the earlier reading here. But it is questionable whether S^1 does not represent a Greek text found nowhere else (not in the Dialogue of Timothy and Aquila; see Burkitt, p. 265), namely, *Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσήφ. Ἰωσὴφ δὲ ᾧ μνηστευθεῖσα ἦν Μαριὰμ παρθένος ἐγέννησε Ἰησοῦν τὸν λεγόμενον Χριστόν.* Burkitt objects that "the practice of the writer is to interpose no words between the name and the verb *ἐγέννησε*, so that the clause *ᾧ μνηστευθεῖσα παρθ.* M. ought to follow the first mention of Joseph, not the second." But the relative clause is clearly required in close connection with *ἐγέννησε* in order to qualify it, meaning "begat," but "from a virgin," *i.e.* not "literally," but "legally." It seems probable, therefore, that the text underlying S^1 is the nearest approach now extant to the original Greek, and it must remain possible that even here the relative clause is an insertion. This earliest Greek form was gradually altered from a desire to avoid words which, though in the intention of the writer they expressed legal parentage, not paternity, in fact, might be misunderstood by thoughtless readers. The first step was perhaps the insertion of the relative clause. The second, the insertion as in S^2 of a second relative, "she who," as a subject to *ἐγέννησε*. The third, the substitution of *τὸν ἄνδρα Μαρίας* for *ᾧ μνηστευθεῖσα M. παρθένος* by assimilation to v.[19] *ὁ ἀνὴρ αὐτῆς*, *ἀνήρ* being used as there in the sense of "betrothed husband," and the substitution of the passive for the active in the following clause.

I. 18–25. *His Supernatural Birth.*

P **I. 18–25.** ***And the birth of the Christ was in this manner: His mother Mary being betrothed to Joseph, before that they came together, she was found with child of the Holy Spirit.***] γένεσις here means birth, begetting, as in Gn 31^{18}, Ru 2^{11}, Lk 1^{14}; cf. also

Hdt. 1^{204} 6^{69}. Since γένεσις has been used in 1^{1} in a different sense, and since γέννησις is the common term for birth, we should expect the latter here.—μνηστευθείσης] Betrothal according to Jewish marriage law constituted a legal relationship which could only be dissolved by legal means. See Merx, *Die vier Evangelien*, ii. 1, 9 ff. The narrative in this respect rests on an accurate knowledge of Jewish civil law.—πνεύματος ἁγίου] For the omission of the article, cf. Blass, p. 149.—πρὶν ἤ] cf. Blass, p. 229.

19. *And Joseph her husband, being a righteous man, and* (*yet*) *not wishing to disgrace her, was minded to put her away secretly.*] P
—ὁ ἀνὴρ αὐτῆς] According to Jewish law, a betrothed woman was already the wife of her betrothed husband; cf. Merx, *op. cit.* p. 10.—δίκαιος] *i.e.* God-fearing, and a keeper of the law. Mary's condition seemed to make the fulfilment of their contract of marriage impossible for a religious man.—μὴ θέλων δειγματίσαι] On the other hand, he did not wish to expose her to shame. δειγματίσαι occurs besides only Col 2^{15}, *Asc. Is.* in *Am. Pap.* i. 1. viii. 21. δειγματισμός occurs on the Rosetta Stone.—λάθρα ἀπολῦσαι] Appeal to the courts for a divorce would expose Mary to public ignominy, and make her liable to severe penalties. Refusal to carry out the contract of marriage would leave her and her child in disgrace in the house of her parents. The latter seemed the more merciful course, and Joseph determined, therefore, to repudiate her by private arrangement.

20. *And whilst he purposed this, behold, an angel of the Lord* P
appeared to him in a dream, saying, Joseph, son of David, fear not to take Mary thy wife: for that which is begotten in her is of the Holy Spirit.] — ἰδού] Exclusive of quotations, ἰδού occurs 30 times in Mt., 29 in Lk., 7 in Mk.; καὶ ἰδού, 28 in Mt., 26 in Lk., 0 in Mk.—κατ' ὄναρ] 6 times in Mt., not elsewhere in NT; cf. Ditt. *Syll.* 780. 5, 781. 4, 782. 4.—παραλαβεῖν] According to Jewish law, marriage begun in the betrothal, was completed in the "taking" of the bride to the house of her husband; cf. Merx, *op. cit.* p. 11.

21. *And she shall bear a son, and thou shalt call His name* P
Jesus: for He shall save His people from their sins.] Ἰησοῦς is the Greek form of יְהוֹשֻׁעַ or יֵשׁוּעַ, "Jehovah is salvation"; cf. Philo, *De Mut. Nom.* i. 597: Ἰησοῦς δὲ σωτηρία κυρίου, ἕξεως ὄνομα τῆς ἀρίστης.—αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν] cf. Ps 129^{8} καὶ αὐτὸς λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ. For τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ, cf. Gn 17^{9} τέξεταί σοι υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ.

22. *And all this came to pass, in order that it might be fulfilled* O
which was spoken by the Lord through the prophet, saying.] The formula ἵνα (ὅπως) πληρωθῇ τὸ ῥηθέν recurs $2^{15.\,23}$ 4^{14} 8^{17} 12^{17} 13^{35} 21^{4}, cf. 26^{56}. τότε πληρωθῇ τὸ ῥηθέν occurs 2^{17} 27^{9}. The quota-

tions thus introduced are for the most part free renderings of the Hebrew. They are sometimes composite in character. The formula occurs in Jewish writings. Cf. Bacher, *Exeget. Terminol. der Jüd. Traditionsliteratur*, i. 171. γέγονε here and 21^{4} 26^{56} seems equivalent to an aorist; cf. Jn 19^{36}.

O **23.** *Behold, the virgin shall conceive, and bear a son, and they shall call His name Immanuel, which is being interpreted, With us is God.*] The quotation comes from Is 7^{14}, and is given according to the rendering of the LXX, with the exception that καλέσεις of the LXX (σει ℵ, -σετε Q*), which would not suit this context, is altered into καλέσουσιν. For ἕξει (LXX ℵ A Q), λήμψεται is read by LXX B. There are signs that the view that Isaiah was using current mythological terms, and intended his העלמה to carry with it the sense of supernatural birth, is rightly regaining ground. Cf. Jeremias, *Babylonisches im Neuen Testament*, p. 47; and Gressmann, *Der Ursprung der Israelitisch-jüdischen Eschatologie*, p. 270 ff. In any case, the LXX translators already interpreted the passage in this sense, and the fact that the later Greek translators substituted νεᾶνις for παρθένος, and that there are no traces of the supernatural birth of the Messiah in the later Jewish literature, is due to anti-Christian polemic. Cf. Just. Mart. *Trypho*, xliii., lxvii. It is probable that the editor is here, as elsewhere, adapting words of the O.T. to a tradition which he had before him.[1]

P **24, 25.** *And Joseph being raised from sleep did as the angel of the Lord commanded him, and took his wife: and knew her not until she bore a son: and he called His name Jesus.*]

For the redundant and Semitic use of ἐγερθείς see Dalman, *Words of Jesus*, 23, 36. The imperfect ἐγίνωσκεν is against the tradition of perpetual virginity.

18. Χριστοῦ] So a b c d S^1 S^2; Irenæus, III. xi. 8, xvi. 2; Tert. *de Carne Christi*, xxii. This Western reading is probably right. Nowhere in the N.T. is the article used before Ἰησ. Χρ. B has Χριστοῦ Ἰησοῦ, an assimilation to the later usage of S. Paul. ℵ C *al Ox* have τοῦ δὲ Ἰησοῦ Χρ. The variation in the position of Ἰησοῦ is against its originality.

γένεσις] So ℵ B C *al Ox*. γένεσις here means begetting (see above), whilst in 1^{1} it has another meaning. The early translators differ in their treatment of the word. The latins render by *generatio* in both verses. The Syriac S^1 S^2 render in v.[1] by "generation," in this verse rightly by "birth." But γέννησις was more common in the latter sense, and is therefore substituted here by E K L *al*.—μνηστευθείσης] Add γάρ E K L *al*. Omit, ℵ B C* Z *Ox*, latt S^1 S^2.

19. ὁ ἀνὴρ αὐτῆς] Om. S^2.—δειγματίσαι] So $ℵ^a$ B Z *Ox*; Eus. *Quæst*. i. 3. The word is very rare. It occurs in Col 2^{15} and in *Asc. Is*. in *Am. Pap*. I. i. viii. 21. Here it presumably means to expose to open and notorious disgrace. δειγματισμὸς on the Rosetta Stone means "inspection." Cf. Herwerden, *Lex. Græc. Suppl*. p. 190. ℵ* C E K L *al* substitute the more common παραδειγματίσαι, which occurs in the LXX 5 times, Nu 25^{4}, Es 4^{17}, Jer 13^{22}, Ezk 28^{17}, Dn 2^{5}; *Ps-Sol* 2^{14}, in Polyb. and Plut.

[1] See Briggs, "Criticism and the Dogma of the Virgin-Birth," in *North Amer. Rev.*, June 1906.

20. τὴν γυναῖκα σου] S[2] has "thy betrothed." Cf. the omission of ὁ ἀνὴρ αὐτῆς, v.[19].
21. λαὸν αὐτοῦ] S[2] has "the world."—καλέσεις] S[2] "shall be called."
22. ὅλον] Om. S[1] S[2].
24. τὴν γυναῖκα αὐτοῦ] S[2] substitutes "Mary."
25. οὐκ ἐγίνωσκεν αὐτήν] S[2] has "purely was dwelling with her." S[1] k omit οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ.—υἱόν] So ℵ B Z S[1] S[2] k. τὸν υἱὸν αὐτῆς τὸν πρωτότοκον is substituted by C D *al* by assimilation to Lk 2[7].—ἐκάλεσεν] S[2] has "she called." On the Syriac VSS in these verses, see Burkitt, *op. cit.* p. 261 ff.

II. *Incidents of His Childhood.*

1. *Now when Jesus was born in Bethlehem of Judæa in the* P *days of Herod the king, behold, Magi from the east came to Jerusalem, saying.*]—τῆς Ἰουδαίας] Ἰουδαία in this Gospel always signifies the southern division of Palestine. It is here specified to emphasise the fact that Jesus as the Messiah was born in the territory of the tribe of Judah; cf. *Test. Judah* 24; He 7[14]; Rev 5[5].—ἐν ἡμέραις] For the omission of the article, cf. Blass, p. 151.—ἰδού] See on 1[20]. For the construction Τοῦ δὲ Ἰησοῦ γεννηθέντος . . . ἰδού, cf. 1[20] 2[13. 19] 9[18. 32] 12[46] 17[5] 26[47] 28[11].—μάγοι] For the presence of Magi in the west, cf. Pliny, *Nat. Hist.* xxx. 16: "Magus ad eum (*i.e.* Nero) Tiridates advenerat . . . magos secum adduxerat." The same account is told by Dio Cassius, lxiii. 1–7; Suetonius, *Vit. Nero*, xiii. That Messianic hopes were widespread at this period seems clear; cf. Virgil, Eclogue iv. Messianic language is used of Augustus in the inscriptions from Priene and Halicarnassus. He is σωτῆρα τοῦ κοινοῦ τῶν ἀνθρώπων γένους. Since his birth εἰρηνεύουσι μὲν γὰρ γῆ καὶ θάλαττα. If the hope of finding the world's Saviour drew Tiridates and his Magi to Naples, it is quite probable that other Magi may have come to the metropolis of Palestine on a like errand. They came probably from Babylon. Astrologers there had at a very early period busied themselves with astrological observations which portended good or evil for the "Westland," *i.e.* Canaan. Cf. Jeremias, *op. cit.* 50 f.; von Oefele, *Die Angaben der Berliner Planatentafel, P. 8279*, p. 9; Campbell Thompson, *Magicians and Astrologers of Nineveh and Babylon*, vol. ii. No. 234: "When a star stands at its (Virgo) left horn, there will be an eclipse of the ring of Aḫarrû" (= Phœnicia and Palestine). 222: "When Leo is dark, the traffic of Aḫarrû will be hindered." 211: "When Venus appears in Virgo, the crops of Aḫarrû will prosper." 192: "When Jupiter enters the midst of the moon, there will be want in Aḫarrû." 167: "When Saturn the star of Aḫarrû grows dim, it is evil for Aḫarrû; there will be a hostile attack on Aḫarrû." Now that the whole world was expecting the Saviour King (cf. Bousset, *Rel. Jud.* p. 212), the attention of these

heaven-searchers directed itself towards portents of the coming peacemaker.

παραγίνεσθαι occurs only here and in $3^{1.13}$ in Mt.; in Mk. once, 14^{43}. Ἱεροσόλυμα occurs 10 times in Mt. as a neuter plural; once, 2^{3}, as a feminine singular. It is used by Mark 10 times, by Luke 4, by John 12, frequently in the Acts, and by S. Paul 3 times in Galatians. Mt. once (23^{37}) has Ἱερουσαλήμ. This form is common in Lk., Acts, S. Paul, and occurs in He 12^{22}, Rev 3^{12} $21^{2.10}$. It is the form used in the LXX, except in 2, 3, 4 Mac. and Tobit.

P 2. *Where is He who has been born King of the Jews? for we saw His star at (its) rising, and are come to worship Him.*] The widespread expectation of the birth of a great monarch in the west led the Magi to connect some particular star, or conjunction of heavenly bodies, with His birth. Just so on the birth-night of Alexander, Magi prophesied from a brilliant constellation that the destroyer of Asia was born. Cf. Cicero, *De Divinatione*, i. 47.—αὐτοῦ τὸν ἀστέρα] On the position of the pronoun, cf. Blass, p. 168. ἀστέρα, *i.e.* the star with which their astronomical calculations had led them to connect the birth of the expected monarch. ἐν τῇ ἀνατολῇ might mean "in the east," cf. Nu 3^{38} B, Jos 18^{7} B, Jer 31^{40}, Rev 21^{13}; but it is unlikely that the Magi should say "in the east" instead of "in our native country"; and it is improbable that the editor should use plural and singular in two successive verses in the same sense. It is difficult not to suppose that ἀνατολή here is a technical astronomical expression denoting the beginning of the particular phenomenon expressed here by ἀστήρ. We should certainly expect αὐτοῦ; and it is probable that the editor has omitted "his" from his source, or that αὐτοῦ dropped out at an early stage in the transmission of the text of the Gospel, because ἀνατολή was misunderstood and interpreted as = "east."—προσκυνῆσαι] The word is a favourite one in this Gospel. Mt. 13 times, Mk. 2, Lk. 3. Mt. alone uses the dative with reference to Christ. The one exception is Mk 15^{19} of mock homage. See Abbott, *Johannine Vocabulary*, 1644.

P 3. *And Herod the king having heard it, was troubled, and all Jerusalem with him.*]—πᾶσα Ἱεροσόλυμα] see on v.^{1}. For the feminine, cf. To 14^{4}.

P 4. *And gathering together all the chief priests and scribes of the people, he tried to learn from them where the Messiah is being born.*] πυνθάνεσθαι only here in this Gospel.

P 5, 6. *And they said, In Bethlehem of Judæa: for so it is written through the prophet, And thou Bethlehem, land of Judah, art in no wise least amongst the rulers of Judah: for from thee shall come forth a ruler, who shall shepherd My people Israel.*]

τῆς Ἰουδαίας] cf. on v.^{1}. For the official expectation of the

Messiah from Bethlehem, cf. Jn $7^{41\text{ff.}}$, and the Targ. on Mic 5^{1}. Also Jer. *Berach.* v. *a*, quoted by Lightfoot on Mt 2^{1}. The quotation comes from Mic $5^{1.3}$, with an assimilation of the last clause to 2 S 5^{2}. The LXX text is not followed here, though it seems to have been in the mind of the editor; for *ὅστις ποιμανεῖ τὸν λαόν μου τὸν* Ἰσραήλ, which reminds us of 2 S 25^{2} *σὺ ποιμανεῖς τὸν λαόν μου τὸν* Ἰσραήλ, seems to have been suggested by Ἰσραήλ and *ποιμανεῖ* of Mic $5^{1.3}$ LXX. The rest of the quotation appears to be an independent rendering of the Hebrew text. *καὶ σὺ Βηθλεέμ* corresponds to ואתה בית־לחם. *γῆ* Ἰούδα is substituted for אפרתה by assimilation to vv.$^{1.5}$. *οὐδαμῶς ἐλαχίστη εἶ* (LXX: *ὀλιγοστὸς εἶ τοῦ εἶναι*) seems to represent a Hebrew original לא היית צעיר (M.T. צעיר להיות). *ἐν τοῖς ἡγεμόσιν* Ἰούδα (LXX: *ἐν χιλιάσιν* Ἰούδα) corresponds to באלפי יהודה, אַלְפֵי being read as אלופי; cf. Gn 36^{15}, Ex 15^{15}. *ἐκ σοῦ* = ממך. *γάρ* is inserted as a necessary connecting link. *ἐξελεύσεται* = יצא. So LXX. לי is omitted. *ὅστις ποιμανεῖ τὸν λαόν μου τὸν* Ἰσραήλ represents מושל בישראל, the Greek words being assimilated to 2 S 5^{2}. *γέγραπται* means "it stands written," the inspired text runs. It corresponds to כתוב or כתיב of the Jewish literature. Cf. Bacher, ii. 90.

7. *Then Herod having secretly called the Magi, made accurate inquiry of them as to the time of the appearing star.*] *τότε* is a favourite word in this Gospel. Mt. 90 times, Mk. 6, Lk. 15. *τὸν χρόνον τοῦ φαινομένου ἀστέρος*, *i.e.* the period since the star first appeared to them at (its) rising. P

8. *And having sent them to Bethlehem, said, Go, accurately inquire concerning the child. And when you find, report to me, that I may come and worship Him.*] P

9. *And they, having heard the king, went; and, lo, the star, which they saw at (its) rising, went before them, until it came and stood still above (the place) where the child was.*]—*καὶ ἰδού*] see on 1^{20}. P

10. *And when they saw the star, they rejoiced exceedingly with great joy.*]—*σφόδρα*] Mt. 7 times, Mk. 1, Lk. 1. P

11. *And when they had come into the house, they saw the child with Mary His mother, and having fallen down, they worshipped Him: and having opened their treasures, they brought to Him gifts; gold, and frankincense, and myrrh.*] For gold and frankincense as costly offerings, cf. Is 60^{6} *ἥξουσιν φέροντες χρυσίον καὶ λίβανον οἴσουσιν*, Ps $72^{10.11.15}$. For frankincense and myrrh, cf. Ca 3^{6}. P

12. *And having been divinely warned in a dream not to return to Herod, they departed to their own country by another way.*]—*χρηματισθέντες*] The verb in the passive means to be instructed, admonished; cf. Lk 2^{26}, He 8^{5}; *Fayûm Towns* (Grenfell and P

Hunt), 137. 2; Ditt. *Syll.* 738. 8, 807. 1, 7, 11, 15.—κατ' ὄναρ] cf. on 1[20].—δι' ἄλλης ὁδοῦ] The same feature occurs in the story of Tiridates' visit to Nero, Dio Cassius, lxiii. 7. ἀναχωρεῖν occurs in Mt. 10 times, Mk. 1, Lk. 0.

The main outline of the story of the Magi is in many respects noteworthy for its historical probability. The expectation of a world's Redeemer, or in Palestine of a Jewish Messiah; the interest of Eastern Magi in these questions; their presence in the west to do homage to the supposed Saviour; the inference from Mic 5[1] that Bethlehem was to be His birthplace: all this violates no canon of historical probability. The only detail that has a legendary atmosphere about it is the statement that the star moved before the Magi as they went to Bethlehem, until it stayed over the house where the child lay. This may be due to the Jewish narrator poetically accounting for the fact that the Magi were successful in their search for the child. It is extremely unlikely that he intended it to be taken as a bald statement of fact, literally describing how the star in some strange manner enabled the searchers without other aid to identify the particular house in Bethlehem in which the holy family were dwelling. In view of the editor's interest in the fulfilment of prophecy, it is very strange that he does not cite Nu 24[17] for the star, or Is 60[6], Ps 72[10. 11. 15], for the bringing of gifts. But it is difficult to think that the two last passages were not in his mind, and that they may account for the specification of two of the gifts as gold and frankincense. On the other hand, such gifts would be natural enough as the offerings of Magi who came to search for a world's Redeemer. The modern theory, that the story is a literary fiction, based only upon legendary motives and folklore analogies, violates every probability. In view of the matter of fact character of the editor of this Gospel, it is almost certain that he believed that he was transmitting matters of actual fact. And it is in every respect probable that he was not altogether mistaken. If we suppose that astrologers in Babylon were acquainted with current expectation of the birth of a universal King, that they inferred from some unique astral phenomenon that He had been born in the west, *i.e.* in Palestine; that some of them came to Jerusalem in search of Him; that their errand came to the ears of Herod, and that the Jewish authorities suggested Bethlehem as the right place in which to expect the birth of the Messiah; that the Magi went there and found the newborn babe, whether by popular rumour that Mary, wife of Joseph ben David, had given birth to a child under strange circumstances, or by inference from the position of the heavenly bodies; that they did homage to the child, and, thinking it best not to trust Herod, left secretly on their journey homewards: we need not press every detail of the narrative. De-

scriptive detail may in some small measure have crept into it from the Old Testament or from analogous literary or folklore stories, just as they have certainly been used to embellish the story in its later history in the Church (cf. Zahn, *in loc.*). But these, if they exist at all in Mt.'s account, are mere literary embellishments of a story which in outline is intrinsically probable in view of the atmosphere of thought of the period described.

1. Ἰουδαίας] ff[1] g[2] S[2] have Judah. S[1] is ambiguous. The translator renders Ἰούδας and Ἰουδαία alike by ܝܗܘܕܐ in the early part of Mt. In 19[1] he began to render Ἰουδαία by ܝܗܘܕ, and continues this throughout the Gospels, retaining ܝܗܘܕܐ for Ἰούδας. So Lk 3[33]. S[2] has ܝܗܘܕ for Ἰουδαία, and ܝܗܘܕܐ for Ἰούδας.

5. Ἰουδαίας] ff[1] g[1] k* S[2] have Judah.

6. γῆ] Om. S[1] S[2].—Ἰούδα] D a c f g[1] q have τῆς Ἰουδαίας.

13. *And when they had departed, behold, an angel of the Lord appeareth in a dream to Joseph, saying, Arise, take the child and His mother, and flee into Egypt, and be there until I tell thee. For Herod is about to seek the child to destroy Him.*] P

ἀναχωρησάντων δὲ αὐτῶν—ἰδού] For the construction, see on v.[1]. On ἰδού and κατ' ὄναρ, see note on 1[20]. For the redundant ἐγερθείς, see on 1[24].—μέλλει—ζητεῖν] For the pres. inf., see Blass, p. 197.—τοῦ ἀπολέσαι] For the construction, cf. Blass, p. 235. It occurs 6 times in Mt., never in Mk. The aorist signifies a single definite action. So in 3[13]. Contrast 13[3].

14. *And he arose, and took the child and His mother by night, and departed into Egypt.*] P

15. *And was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt I called My Son.*] P O Herod died shortly before Passover B.C. 4. See Schürer, i. 464 ff.—ἵνα πληρωθῇ] On the formula, see on 1[18]. The quotation is from Hos 11[1]. The LXX rendering here is ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ, which is not suitable for the editor's purpose. He therefore makes an independent translation of the Hebrew, or more probably cites from a current Greek translation. Cf. Introduction, p. lxii.

16. *Then Herod, seeing that he was mocked by the Magi, was very wroth, and sent, and slew all the male children in Bethlehem, and in all its borders, from two years old and under, according to the period which he inquired from the Magi.*] P—ἀπὸ διετοῦς] If the star or constellation when first seen "at (its) rising" signified the conception of the child, it would have been sufficient to kill children in their first year. But Herod may have thought it best to reckon on the possibility that the phenomenon denoted the

actual birth, in which case the child would now be in His second year. See Von Oefele, p. 14.

I O **17, 18.** *Then was fulfilled that which was spoken through Jeremiah the prophet, saying, A voice was heard in Rama, weeping, and much lamentation, Rachel weeping for her children, and would not be comforted, because they are not.*]

τότε ἐπληρώθη] For the formula, see on 1^{18}. The quotation comes from Jer 31 (LXX 38) ^{15}. It appears to be a citation from memory of the LXX text: φωνὴ ἐν Ῥαμὰ ἠκούσθη = LXX. κλαυθμὸς καὶ ὀδυρμὸς πολύς represents the LXX θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμοῦ. Ῥαχὴλ κλαίουσα paraphrases the LXX Ῥαχὴλ ἀποκλαιομένη (-ης, ℵ A Q). τὰ τέκνα αὐτῆς inserts from the Heb. a clause which the LXX omitted, but A Q have ἐπὶ τῶν υἱῶν αὐτῆς.—καὶ οὐκ ἤθελεν παρακληθῆναι] So LXX. καὶ (ℵ A Q) οὐκ ἤθελεν παρακληθῆναι ($B^{a\,b\,mg}$ A, but B παύσασθαι). Here "for her children" of M.T. and LXX B is omitted, with LXX A Q.—ὅτι οὐκ εἰσίν] So LXX.

P **19.** *And when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying.*] For the construction see on 2^{1}.—κατ᾽ ὄναρ] see on 1^{20}.

P **20.** *Arise, take the child and His mother, and go into the land of Israel: for "they are dead who seek the life" of the child.*] For the redundant ἐγερθείς, see on 1^{24}. τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχήν is a reminiscence of Ex 4^{19}. Throughout this section the editor seems to have had the story of Moses in mind, and to have borrowed phrases from it. Cf. v.^{13} μέλλει—ζητεῖν—τοῦ ἀπολέσαι, and ^{16} ἀνεῖλε, with Ex 2^{15} ἐζήτει ἀνελεῖν; v.^{14} ἀνεχώρησεν, with Ex 2^{15} ἀνεχώρησεν.

P **21.** *And he arose, and took the child and His mother, and came into the land of Israel.*]

P **22.** *And having heard that Archelaus is reigning over Judæa in the place of Herod his father, he feared to go there. But being divinely instructed in a dream, he departed into the regions of Galilee.*] For χρηματισθείς, see on v.^{12}; for κατ᾽ ὄναρ, on 1^{20}.

P O **23.** *And came and settled in a city called Nazara: that it might be fulfilled which was spoken through the prophets, that He shall be called a Nazarene.*] This verse contains a still unexplained difficulty. It is clear that Jesus was popularly known as ὁ Ναζωραῖος, Mt 2^{23} 26^{71}, Lk 18^{37}, Jn $18^{5.7}$ 19^{9}, Acts 7 times; or ὁ Ναζαρηνός, Mk 4 times, Lk twice; and it seems obvious to suppose that these adjectives are equivalent to ὁ ἀπὸ Ναζαρέθ, Mt 21^{11}, Jn $1^{45.46}$, Ac 10^{38}. The town is written Ναζαρά, Ναζαρέθ, or Ναζαρέτ, representing נָצְרָה, נָצְרַת (cf. Dalm. *Gram.* p. 152). Ναζωραῖος presupposes a form נצורי from נצרת=נצורת (Dalm. *Gram.* p. 178). Others, however, would connect the two adjectives with Nesar in Gennesareth; cf. Wellhausen on Mt 26^{69}; and it must remain doubtful

whether Ναζωραῖος at least had any original connection with Ναζαρά. But in any case the editor clearly wished to find such a connection. Jesus was ὁ Ναζωραῖος because He had dwelt at Nazara. And this name of Nazorean had been foreshadowed by the prophets. The use of the plural τῶν προφητῶν suggests that the editor had no single passage in mind. But it is not easy to find any references in the Old Testament which could furnish a basis for the application of ὁ Ναζωραῖος to the Messiah. The attempt to connect the word with the Heb. נזיר = a Nazirite, has little in its favour. More plausible is the supposition that the writer is playing on the Hebrew words נצר and צמח. In Is 11^1 the נצר = branch, from the roots of Jesse, is interpreted as the Messiah in the Targum. In Jer 23^5 33^{15} a branch = צמח, is to be raised up to David. The editor may have seen in the prophecies of a נצר and צמח a sort of foreshadowing of the fact that Jesus was popularly known as the Nazorean or man of Nazara. The ὅτι introduces the clause which summarises the content of the prophecies. Cf. 4^6, where ὅτι introduces a direct quotation, and 26^{54} where it introduces another summary of the contents of Scripture. Ναζωραῖος κληθήσεται summarises the prophecies referred to. Is 11^1 had called the Messiah (so Targ.) נצר = branch; Jer 23^5 33^{15} had called Him צמח = branch, and Is 4^2 had spoken of Him also as צמח (Targ. has Messiah). His parents settled at Nazara; and He was popularly known as the Nazorean, that these prophecies might be fulfilled. Zahn, who thinks this explanation too artificial, points out three peculiarities of the introductory formula[1] —(*a*) ὅπως instead of ἵνα; (*b*) τῶν προφητῶν instead of the singular; (*c*) the absence of λεγόντων. He thinks that the Evangelist saw in the settlement at Nazara, and in the fact that Christ's early years were spent in this obscure village of ill fame, a fulfilment of the general tenor of Old Testament prophecy, that the Messiah should be rejected by His own people. ὅτι is therefore equivalent not to "that," and does not introduce the contents of the prophecies referred to, but = "because," and introduces an epexegetical remark of the Evangelist. Christ lived at Nazara, and so fulfilled the prophecies that He should be despised and rejected of men, because He was to be known as the Nazorean. But it is very questionable whether ὅτι—κληθήσεται can be so translated. Zahn himself remarks that we should expect ἔμελλε—κληθῆναι. If the play on the words נצר = branch, and נצרה = Nazara, be thought too artificial for the Evangelist, his statement that the prophets had foretold that Christ should be called a Nazorean must remain unexplained. We might, of course, conjecture that ὅτι—κληθήσεται is a copyist's gloss. In that case the clause will end with προφητῶν; cf. 26^{56}, and the reference in ὅπως πληρωθῇ—προφητῶν may be to

[1] As compared with the formulas in 1^{22} 2^{15}. Elsewhere ὅπως occurs 8^{17} 13^{35}.

the settlement in Galilee as contrasted with Judæa. In this case the editor probably had in mind the passage of Isaiah which he reserves for insertion at 4^{14-16}. Or the reference in the mind of the compiler may be to the whole of vv.$^{19-23}$. Jesus came up from Egypt when Herod was dead, and settled in Galilee in order that He might begin there His Messianic work. The return from a strange country when a persecutor was dead had been foreshadowed in the history of Moses (Ex 4^{19}); the settlement in Galilee had been foretold by Isaiah.

13. ἀναχωρησάντων δὲ αὐτῶν] S^1 S^2 have "and after them." B adds εἰς τὴν χώραν αὐτῶν from v.^{12}.—φαίνεται] ℵ C D *al.* B has ἐφάνη as in 1^{20}.
15. προφητοῦ] S^1 prefixes "Isaiah."
18. κλάυθμός] C D *al* S^1 S^2 prefix θρῆνος καὶ to assimilate to O.T.

Just as in ch. 1 there is an undercurrent of apology against Jewish polemic, so too in this chapter. The fact which underlies it is the sojourn of Jesus in Egypt. Celsus is already acquainted with Jewish tradition that Christ worked as a labourer in Egypt, learned magical arts there, and made use of them when He returned to Palestine in order to support His claim to divinity (*Contra Celsum*, i. 28, 38). For the later forms of this tradition, see Krauss, p. 256, who emphasises the fact that the Talmudic tradition is not dependent on the first Gospel; Laible, pp. 44–48; Zahn, p. 104, Anm. 4. To rebut such misrepresentations of the influence of His sojourn in Egypt on the character of Jesus, the editor states the simple facts. Jesus had, indeed, gone down into Egypt, but as an infant, to escape from the wrath of a king. In all the circumstances of the visit to Egypt there had been unmistakable evidence of divine guidance. Just as of old the Israelite nation, Jehovah's firstborn (Ex 4^{22}), had been called out of Egypt to be the chosen people; so Jesus the Son of God by supernatural conception was called out of Egypt to save His people. Just as Moses fled from Egypt to escape the wrath of Pharaoh, and returned there when his persecutor was dead (Ex 4^{19}), to be the deliverer of his people; so Jesus was taken into Egypt to escape the wrath of Herod, and returned to Palestine when Herod was dead, to deliver His people from their sins. See the admirable commentary of Zahn; and cf. G. H. Box, *Interpreter*, January 1906, p. 201.

The Origin and Date of the Narratives in Chs. I. II.

1. The opinion of Usener (*Encycl. Bib.* iii. 3350), that in the narrative of the supernatural birth "we unquestionably enter the circle of pagan ideas," and that "the idea is quite foreign to Judaism," is to be decisively rejected if it be intended to carry with it the inference that this idea had not already been used in the interests of Jewish Messianic speculation before the Christian era. It is

probably to be found in Is 7^{14} and Mic 5^{3}, and certainly in the Alexandrian Jewish interpretation of Is 7^{14} as represented in the LXX. Cf. also *Enoch* 62^{5} "Son of the Woman," all MSS. except G; 69^{29} "Son of the Woman," G, and Rev $12^{1.5}$. See Gunkel, pp. 68–69; Jeremias, pp. 47–49; and for Is 7, Gressmann, pp. 270 ff.

2. The accumulation of heathen parallels is therefore only valuable as proving that the conception of the supernatural origin of the world's Saviour was very widespread. It is found in Assyria and in Egypt, in Parseism and in Buddhism, and had been used with reference to the birth of heroes in the Greek and Roman mythologies.

3. The stories of the supernatural birth might therefore very well have originated in Palestine[1] in the first half of the first century A.D.; the idea of the authors being to explain the divine nature of the Messiah in terms of physical Sonship without any conscious borrowing from non-Jewish sources of speculation. The universal belief in the supernatural birth of gods and heroes, as represented in Judaism by, *e.g.*, Is 7^{14} LXX, would have been quite sufficient to supply the central idea, without any recourse to non-Jewish forms of this speculation.

4. But, on the other hand, the fact that the conception of supernatural birth was widespread in the ancient world, and had already been used in pre-Christian speculation on the person of the Messiah, is not in itself an argument against the historical accuracy of the tradition that the Messiah was born in a supernatural manner. If that were so, we should be reduced to the unphilosophic position that the Jewish anticipation of a Messiah could never be fulfilled in any of its developments, because the supposed realisation of these anticipations would always be regarded with suspicion on the ground that anticipation and fulfilment were too closely in agreement. On these lines the only possible Messiah would be one who contradicted in every respect the ideas which previous generations had formed of Him.

The truth, no doubt, is that the idea of supernatural birth was one of the many grooves in the mould in which the conception of the Messianic King had been shaped, and that the fulfilment did not prove the anticipation to have been altogether false.

5. Assuming, then, that the tradition of the supernatural birth might have arisen on Palestinian soil in the first century A.D., is it possible to define more closely the period of their publication?

6. In favour of as early a date as possible, is the fact that the agreement of Mt 1 and Lk 1 as to the central fact of supernatural birth presupposes the existence of the tradition for some years prior to the publication of these Gospels. It is here assumed

[1] Cf. Harnack, "die Legende von der Jungfrauen-geburt, die Matthäus zuerst für uns bezeugt, auf judenchristlichem, näher jerusalemischem Boden entstanden ist," *Lukas der Arzt*, 118, Anm. 1.

that Lk $1^{34.35}$ form an integral part of Lk.'s narrative. See Gunkel, p. 67; *Interpreter*, February 1905, pp. 116 ff.

7. The silence of S. Paul seems adverse to an early date.[1] Whether this Apostle was or was not acquainted with the tradition, it is clear that he did not make any extended use of it as a basis of Christological doctrine in his extant letters.

But, on the other hand, it is in every way probable that even if the Apostle had received this tradition, he would not have employed it as an argument for Christianity in his preaching to the Gentiles. To him the resurrection of Christ was the conclusive proof of His divinity (cf. Ro 1^3). The supernatural birth neither enhanced nor diminished that proof. And, on the other hand, there was every reason for keeping in the background a tradition which in the early stages of Church development would probably have proved a great stumbling-block to the progress of Christianity, and a continual source of wounded feeling for the reverence of Christians for the Person of their Master. On the one hand, the proclamation of the supernatural birth amongst the pagan peoples of Asia Minor and Greece and Italy would no doubt have seemed to lower Christianity in this respect to the level of the heathen mythologies. Nothing could be more disastrous, and S. Paul was no doubt far-sighted enough to see it, than quite unnecessarily to give pagan hearers facts which would encourage many of them to think of Christ as they thought of the deities and heroes of their mythologies. When the risen Christ had been revealed in them as in S. Paul, the tradition of His supernatural birth would come to them safeguarded by their belief in Him as the only-begotten Son of God. The silence of S. Paul is analogous to the silence of the author of the Fourth Gospel. This writer almost undeniably wrote at a period when the tradition of the supernatural birth was current. Yet he does not put it forward as a main argument for Christianity. On the other hand, he certainly does not wish to deny its historical character nor to depreciate its value. But he seems to assume it as a part of the Christian faith just as he does the tradition of the Ascension, and to use it as an analogy of the spiritual birth of the Christian believer, 1^{14}. See *Interpreter*, Oct. 1905, pp. 51 ff.

And again, if the proclamation of the supernatural birth would have lowered Christian doctrine in the eyes of the pagan world, so it would have led to debate which would have been distasteful and painful to Christian reverence. At a very early period Jewish caricatures of the story of the supernatural birth were current. They may already underlie Mk 6^3, and more probably are reflected in Mt 1^{18-25}. And wherever Christianity spread, Jewish misrepresentation followed it. If the proclamation of the supernatural birth would

[1] Cf., however, Gal 4^4, 1 Ti 2^{15}.

have encouraged on the one hand semi-pagan conception of the Messiah, so on the other it would have provoked Jewish slander of a most offensive kind. The silence of S. Paul may well be due partly to his common sense, which enabled him to see that there are wise ways and unwise ways of presenting the facts of Christianity to the world (pearls were not to be cast before swine), and partly to that highly developed Christian reverence and modesty which also marks the narratives of the Gospels.

The alleged silence of S. Paul seems, therefore, to be no sufficient argument against the existence of the tradition of the supernatural birth in Palestine during his lifetime.

8. In favour of the early date of the narrative as it now stands in the Gospel, is the prosaic matter of fact style, and the absence of ornamental detail. There is nothing in the narrative itself which forbids our supposing that it formed one of a series of traditions preserved in the Christian Church in Palestine in the middle of the first century A.D., and there is nothing in the narrative, except a supposed impossibility of the central fact recorded, which prevents our supposing that this particular tradition originated with the family concerned in it.

9. As regards the incidents of ch. 2, the Palestinian atmosphere of literary style and religious belief is very strongly marked. See Box.[1]

The narratives certainly received their present form at the hands of Jewish Christians. If we allow for a certain element of poetic looseness, and do not examine every phrase by a rigid standard of photographic accuracy which is quite foreign to Oriental standards of historical narrative, there is nothing to prevent our supposing that these traditions were current in the Palestinian Church in the middle of the century, and that they represent in the main events of history. That Babylonian astrologers should have sought for the expected king in Jerusalem; that the Jewish authorities should have referred them to Bethlehem; that Herod should have killed the infants of that village; that Joseph and Mary should have sought refuge in Egypt, and have eventually settled in Galilee,—all this is entirely within the limits of probability, due account being taken of the circumstances of the age and the political condition of Palestine.

10. Something should be said in conclusion as to a recent attempt to show that the story of the Magi was added to the Gospel as late as 119 A.D.[2] The alleged evidence is a Syrian document[3] which states that Balaam prophesied the destruction

[1] *Interpreter*, January 1906, pp. 195 ff.

[2] Conybeare, *Guardian*, April 29, 1903. Cf. also Nestle, *Zeitsch. f. Wissensch. Litt.* xxxvi. 435–438; Hilgenfeld, *ib.* xxxviii. 447–451.

[3] Published by W. Wright in the *Journal of Sacred Literature*, New Series, vols. ix. x., April and October 1866.

of the Assyrians by the Greeks, and the rise of the star in Israel. This was recorded in a letter written by Balak to the Assyrian monarch. It was laid up in the Assyrian archives, and handed down from king to king. At last, in the reign of Pir Shabour, the star appeared, and the Magi were sent. The colophon at the end states that "in the year 430 (= 118–119 A.D.), in the reign of Hadrianus Cæsar, in the consulship of Severus and Fulgus, and the episcopacy of Xystus, Bishop of Rome . . . this concern arose in the minds of men who were acquainted with the Holy Books, and through the pains of the great men in various places this history was sought for, and found, and written in the tongue of those who took this care."

Mr. Conybeare argues that the "Holy Books" are the books of the Old Testament, and seems to imply that "this history" was Mt 2^{1-15}. He further argues that the story of the Magi thus elaborated was "an echo of the story as told by Dio and Pliny of the visit of the Magi to Nero, and of their worshipping him in Rome." But there seems to be no reason why we should not rather agree with Zahn (*Einl.* ii. 266 f.), who sees in the "Holy Books" the New Testament, including Mt 2, which was already, therefore, an integral part of the Gospel in 119 A.D.; and in the question with which men at that time busied themselves, the question as to the year in which the Magi came to Bethlehem, or the problem of the harmonisation of the infancy narratives of Mt. and Lk. The history which they wrote will therefore be not Mt 2, but the legend about the preservation of Balak's letter, and the coming of the Magi to Bethlehem in the reign of Pir Shabour.

B.—III.-IV. 11. PREPARATION FOR HIS MINISTRY.

(1) III. 1–12. *He was heralded by the Baptist.*

1–12. The editor now begins to copy Mk. But he considerably paraphrases and expands Mk 1^{1-8}.

M **1.** *And in those days cometh John the Baptist, preaching in the wilderness of Judæa.*] Mk. has, v.[4] "John the Baptizer was in the wilderness preaching."

ἐν δὲ ταῖς ἡμέραις ἐκείναις] is a loose connecting link (cf. Ex 2^{11}) anticipated from Mk v.[9]. Between chs. 2 and 3 is a gap of some thirty years.—παραγίνεται] occurs once in Mk. (14^{43}), where Mt. substitutes as usual an aorist. The present here is unexpected.—ὁ βαπτιστής] Mk. has ὁ βαπτίζων. For the same change, cf. Mk 6^{14} = Mt 14^{2}.—ἐν τῇ ἐρήμῳ] the editor adds the explanatory τῆς Ἰουδαίας.

M **2.** *Saying, Repent: for the kingdom of the heavens is at hand.*] Mk has: "preaching a baptism of repentance unto remission of sins." The editor omits the last clause in view of the fact that Christ

came to be baptized.—μετανοεῖτε] On repentance as necessary for the coming of the Messianic period, see Volz, *Jüd. Eschat.* 112 f.; and for μετάνοια in Alexandrine Jewish Philosophy, see Philo, *De Pœnit.* ii. 405; *De Præm. et Pœn.* ii. 410. For sayings about repentance in the Talmud, see *Joma* 86ᵇ. It brings healing to the world, reaches to the throne of glory, cancels a prohibition in the Torah, brings salvation, and lengthens the life of men.

βασιλεία τῶν οὐρανῶν] See Introduction, p. lxvii. The conception here involved is obviously one of warning and judgement: "Repent: for the kingdom is near"; that is to say, the coming of the kingdom will involve judgement upon the unrepentant.

3. *For this is he that was spoken of through Isaiah the prophet,* M
saying, A voice of a crier in the wilderness, Prepare the way of the Lord, make straight His paths.] Mk vv.$^{1, 2}$ has: "As it is written in Isaiah the prophet, Behold, I send My messenger before Thy face, who shall prepare Thy way. A voice of a crier in the wilderness," etc. Mt. omits the citation from Malachi as irrelevant after the express reference to Isaiah, but he has inserted it later at 11^{10}.—οὗτος γάρ ἐστιν] The sanction of the Baptist's message lay in his personality. He was the "voice" spoken of by Isaiah. The quotation is from Is 40^{3}. It was clearly taken by Mk. from the LXX, in which ἐν τῇ ἐρήμῳ is connected with βοῶντος, whereas the Hebrew connects it with the following imperative. Mk.'s context demanded the LXX order.—διὰ Ἡσαίου] Mk. has ἐν τῷ Ἡσαίᾳ. Mt. 13 times uses διά in this sense; cf. 1^{22}.

4. *Now he, John, had his raiment* (*made*) *of camel's hair, and a* M
leathern girdle about his loins. And his food was locusts and wild honey.] Mk. has: "And John was clothed with camel's hair, and a leathern girdle about his loins, and (was) eating locusts and wild honey."—αὐτὸς δέ] For αὐτός before the proper name, cf. Mk 6^{17}. "Nach aramäischer Weise," Wellhausen. But cf. Moulton, p. 91.—εἶχεν] Mt. avoids Mk.'s harsh construction ἦν ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην.—ἡ δὲ τροφὴ ἦν αὐτοῦ] Mt. thus avoids Mk.'s loosely connected participle καὶ ἔσθων.—ἀκρίδες] Vegetarian tendencies in the early Church led to the alteration of locusts into "milk" (so Tatian; see Harris, *Fragments of the Commentary of Ephrem*, p. 17) or "cakes" (so the Ebionites, according to Epiph. *Hær.* 30. 13).

5. *Then went out to him Jerusalem, and all Judæa, and all the* M
district of the Jordan.] Mk. has: "And there went out to him all the country of Judæa, and all the inhabitants of Jerusalem." The περίχωρος τοῦ Ἰορδάνου, cf. Gn $13^{10, 11}$, is found also in Lk 3^{3}. For τότε, see on 2^{7}.

6. *And were being baptized in the river Jordan by him, confessing* M
their sins.] Mk. has: "And were being baptized by him in the river Jordan," etc. Mk. has the description of the Baptist and the thronging to him of the people in the reverse order. Mt.'s change

is due to a sense of literary fitness. The description of the Baptist comes more appropriately after the statement of his appearance as a preacher, than it does after the account of the effect of his preaching upon the people. There is no reason to suppose that Mt. had any other source than Mk. for these six verses, unless *παραγίνεται* is a hint of such a source (cf. Introduction, p. lx). In Mk. they stand at the beginning of the Gospel, and are written in Mk.'s abrupt style. The construction of Mk vv.$^{1-4}$ is not altogether clear (see Swete, *in loc.*), and v.^{3} is awkward. Mt. rewrites the passage in a smoother and more connected style.

3. *διά*] So ℵ B C D 1 13 33 124 157 209 latt; *ὑπό*, E K *al.*—*φωνὴ βοῶντος ἐν τῇ ἐρήμῳ*] Om. S^1.—*εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ*] Om. S^1 k. *αὐτοῦ* is substituted by Mk. and Mt. for the LXX *τοῦ θεοῦ ἡμῶν*; b S^2 assimilate to the LXX.

καὶ ζώνην—ὀσφὺν αὐτοῦ is omitted in Mk. by D a b ff^2.

4. *μέλι ἄγριον*] S^1 has "honey of the hills," S^2 "honey of the waste."

7. The next two verses in Mk. contain a summary of the Baptist's preaching. Mk. had selected from Peter's account of the Baptist's preaching a few words which suited his introductory section (1$^{1-11}$), because they represented the Baptist as looking forward to the coming of Christ. John contrasts the work of the coming Messiah with his own as being not merely symbolical "with water," nor merely preparatory "of repentance," but spiritual and final "with the Holy Spirit." Mt. takes these words, and, combining with them other sayings traditionally attributed to the Baptist, frames a discourse of which the keynote is "judgement." He represents it as addressed to the Pharisees and Sadducees, and indeed it is very unlikely that the Baptist should have spoken words like these to the common people who crowded to his baptism. If the first two chapters have been apologetic, rebutting Jewish calumnies, this speech of the Baptist's is marked by the tendency to anti-Jewish polemic which runs through the whole Gospel. The authorities and representatives of the Jewish nation had been forewarned, even so far back as the days of John's preaching, of the fatal results of their short-sighted policy towards the Messiah and His teaching.

X 7. *And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, O offspring of vipers, who bade you to flee from the coming wrath?*] Lk. has: "He said, therefore, to the multitudes who went out to be baptized by him," etc. Both *τίς* and *ὑμῖν* are emphatic, and the tone is one of ironical surprise. "Can it actually be the case that you have been persuaded to believe that the divine judgement is near, and stirred to endeavour to escape from it?" For the divine wrath, cf. *Enoch* 90^{18} "the staff of His wrath"; 91^{7} "the holy Lord will come forth with wrath"; Wis 5^{20} "He shall sharpen stern wrath for a sword";

Jub 24^{30} "the day of wrath"; *Secrets of Enoch* 50^{5}A "lest the wrath of God come upon you"; Ro 1^{18} "the wrath of God is revealed"; 1 Th 1^{10} "the coming wrath"; Ro 2^{5} "the day of wrath"; Rev 6^{16} etc.

8. *Bring forth therefore fruit worthy of repentance.*] So Lk. with X
"fruits" for "fruit." If you are really alive to the necessity of escape from the divine wrath, take the only possible way: repent, and act as only men who have repented can act. For the connection between repentance and good works, cf. Rabbi Eleazer ben Jacob[1] (*Ab* 4^{13}), "Repentance and good works are a shield against punishment."

9. *And think not to say in yourselves, We have Abraham as* X
(our) father: for I say to you, that God is able of these stones to raise up children to Abraham.] Lk. has: "And do not begin to say," etc. Do not suppose that you can substitute for repentance and good works the plea of descent from Abraham. The divine wrath is about to break in judgement. The Jew will not escape by virtue of his nationality. For a commentary on the idea that membership of the Jewish polity could save from judgement, cf. Ro 2^{17-29}.

10. *And already the axe is laid at the root of the trees. Every* X
tree therefore which bringeth not forth good fruit is cut down, and cast into the fire.] So Lk. Moreover, delay will be fatal. Already the judgement is beginning.

11. *I indeed baptize you with water to repentance. But He who* M
comes after me is mightier than I, whose sandals I am not worthy to carry. He shall baptize you with the Holy Spirit, and with fire.] Mk. has these four clauses in the order 2. 3. 1. 4. Lk. agrees with Mt.—ἐγὼ μὲν ὑμᾶς βαπτίζω] Mk. has the aor. ἐβάπτισα, which is due to Semitic influence.—ἐν ὕδατι] For the instrumental ἐν, cf. Blass, 116 f. Mk. has the simple dative.—εἰς μετάνοιαν] with a view to repentance, *i.e.* the baptism denoted that those who submitted to it repented of their sins and wished to be cleansed from them. It symbolised both a present and future state of repentance. Mt. adds these words by way of compensation for the βάπτισμα μετανοίας which he has omitted from Mk v.[4]. For the prepositional use of ὀπίσω, cf. Blass, p. 129.—τὰ ὑποδήματα βαστάσαι] Mk. has κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. To carry the sandals after his master is the duty of a slave.—αὐτός] Cf. Blass, p. 164: ἐν πνεύματι ἁγίῳ. Baptism with water and baptism with the Holy Spirit need not be regarded as antithetical and exclusive. The former symbolised repentance. But repentance anticipates the gift of righteousness. Baptism with the Holy Spirit conveys this righteousness. The former is preparatory, the latter final. The Messiah was Himself to be endowed with the Spirit; cf. Is 11^{2}, *Enoch* 49^{3} 62^{2}, *Ps-Sol* 17^{42} ὁ θεὸς κατειργάσατο αὐτὸν δυνατὸν ἐν πνεύματι ἁγίῳ, and so able to transmit

[1] A disciple of Akiba. See Bacher, *Die Agada der Tannaiten*, ii. 283.

it to other people. Cf. *Test. Levi* 18, *Juda* 24. But if His work should in one direction be a work of transmission of righteousness, in another it would be one of judgement. He should baptize with fire καὶ πυρί. Not in Mk. The words are interpreted in the next verse. The fire is that of judgment upon sinners.

X 12. *Whose fan is in His hand, and He will purge His threshing-floor, and will gather His wheat into the granary; but the chaff He will burn with fire unquenchable.*] So Lk. with infinitives for the future tenses. These words furnish a commentary on καὶ πυρί of the last verse. The Messiah will separate between the repentant and the unrepentant. The former He will baptize with the Holy Spirit, and gather them like wheat into a granary (*i.e.* into His kingdom). The latter He will exclude from His kingdom, and commit them to fire to be burned like chaff. For the work of the Messiah in destroying sinners, cf. *Enoch* 69[27] "He caused the sinners and those who have led the world astray to pass away and be destroyed from off the face of the earth"; 62[2] "And the word of His mouth slew all the sinners, and all the unrighteous were destroyed before His face." The unrighteous descend, 63[10] "into the flame of the pain of Sheol."

7. βάπτισμα αὐτοῦ] Om. αὐτοῦ, ℵ* B.
8. L U *al* a g[2] S[1] S[2] have "fruits," assimilating to Lk.
11. πνεύματι ἁγίῳ καὶ πυρί] S[1] has "with fire and with the Holy Spirit." Om. καὶ πυρί, E S V *al.* But the words are essential to the context.

7-12. In place of Mk vv.[7. 8], both Mt. and Lk. have a longer discourse, Mt [7-12], Lk 3[7-17], which embodies Mk.'s two verses. In the parallels to Mk 7[8], Mt. and Lk. agree against Mk. in the following respects. Both arrange the four clauses in the order 3. 1. 2. 4 as against Mk.'s 1. 2. 3. 4. Both have μέν after ἐγώ, and βαπτίζω for ἐβάπτισα. Both have ἐν before πνεύματι, and καὶ πυρί at the end. In the remaining verses there is very great verbal agreement. The only divergences in the words of the Baptist are Mt [9] μὴ δόξητε = Lk [8] μὴ ἄρξησθε, Mt [12] the ind., Lk [17] the inf. It seems possible, therefore, that the two Evangelists had before them a second source, containing words ascribed to the Baptist. It is not, however, likely that in this source the sayings were set in any historical connection; for whilst Mt. makes of them a discourse of warning to the Pharisees and Sadducees, Lk. divides them into short addresses to the multitude, viz. [7-9 16. 17] separated by other sayings to the multitudes, to toll-gatherers, and to soldiers. The source, therefore, seems to have contained sayings only without historical incident. Again, it is possible that the two Evangelists drew these verses from oral tradition or from different Greek sources. Such short summaries of sayings may well have been preserved orally, and would tend to become stereotyped in language during the process of transmission and use in the services of the

Christian Churches and in the discourses of preachers. Or, lastly, Lk. may have read the first Gospel and been influenced by its phraseology. Against the theory of one common source may be urged (*a*) the different descriptions of the audience; (*b*) the absence of Lk vv.$^{10-14}$ from Mt.; (*c*) the variations in language. Mt 3^{9} *δόξητε* = Lk 3^{8} *ἄρξησθε*; Mt 3^{11a} *εἰς μετάνοιαν*; Lk. omits; Mt 3^{11b} *τὰ ὑποδήματα βαστάσαι* = Lk 3^{16b} *λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ*; Mt 3^{12} *καὶ διακαθαριεῖ, καὶ συνάξει* = Lk 3^{17} *διακαθᾶραι, καὶ συναγαγεῖν*. On the other hand, the otherwise close and minute agreement in language may be urged in its favour. But we are possibly dealing with fragments of four (three) and two verses in length. There seems to be no reason why such scraps should not have been stereotyped in language and widely known. It is a matter of indifference whether the Evangelists borrowed them from oral tradition or from independent written sources. But admitting that close verbal identity does not necessarily presuppose direct and immediate community of source, the variations in Mt ^{9} = Lk ^{8}, Mt ^{12} = Lk ^{17}, combined with the differences of setting, are clearly adverse to a common written source. It must remain probable that Mt. drew the words from an unknown source, whilst Lk. also had them in an independent source.

(2) **13–17.** *At His Baptism He received the Holy Spirit, and was supernaturally proclaimed to be the Son of God, the Beloved whom God has chosen* = Mk 1^{9-11}.

13. *Then cometh Jesus from Galilee to the Jordan unto John, to be baptized by him.*] Mk. has: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized in the Jordan by John." Mt. substitutes *τότε* (see on 2^{7}) for *καὶ ἐγένετο*. The latter connecting formula is common in Lk. Mk. has it rarely—1^{9} 2^{15} (*καὶ γίνεται*) 2^{23} 4^{4} 9^{7}? Mt. retains it only in 9^{10} = Mk 2^{15}. Elsewhere he has it five times in the formula *καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς*, 7^{28} 11^{1} 13^{53} 19^{1} 26^{1}. *ἐν ἐκείναις ταῖς ἡμέραις* he omits here, having anticipated it in 3^{1}. For Mk.'s *ἦλθεν* he has *παραγίνεται* to assimilate to 3^{1}. *ἀπὸ Ναζαρέτ* he omits as needless after 2^{23}. For the substitution of "to be baptized" for "and was baptized," cf. the similar change in 4^{1} "to be tempted" for Mk 1^{13} "and He was—tempted." The editor has in mind the fulfilment of the divine purpose in the life of the Messiah. For *τοῦ* with the inf. (7 times in Mt.) expressing purpose, cf. Blass, p. 235 and 2^{13}. The aorist implies a definite and completed action. M

14, 15. *And John tried to forbid Him, saying, I have need to be baptized by Thee, and dost Thou come to me? And Jesus answering said to him, Suffer it now: for so it is fitting for us to fulfil all righteousness. Then he suffers Him.*] These verses are not E

found in Mk., and appear to be an attempt to explain why the Messiah submitted to John's baptism. πληρῶσαι πᾶσαν δικαιοσύνην apparently means "to leave nothing undone that had been revealed as the righteous will of God." John's baptism had the divine sanction, and the Messiah therefore must submit to it. In Mk.'s Gospel the baptism of Christ would seem to be recorded as the period when He received His Messianic authority. Then the Spirit came down into Him, and the divine voice declared Him to be the beloved Son. But when Mt. prefixed the narrative of the supernatural birth, the question was at once raised, How could one who was conceived of the Holy Spirit need to be baptized in order to receive Him? Mt. leaves the question unsolved, but attempts a partial solution by suggesting that the baptism was not necessary to the Messiahship of Christ. The Spirit, indeed, then came down upon Him, but He was not then constituted the Son of God. This He had been from His birth. The divine voice only ratified and publicly proclaimed an already existing Sonship. With this insertion and its attempt to explain why Christ was baptized, cf. the omission of Mk.'s statement that John's baptism was εἰς ἄφεσιν ἁμαρτιῶν. A somewhat parallel account is quoted by Jerome, *Contra Pelag.* iii. 2 from the *Gospel according to the Hebrews*: "Ecce mater domini et fratres ejus dicebant ei: 'Joannes baptista baptizat in remissionem peccatorum; eamus et baptizemur ab eo.' Dixit autem eis 'Quid peccavi ut vadam et baptizer ab eo? nisi forte hoc ipsum quod dixi ignorantia est.'" Here the point seized for explanation is the *sinlessness* of Christ. How could one who was sinless submit to a baptism "of repentance unto remission of sins," Mk 1[4]? The editor of the first Gospel has also felt the difficulty, and partially removed it, by omitting εἰς ἄφεσιν ἁμαρτιῶν. See on v.[2]. But since he has prefixed to the account of the baptism the narrative of the supernatural birth and the words of the Baptist, "He shall baptize you with the Holy Spirit and with fire," the question was raised in a new form, How could one who was begotten of the Holy Spirit (1[20]) receive the Holy Spirit at baptism? And how could one who was Himself to baptize with the Holy Spirit come to John for baptism? I have marked the insertion vv.[14-15] as editorial, but of course the editor may be borrowing from a source known to him.—τότε] see on 2[7].—ἀφίησιν] For the historic present, cf. Introduction, p. lx.

M 16. *And Jesus, having been baptized, went up straightway from the water: and, behold, the heavens were opened to Him, and He saw the Spirit of God coming down as a dove, and coming upon Him.*] Mk. has: "And straightway going up out of the water, He saw the heavens being rent, and the Spirit as a dove coming down into Him."

Mt. by substituting *ἀπό* for *ἐκ* and avoiding *εἰς* in the previous verse, suggests that the "baptism" did not necessarily involve complete immersion.

After the insertion of vv.[14. 15] he adds *βαπτισθεὶς δὲ ὁ Ἰησοῦς* as a connecting link = Mk.'s *καί*. He then retains Mk.'s *εὐθύς*, which he elsewhere generally omits. *καὶ εὐθύς* is characteristic of Mk., and seems to be used by him without any emphasis on the idea of immediacy, but rather as a mere connecting link. Mt. prefers *τότε*; Lk. *καὶ ἐγένετο*.—*καί ἰδού*] See on 1[20].—*ἀνεῴχθησαν*] a commonplace word for Mk.'s graphic *σχιζομένους*, which is not used elsewhere in this sense. Cf. Is 64[1] "O that thou wouldest rend the heavens," where the LXX has *ἐὰν ἀνοίξῃς τὸν οὐρανόν*. Ezk 1[1] *καὶ ἠνοίχθησαν οἱ οὐρανοί, καὶ εἶδον*.—*καὶ εἶδεν τὸ πνεῦμα θεοῦ καταβαῖνον ὡσεὶ περιστερὰν ἐρχόμενον ἐπ' αὐτόν*] Mk. has: "the Spirit as a dove coming down into Him." The *ὡσεὶ περιστέραν* must mean like a dove in appearance. Lk. so interpreted it and explained it. Philo describes Wisdom as a dove, *Quis Rer. Div. Her.* i. 491. Mk.'s "coming down as a dove into Him" is rather harsh. Mt. expands to smooth the construction: "coming down as a dove and coming upon Him." The editor may have felt that "coming down into" seemed to suggest too forcibly that up to this time Jesus had been without the Spirit. The *τὸ—θεοῦ—ἐπ'* may be due also to Is 42[1] *τὸ πνεῦμα μου ἐπ' αὐτόν*.

17. *And behold a voice from the heavens, saying, This is My Son, the Beloved, in whom I was well pleased.*] Mk. has: "And there came a voice from the heavens, Thou art My Son, the Beloved, in whom I was well pleased."—*καὶ ἰδοὺ φωνή*] Mk. has *καὶ φωνὴ ἐγένετο*. For *καὶ ἰδού*, see on 1[20]. In Mk. it would seem that the voice was heard by Jesus alone. Mt. alters *σὺ εἶ* into *οὗτός ἐστιν* to make it clear that the proclamation was a public one. The passage is modelled on Is 42[1] as quoted in Mt 12[18-21] *Ἰδού, ὁ παῖς μου, ὃν ᾑρέτισα· ὁ ἀγαπητός μου, ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν*. The Messiah is in a higher sense than Israel the Son and the Beloved of God. The aor. *εὐδόκησα* is modelled on the aorists of the LXX in this passage, which were probably interpreted as implying the divine election of Israel, and so here the divine election of the Messiah. Cf. the aorist *ἐδόθη*, 28[18]; *παρεδόθη*, 11[26]. *ὁ ἀγαπητός* is not an attribute of *ὁ υἱός μου*, but an independent title = "the Beloved" = the Messiah. Cf. Armitage Robinson, *Ephesians*, pp. 229 ff.; *Dict. Bib.* art. "Isaiah, Ascension of." M

15, 16. *τότε ἀφίησιν αὐτόν· βαπτισθεὶς δὲ ὁ Ἰησοῦς*] S[1] has: "Then he suffered Him to be baptized. And when He was baptized." S[2] "Then He suffered Him to be baptized. And Jesus had been baptized; and when He was baptized." a g[1] have: "et cum baptizaretur (Jesus) lumen ingens (magnum) circumfulsit (fulgebat) de aqua ita ut timerent omnes qui advenerunt

(congregati erant)." For the light, cf. the Ebionite Gospel as quoted by Epiphanius, xxx. 13: *καὶ εὐθὺς* (after the voice) *περιέλαμψε τὸν τόπον φῶς μέγα*; and Just. *Dial.* lxxxviii.: *κατελθόντος τοῦ Ἰησοῦ ἐπὶ τὸ ὕδωρ καὶ πῦρ ἀνήφθη ἐν τῷ Ἰορδάνῃ.*

Wellhausen and Blass both note that the text presents difficulties, and both come to the conclusion that *καὶ βαπτισθεὶς—ὕδατος* is an interpolation from Mk. But the difficulties are due to the work of the editor in dovetailing his insertion vv.$^{14.\,15}$ into the text of Mk. After the insertion he comes to Mk.'s words: *καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν*. As he has previously changed Mk.'s *καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάνου* into *ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάνην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ*, he feels it necessary to take up the thread of the narrative, and to state the fact of the baptism by inserting *βαπτισθεὶς δὲ ὁ Ἰησοῦς*. This carries with it the change of Mk.'s *εὐθὺς ἀναβαίνων* into *εὐθὸς ἀνέβη*. The subject of *εἶδεν* is as in Mk. *Ἰησοῦς*. Contrast Jn 1^{32}. We might have expected Mt. to make the publicity of the whole scene more emphatic by introducing John or others as the subject of *εἶδεν*. But he has followed Mk. in this particular, contenting himself with suggesting the publicity of the divine proclamation by changing *Σὺ εἶ* into *οὗτός ἐστιν*. S¹ S² add "to be baptized" in order to relieve the ambiguity of *ἀφίησιν* and its Syriac equivalent. Both might mean "leaves Him." S² adds also: "And Jesus had been baptized," from an over-scrupulous desire to have the fact of baptism explicitly stated.

17. *Οὗτός ἐστιν*] D a S¹ S² Iren. have *σὺ εἶ* as in Mk 1^{11}. The fact that Mt. in 17^5 assimilates to 3^{17} by adding *ἰδού, λέγουσα*, and *ἐν ᾧ εὐδόκησα*, makes it probable that *οὗτός ἐστιν* of 17^5 occurred also in 3^{17}. If *σὺ εἶ* had stood there, we should probably also have found it in 17^5.

ὁ υἱός μου ὁ ἀγαπητός] S¹ S² have "My Son and My beloved."

13–17. Mt. and Lk. agree against Mk. in the following: *ἠνεῴχθησαν*, Mt ^{16} = *ἀνεῳχθῆναι*, Lk ^{21} for *σχιζομένους*, Mk ^{10}; *ἐπ' αὐτόν*, Mt ^{16}, Lk ^{22} for *εἰς αὐτόν*, Mk ^{10}.

(3) IV. 1–11. *He was prepared for His ministry by temptation. An expansion of Mk* $1^{12.\,13}$.

M **1.** *Then was Jesus led into the wilderness by the Spirit to be tempted by the devil.*] Mk. has: "And straightway the spirit driveth Him into the wilderness. And He was in the wilderness forty days, being tempted by Satan."—*τότε*] For Mk.'s *καὶ εὐθύς*, see on 3^{16}.—*ὁ Ἰησοῦς ἀνήχθη—ὑπὸ τοῦ πνεύματος*] For Mk.'s harsh *τὸ πνεῦμα αὐτὸν ἐκβάλλει*, thus avoiding *ἐκβάλλειν*, a harsh word in this context, Lk. also has *ἤγετο*. Mt. substitutes a passive for Mk.'s active voice in 9^{25} 14^{11} 16^{26} 18^{8} 19^{13} $24^{22\,(2)}$ 26^{67} 27^{38} 28^{6}.—*πειρασθῆναι*] for Mt.'s emphasis on the divine purpose, see on 3^{13}. For the final infinitive, see Blass, p. 223. Mt. avoids Mk.'s repetition of "the wilderness."—*ὑπὸ τοῦ διαβόλου*] So Lk.

M **2.** *And having fasted forty days and forty nights, He was afterwards hungry.*] Mk. has only the "forty days," omitting the fasting and the hunger (which Lk. also has). But he has the obscure, "And he was with the wild beasts," which Mt. omits. The verse reminds us of the fasting of Moses, Ex 34^{28}. For the

form ἐπείνασα, see Blass, pp. 40, 47. Lk. has: "And He ate nothing in those days; and when they were accomplished He was hungry." Vv.$^{3-10}$ are not in Mk. Lk. has a parallel narrative, but the temptations are in a different order, and the descriptive verses differ in phraseology. There is also less verbal agreement here in the dialogue than there is in 3^{7-12} = Lk 3^{7-17}. As in that case the two Evangelists may have drawn from independent written or oral sources.

3. *And the tempter came and said to Him, If thou art God's Son, say that these stones become loaves.*] Lk. has: "And the devil said to Him, If thou art God's Son, say to this stone that it become a loaf."—καὶ προσελθὼν—εἶπεν] Lk. has εἶπεν δέ. προσέρχεσθαι is a favourite word in Mt. It occurs 52 times: in Mk. 6, in Lk. 10.—ὁ πειράζων] a reminiscence of Mk.'s πειραζόμενος. —υἱὸς τοῦ θεοῦ] Cf. Dalm. *Words*, 274 ff.—οἱ λίθοι] Lk. has the singular. For Mt.'s predilection for plurals, see on 8^{27}. X

4. *And He answered and said, It is written, Not upon bread alone shall man live, but upon every utterance that proceedeth through the mouth of God.*] Lk. has: "And Jesus answered him, It is written that, Not upon bread alone shall man live." The quotation is from Dt 8^3 in the language of the LXX. B has τῷ before ἐκπορευομένῳ, but A F Luc omit. In Deuteronomy the writer describes how the Israelites in their wanderings learned that natural products do not always suffice to support life. They were thus led to live in dependence on the creative word of God. Christ restates this principle as valid for Himself. He will rely upon God's will for the necessities of life. The tempter implied that Sonship involved power to perform miracles. Christ neither affirms nor denies this, but replies that God, if it be His will, can provide food for His needs. Cf. Jn 4^{34}. For an earlier application of Dt 8^3, cf. Wisd. 16^{26}. X

5. *Then the devil taketh Him into the holy city, and placed Him upon the wing of the temple.*] Lk. has: "And he led Him to Jerusalem, and placed Him upon the wing of the temple."—τὴν ἁγίαν πόλιν] Cf. 27^{53}, Rev 11^2 $21^{2.10}$ 22^{19}, Dn 9^{24}, To 13^9.—πτερύγιον] For the diminutive form, see Blass, p. 63.—παραλαμβάνει] The historic presents here and in the succeeding verses are striking; see Introduction, p. lx. X

6. *And he saith to Him, If Thou art God's Son, cast Thyself down: for it is written, that His angels He charges concerning Thee: and upon (their) hands they shall bear Thee, lest Thou strike against a stone Thy foot.*] Lk. has: "And he said to Him, If Thou art God's Son, cast Thyself hence down. For it is written, that His angels He charges concerning Thee, to guard Thee; and that upon (their) hands they shall bear Thee, lest Thou dash against a stone Thy foot." The quotation is from Ps $90^{11.12}$. Mt. omits τοῦ X

διαφυλάξαι σε ἐν (πᾶσιν) ταῖς ὁδοῖς σου, and Lk. omits ἐν (πᾶσιν) ταῖς ὁδοῖς σου, which would not have been suitable to this context.

X 7. *Jesus said to him, Again it is written, Thou shalt not tempt the Lord thy God.*] Lk. has: "And Jesus answered and said to him that, It has been said," etc. The quotation is from Dt 6^{16} in the words of the LXX.

X 8. *Again the devil taketh Him unto an exceeding high mountain, and showeth Him all the kingdoms of the world and their glory.*] Lk. has: "And taking Him up, he showed Him all the kingdoms of the inhabited world in a moment of time." Lk.'s ἀναγαγών is ambiguous, "into the air"? For Mt.'s mountain, cf. the mountain of the Sermon, 5^{1}; the mountain of Transfiguration, 17^{1}; and the mountain of Ascension, 28^{16}.

X 9. *And said to Him, All these things will I give Thee, if Thou wilt fall down and worship me.*] Lk. has: "And the devil said to Him, To Thee I will give all this authority and their glory: because to me it has been delivered; and to whomsoever I will, I give it. Thou, therefore, if Thou wilt worship before me, all shall be Thine."

X 10. *Then saith Jesus to him, Away, Satan: for it is written, The Lord thy God shalt thou worship, and Him alone shalt thou serve.*] Lk. has: "And Jesus answered and said to him, It is written," etc. The quotation comes from Dt 6^{13}. B has there φοβηθήσῃ, and omits μόνῳ. But A has προσκυνήσεις and μόνῳ.[1]—προσκυνεῖν] a favourite word with Mt., generally takes a dative; cf. $2^{2.8.11}$ 4^{9} 8^{2} 9^{18} 14^{33} 15^{25} 18^{26} 28^{9}.

X 11. *Then the devil leaveth Him.*] Lk. has: "And having accomplished every temptation, the devil departed from Him for a time." Mt. now returns to Mk 1^{12}.

M *And, behold, angels came and were ministering to Him.*] Mk. has: "And the angels were ministering to Him." For τότε, see on 2^{7}; for καὶ ἰδού, 1^{20}; and for προσῆλθον, v.[3].

6. περὶ σοῦ] S[1] adds: "that they should keep thee," assimilating to Lk.
8. τοῦ κοσμοῦ] S[1] "of this world."
καὶ τὴν δόξαν αὐτῶν] Omit S[1].
9. S[1] has: "And said to Him, These kingdoms and their glory Thou hast seen. To Thee will I give them, if," etc.
10. ὕπαγε] So ℵ B C* *al* 1 f k. Add ὀπίσω μου C[2] D *al* S[2]. S[1] has "behind."
11. διάβολος] S[1] S[2] add "for a time," assimilating to Lk.

The three temptations are clearly symbolical. That is suggested at the outset by "was led by the Spirit," an external representation of an inward experience. The first temptation was to put to the test His own consciousness of divine "Sonship." The "Son of God" could change stones into loaves when

[1] The editor (or his source) either had προσκυνήσεις (rather than φοβηθήσῃ = Heb. תירא) in his copy of the LXX, or has substituted it for φοβηθήσῃ to emphasize the antithesis with προσκυνήσῃς of v.[9]. Cf. Introduction, p. xxxi.

necessity arose. In answer, Christ refuses thus to test His own convictions. He would act only as God willed. The second was a temptation to put God to the test. If the "Son of God" were in danger, God would protect Him. In answer, Christ appeals to Scripture for proof that such testing was forbidden. The third was a temptation to grasp at once and by one act the Messianic sovereignty of the world, which His consciousness of Messiahship led Him to expect in the future. For answer, Christ finally dismisses (*ὕπαγε Σατανᾶ*) the tempter. The service of God to which He was pledged forbade the premature hastening of events by methods which involved rebellion against God's will. Lk. has the last two temptations in the reverse order, and consequently no *ὕπαγε Σατανᾶ*. His arrangement avoids the double change of scene which is found in Mt.—desert to Jerusalem, Jerusalem to a high mountain. On the other hand, Mt.'s arrangement is probably due to his belief that the offer of universal monarchy formed the fitting climax to the series. By inserting the mountain, the editor may have intended to draw a contrast between the mountain upon which Christ refused Messianic power with that other mountain (28^{16}) upon which at a later period He told His disciples that all power was given to Him in heaven and upon earth. It seems probable that the three temptations are artificially connected with Mk.'s brief statement ($1^{12, 13}$), where the whole scene takes place in the wilderness. "He was in the wilderness forty days, being tempted." There He was with the beasts, and there presumably angels ministered to Him. But in Mt., after the first temptation, we leave the wilderness, and the ministration of angels presumably took place on the high mountain.

C.—IV. 12–XV. 20. MINISTRY IN GALILEE = Mk 1^{14}–7^{23}.

(1) 12–17. *Appearance in Galilee. From Mk $1^{14. 15}$.*

12, 13. *And when He heard that John was delivered up, He departed into Galilee. And having left Nazara, He came and settled at Capharnaum, which is on the lake, in the districts of Zabulon and Naphtali.*] Mk. has: "And after that John was delivered up, Jesus came into Galilee." For *ἀκούσας*, cf. 14^{13}, a second occasion on which Christ's movements were conditioned by tidings of the Baptist.—*ἀνεχώρησεν*] See on 2^{12}.—*ἐλθὼν κατῴκησεν εἰς Καφαρναούμ*] The editor anticipates the arrival at Capharnaum from Mk 1^{21}, because he wishes to make it the subject of a fulfilment of prophecy.—*τὴν παραθαλασσίαν*] Capharnaum, whether identified with Tell Ḥûm or Khân Minyeh (see Sanday, *Sacred Sites*, 36 ff.), being on the shore of the lake.—*ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ*]

M

This geographical note is necessary to explain the bearing of the following quotation:

O **14.** *In order that it might be fulfilled which was spoken through Isaiah the prophet, saying.*] For the formula, see on 1^{22}. The quotation comes from Is $9^{1, 2}$.

O **15.** *Land of Zebulon, land of Naphtali, way of the sea, over Jordan, Galilee of the nations.*]

O **16.** *The people which (was) sitting in darkness saw a great light. And for those sitting in a region and shadow of death, light rose for them.*] The editor seems to be quoting a Greek version, otherwise he would hardly have rendered דרך by the accusative *ὁδόν*. In the original it is the object of a verb; but Mt., who wrests the words from the context and omits the verbs, would, if translating from the Hebrew, have rendered *ὁδός* just as he has given us *γῆ*, not *γῆν*. *ὁδόν* can only be due to careless copying from a version before him. This version was not the LXX, which differs a good deal from Mt.'s rendering. B of the LXX has not *ὁδὸν θαλάσσης*, but these words stand in LXX ℵ c.a A Q, and were found in Aquila and Theodotion. Mt. presumably had before him a Greek version which was either different from the LXX, or was an early form of the LXX, containing *ὁδὸν θαλάσσης*. In the latter case he has adapted the verbs to suit his context. We need not inquire as to the exact signification of the geographical terms in the original. The editor tears the words from their context, because he saw in them a prophecy of the fact that Christ went to Galilee to begin His ministry, and settled for that purpose at Capharnaum, which became from henceforth His headquarters. Isaiah had spoken of Galilee (*Γαλιλαία τῶν ἐθνῶν*). He had also spoken of *ὁδὸν θαλάσσης*, and Capharnaum was *παραθαλάσσια*. Isaiah had spoken also of Zebulon and Naphtali, and Capharnaum was in the territory of these tribes. The prophet had said of these places that their inhabitants should see a great light. When Christ began His work amongst them this was fulfilled. Whatever, therefore, may have been the original signification of דרך הים, or of its Greek equivalent *ὁδὸν θαλάσσης*, it is hardly possible to doubt that Mt. had in mind when he copied the words the lake of Galilee, and described Capharnaum as *τὴν παραθαλασσίαν* to make his meaning clear.

Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ] LXX has *χώρα Ζαβουλὼν ἡ γῆ Νεφθαλείμ*.—*ὁδὸν θαλάσσης*] See above.—*πέραν τοῦ Ἰορδάνου*] So LXX, the usual equivalent of עבר הירדן.—*Γαλιλαία τῶν ἐθνῶν*] So LXX.—*ὁ λαὸς ὁ καθήμενος ἐν σκότει*] LXX B has *πορευόμενος* after the Heb., but A *καθήμενος*.—*εἶδε φῶς μέγα*] LXX *ἴδετε* B, *εἴδετε* ℵ* Γ, *εἶδε* ℵ c.—*καὶ τοῖς καθημένοις*] LXX *οἱ κατοικοῦντες*.—*ἐν χώρᾳ καὶ σκιᾷ θανάτου*] So LXX (om. *καί* B ℵ*).—*φῶς ἀνέτειλεν αὐτοῖς*] LXX: *φῶς λάμψει ἐφ' ὑμᾶς*.

17. *From that time Jesus began to preach, and to say, Repent: for the kingdom of the heavens is at hand.*] Mk. has κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ, καὶ λέγων ὅτι Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ Μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.—ἀπὸ τότε] The editor contrasts this early period of the preaching of the kingdom with a later preaching of His death and resurrection; cf. 16^{21}, and abbreviates the statement of the contents of Christ's preaching. For his habit of retaining only one of Mk.'s many double expressions of an idea or fact, see Introduction, p. xxiv. He has already assimilated the statement of the contents of the Baptist's preaching to this verse, cf. 3^{2}. M

13. Καφαρναούμ] So ℵ B D Z 33 latt.—Ναζαρά] ℵ^b B* X Z 33 k Orig. Ναζαρέθ, ℵ* D *al.*
16. ἐν χώρᾳ καὶ σκιᾷ] S¹ has: "in sorrow and in the shadow of death"; S² "in the shadows of death."
17. μετανοεῖτε] Om. S¹ S² k Blass.

(2) 18–22. *The calling of four disciples. From Mk* 1^{16-20}.

18. *And walking by the sea of Galilee, He saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishermen.*] Mk. has: "And passing by the sea of Galilee, He saw Simon and Andrew the brother of Simon casting in the sea: for they were fishermen." M

περιπατῶν δέ] for Mk.'s καὶ παράγων, Mt. prefers the construction with δέ, and avoids Mk.'s iteration of the same pronoun παράγων παρά, cf. 17^{18} 24^{1}. He inserts δύο ἀδελφούς and τὸν λεγόμενον Πέτρον, and substitutes αὐτοῦ for the tautologous Σίμωνος. Σίμων is a Greek name substituted for the Hebrew Symeon. It occurs in Ecclus 50^{1}, Josephus, and the N.T., and is a common Greek name; see Pape, *Wörterb. der griech. Eigennamen*; and Deissm. *Bib. Stud.* p. 315.

Ἀνδρέας] is a not uncommon Greek name. It occurs of a Jew in an Olympian inscription of B.C. 169, Ditt. *Syll.* 301. 5. Mt. substitutes βάλλοντας ἀμφίβληστρον for Mk.'s vaguer ἀμφίβαλλοντας, which is used absolutely here only. The subst. ἀμφιβολεύς = a fisherman, occurs in Is 19^{8}.—ἦσαν γὰρ ἁλιεῖς] For the occurrence of this clause in Mt. and Mk. as a proof of dependence of one Gospel on the other, see *Hor. Syn.* p. 43. ἁλιεύς occurs from Homer downwards. For the first cent. A.D., cf. *Ox. Pap.* II. ccxciv. 6.

19. *And He saith to them, Come after Me, and I will make you fishers of men.*] Mk. has: "And Jesus said to them, Come after Me, and I will make you to become fishers of men." Mt. omits γενέσθαι as superfluous. For ὀπίσω as a preposition, see Blass, p. 129.—δεῦτε ὀπίσω] is Semitic. M

20. *And they immediately left the nets and followed Him.*] Mk. has: "And immediately they left the nets and followed Him." Mt. substitutes οἱ δέ for Mk.'s καί. See on v.^{18}, and Introduction, p. xx. M

M **21.** *And going forward thence, He saw two other brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. And He called them.*] Mk. has: "And going forward a little, He saw James the son of Zebedee, and John his brother, these also in the boat mending the nets." Mt. inserts ἐκεῖθεν, which occurs 12 times in this Gospel, 5 in Mk., 3 in Lk., 2 in Jn. He inserts also ἄλλους δύο ἀδελφούς, as in v.[18], and omits Mk.'s Semitic καὶ αὐτούς. He adds "with Zebedee their father" by anticipation from the next verse of Mk., and "their" after "nets."

M **22.** *And they immediately left the boat and their father, and followed Him.*] Mk. has: "And they left their father Zebedee in the boat with the hired servants, and went after Him." Mt. substitutes οἱ δέ for καί as in v.[20], and ἠκολούθησαν αὐτῷ for ἀπῆλθον ὀπίσω αὐτοῦ.

(3) *Illustrations of His teaching and work*, 4^{23}–9^{34}

(*a*) *Anticipatory sketch*, 4^{23-25}.

23–25. The editor now comes to Mk 1^{21-22}. He has already (4^{1}) spoken of the entry into Capharnaum, and therefore omits it here. Mk 1^{21b} speaks of teaching in the synagogue. But here the editor wishes to develop his scheme of giving illustrations of Christ's teaching and work in successive sections. He therefore inserts at this point an introductory sketch of Christ's activity in these two respects, 4^{23-25}. The teaching in the synagogue at Capharnaum becomes a synagogal teaching throughout the country, and a summary of Christ's work of healing is added.

E *And Jesus passed through the whole of Galilee, teaching in their synagogues, and preaching the good news of the kingdom, and healing every sickness and every disease among the people. And the rumour about Him went into all Syria: and they brought to Him all who were in evil plight, holden with manifold sicknesses and torments, demoniacs, and lunatics, and paralytics; and He healed them. And there followed Him many multitudes from Galilee, and Decapolis, and Jerusalem, and beyond Jordan.*]

The phraseology of this editorial summary is largely borrowed from Mk.

For καὶ περιῆγεν—διδάσκων, cf. Mk 6^{6} καὶ περιῆγε—διδάσκων; for ἐν ὅλῃ τῇ Γαλιλαίᾳ, Mk 1^{39} εἰς ὅλην τὴν Γαλιλαίαν; for κηρύσσων τὸ εὐαγγέλιον, Mk 1^{14}; for ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν, Mk 1^{28} ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περίχωρον; for προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, Mk 1^{32} ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας; for ποικίλαις νόσοις—καὶ ἐθεράπευσεν αὐτούς, Mk 1^{34} καὶ ἐθεράπευσεν—ποικίλαις νόσοις; for δαιμονιζομένους, Mk 1^{32}; for ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, Mk 5^{24} ἠκολούθει αὐτῷ ὄχλος πολύς, cf. Mk 3^{7}; for Δεκάπολις,

Mk 5^{20} 7^{31}; for Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου, Mk 3^{8}.

23. τὸ εὐαγγέλιον τῆς βασιλείας] *i.e.* the good news that the kingdom was near, cf. v.[17]. εὐαγγέλιον in Cl. Gk. is the reward given to a bearer of good news. So in 2 Sam 4^{10}. In later writers it means, as here, the good news itself. So in Lucian, Plutarch.—μαλακία] only in Mt. amongst New Testament writers, cf. 9^{35} 10^{1}.—συναγωγαῖς] For the history of the synagogues, see Schürer, II. ii. 52 ff. E

24. Συρία] never occurs in Mk.—συνέχομαι] in this sense only here and in Lk. and Acts amongst the New Testament writers.—βάσανος] of disease only here.—βασάνοις συνεχομένος] occurs in a different sense in 4 Mac 15^{32}.—δαιμονίζεσθαι] in this sense only in late writers.—παραλυτικός] a New Testament word, Mt. and Mk. Lk. ($5^{18.24}$) and twice in Acts has παραλελυμένος.—σεληνιαζομένος] *i.e.* epileptic, again in 17^{15}; a late and rare word.—καὶ ἐθεράπευσεν αὐτούς] D a b c g[1] h have καὶ πάντας ἐθεράπευσεν. Cf. 8^{16} 12^{15} 14^{36}. E

25. ὄχλοι πολλοί] the plural is characteristic of Mt. He has the plural ὄχλοι about 30 times, the singular 16 times. Mk. has the singular about 37 times, the plural once.[1] In Lk. the numbers are more equally balanced. E

Δεκαπόλεως] occurs twice in Mk. For its history, see Schürer, II. i. 94; *DB*, art. "Decapolis."

Ἱεροσολύμων] is here treated as a neuter plural. In 2^{3} it is fem. sing. The aspirated form is apparently due to association with ἱερός. Cf. West. and Hort, Introduction[2], p. 313; Blass, p. 31. Mk. and Mt. (except in 23^{37}) always have this form. Cf. Blass, p. 31.—πέραν τοῦ Ἰορδάνου] is the עֵבֶר הַיַּרְדֵּן of the Mishna, and the Peræa of Josephus. For its extent, see Schürer, II. i. 3, 4; *DB*, art. "Peræa."

The reason why the editor now gives his illustration of Christ's teaching before that of His work is probably to be found in the next verse of Mk., viz. 1^{22}, which describes the effect of Christ's preaching. He therefore here inserts the Sermon on the mountain, 5–7^{27}, and closes it with this verse from Mk 1^{22} = Mt $7^{27.28}$.

(*b*) V.–VII. *Illustration of the Messiah's teaching. From the Logia.*[2]

Analysis—

A. Nine Beatitudes, $5^{3\text{-}12}$.

B. Two metaphors of discipleship, $5^{13\text{-}16}$.

C. Relation of the Christian character to the Law, $5^{17\text{-}48}$.

The Christian character is not released from the obli-

[1] 10^{1}, but D S[1] latt have the singular also here.

[2] On the Sermon on the Mount, see especially the article of Votaw in *DB*, Extra Volume, pp. 1 ff.

gations of the Law. It is under still heavier responsibilities.

Christian "righteousness" is to be not less than that of the scribes, but greater, $^{17-20}$.

Five illustrations of the permanence of the Law and of this greater righteousness.

(1) Threefold interpretation of "do not kill," $^{21-22}$.
Twofold application, $^{23-26}$.

(2) Interpretation of "do not commit adultery," $^{27-28}$.
Twofold application, $^{29, 30}$.
Application of this to divorce, $^{31-32}$.

(3) Interpretation of "do not swear falsely," $^{33-34a}$.
Fourfold application, $^{34b-37}$.

(4) Interpretation of the *lex talionis*, $^{38-39a}$.
Fourfold application, $^{39b-42}$.

(5) Interpretation of "love thy neighbour," $^{43-45}$.
Twofold illustration, $^{46-48}$.

D. Three illustrations of the way in which the Christian "righteousness" is to exceed that of the Pharisees, 6^{1-18}.

(1) Alms, $^{2-4}$.
(2) Prayer, $^{5-15}$.
(3) Fasting, $^{16-18}$.

E. Three Prohibitions, 6^{19}–7^{6}.

(1) μὴ θησαυρίζετε, $^{19-34}$.
(2) μὴ κρίνετε, 7^{1-5}.
(3) μὴ δῶτε, ^{6}.

F. Three Commands, $^{7-23}$.

(1) αἰτεῖτε, $^{7-12}$.
(2) εἰσέλθατε, $^{13-14}$.
(3) προσέχετε, $^{15-23}$.

G. Concluding Parable, $^{24-27}$.

E 1. *And seeing the multitudes, He went up into the mountain: and having sat down, His disciples came to Him.*] Lk 6^{17} has: "And He came down with them, and stood upon a level place."

τὸ ὄρος] Cf. 14^{23} 15^{29}. The article is less natural here than in these two places, where it may not unnaturally designate the hill country adjoining the lake. It suggests that the Sermon had long been traditionally connected with a mountain, and seems to mean *the* mountain upon which the Sermon was delivered.

καθίσαντος αὐτοῦ προσῆλθον αὐτῷ] For the unclassical construction, see Blass, p. 251.

προσῆλθον is a favourite word with Mt. It occurs 52 times, 6 in Mk., 10 in Lk., 1 in Jn.

οἱ μαθηταὶ αὐτοῦ] Since nothing has been told us apart from

4^{18-22} of any disciples, their sudden appearance here is a hint that the Sermon is anticipated here from a later period.

2. *And He opened His mouth and taught them, saying.*] Lk. E
has: "And He lifted up His eyes upon His disciples, and said."

ἀνοίξας τὸ στόμα αὐτοῦ] Again of Philip, Ac 8^{35}; Peter, Ac 10^{34}; Paul, Ac 18^{14}; cf. Lk 1^{64}. It is a somewhat formal introductory clause; cf. Job 3^{1}.

3. *Blessed are the poor in spirit: for theirs is the kingdom of* L
the heavens.] Lk. has: "Blessed are ye poor: for yours is the kingdom of God." *μακάριος* in the LXX is equivalent to אַשְׁרֵי. It describes a state not of inner feeling on the part of those to whom it is applied, but of blessedness from an ideal point of view in the judgement of others.

οἱ πτωχοὶ τῷ πνεύματι] Cf. *καθαροὶ τῇ καρδίᾳ*, v.^{8}; *ταπεινοὺς τῷ πνεύματι*, Ps 33^{19}; *ζέων τῷ πνεύματι*, Ac 18^{25}; *ἁγία τῷ πνεύματι*, 1 Co 7^{34}. By analogy with these parallels the clause must mean "those whose spirit is poor." The idea of poverty intended can best be reached through the corresponding Hebrew word עָנִי, for which *πτωχός* stands in the LXX 38 times. The עני is the man who is poor in the sense of being needy. But the word frequently denotes the poor man who is oppressed by the rich and powerful. The word then attracts to itself the sense of poor, pious, religious people who are oppressed by the ungodly. They are therefore the objects of God's favour. He does not forget them, Ps 9^{18}, but delivers them, Ps 34^{10}, and has compassion on them, Is 49^{14}. On these lines *πτωχοί* here will mean those who, because they endeavour to lead pious lives of obedience to God, are "poor," *i.e.* are oppressed and downtrodden by ungodly people. They are "poor" as needing God's help. The *τῷ πνεύματι* serves to spiritualise the sense, and to lay the emphasis rather on the religious and moral than on the social condition of those referred to. Their spirit is "poor," because they feel their need of God's help, and are aware that it can come from Him alone. In their inner spiritual life they realise their need of God, and this conscious spiritual poverty constitutes their claim to the blessings promised in the next clause. The *τῷ πνεύματι* here suggests that *πτωχοί* in Lk 6^{20} should be interpreted in the same sense and not of literal poverty. The editor of the First Gospel probably felt quite rightly that the simple *πτωχοί* would be misinterpreted by Greek readers unacquainted with Semitic idiom. It compressed a complicated Hebrew train of thought in a Greek word which would be misunderstood if literally interpreted. See Zahn's admirable note on the passage.

For theirs is the kingdom of the heavens.] On the meaning of this phrase, see Introduction, p. lxvii. It is clear that the meaning must be determined from a general survey of the sense which the

phrase has throughout the Gospel. The ἐστιν probably was not represented in the Semitic original, and cannot be pressed. If the "kingdom" be a state or condition which is necessarily future, the ἐστιν must naturally be equivalent to ἔσται. "The kingdom is theirs, *i.e.* will belong to them when it comes or is realised." Or, "they will enter into it when it comes"; or, "the kingdom will consist of such as these." The future tenses in the following verses suggest that the whole emphasis of the blessings lies upon a future condition which shall compensate for the unsatisfying present.

4, 5. The order of these two verses is uncertain. The arrangement πενθοῦντες—πρᾳεῖς is found in ℵ B C and most unc., in most curss. in S^1 S^3 S^4 S^5 b f q, Tert. Orig.[1] On the other hand, the order πρᾳεῖς—πενθοῦντες occurs in D 33 a c ff^1 g^1 h k S^2 Tat.[2] That is to say, both arrangements were known in the second century. Zahn is probably right in saying that if vv.$^{3.5}$ had originally stood together with their rhetorical antithesis of heaven and earth, it is unlikely that any copyist would have thrust v.^{4} in between them. On the other hand, the Western scribes, who represent the order $^{5.4}$, may have preferred this arrangement because it heightened the antithesis, or to draw together the closely allied πτωχοί and πρᾳεῖς. Wellhausen, observing that the clause about the πρᾳεῖς is directly quoted from Ps 36^{11}, and that its position in this chapter varies in the manuscripts, condemns it as an interpolation. If πτωχοὶ τῷ πνεύματι in v.^{3}, and not rather πτωχοί simply (=עניים), were original, there would be something to be said for this on the ground that πτωχοὶ τῷ πνεύματι and πρᾳεῖς are practically synonymous terms. πτωχοί, as we have seen, corresponds in the LXX to עניים, and implies not poverty alone or in the literal sense, but misery suffered at the hands of others because of godliness. πρᾳεῖς, on the other hand, corresponds to ענוים (8 times). This word emphasises not the social condition implied in עניים, but humbleness of mind. (See Driver, art. "Poor," *DB*.) But by adding τῷ πνεύματι the editor has obliterated the distinctive meaning of πτωχοί as = עניים, and made it practically equivalent to πρᾳεῖς = ענוים. But this identity belongs to the Greek forms of the sayings, not to their Semitic original. There the distinction would have been clear. The Lord singled out for His approval both the godly oppressed and the godly humble-minded. Of the former, He declared that when the kingdom came, they and, by implication, not their ungodly oppressors, should enter into it. Of the latter, He affirms that because they humbly submit themselves to God's will, and look for His help, they shall, as the Psalmist said, "inherit the earth," which, purged of the ungodly, will be coextensive with the kingdom. It seems best, therefore, to retain the usual order of

[1] iii. 780 on Mt 17^8, but in iii. 740 on 16^{16} the other order is given.

[2] See Zahn, *Forschungen*, i. 131.

verses, on the grounds (*a*) that it is best supported; (*b*) that it was more likely to be reversed than the rival order, which would at once suggest itself to scribes who would like to bring πτωχοί and πραεῖς into close connection, and to emphasise by close contact the antithesis between "heaven" and "earth."

4. *Blessed are those who mourn: because they shall be comforted.*] L
Cf. Is 61^{2} παρακαλέσαι πάντας τοὺς πενθοῦντας. The thought is of those who mourn for the sin in Israel, which checks and thwarts God's purposes for His people, and delays the coming of the kingdom.

5. *Blessed are "the humble-minded": because "they shall in-* L
herit the earth."] Quoted from Ps 36^{11}. See above.

6. *Blessed are those who hunger and thirst after righteousness:* L
because they shall be filled.] Lk has: "Blessed are ye who mourn now: for ye shall be filled." Cf. Jer 38^{25} (LXX) ὅτι ἐμέθυσα πᾶσαν ψυχὴν διψῶσαν καὶ πᾶσαν ψυχὴν πεινῶσαν ἐνέπλησα; Is 55^{1}, Ps 106^{9} (LXX) ὅτι ἐχόρτασεν ψυχὴν κενὴν καὶ ψυχὴν πεινῶσαν ἐνέπλησεν ἀγαθῶν.

The thought is of those who spend their lives in endeavours to fulfil the requirements of the law, and to obtain the "righteousness" which God demands. Such whole-hearted search will not fail.

χορτασθήσονται] A coarse word softened down in Comedy and in colloquial use. Common in the LXX and N.T. in the sense to feed. See Kennedy, *Sources*, 82.

7. *Blessed are the merciful: because they shall obtain mercy.*] L
i.e. in the day of judgement.

8. *Blessed are the pure in heart: because they shall see God.*] L
καθαροὶ τῇ καρδίᾳ] Cf. Ps 23^{4}.—ὄψονται] Cf. Ps 10^{7}. For the vision of God as the aim of the religious life, cf. Philo, *De Vit. Contempl.* ii. 473: The Therapeutæ aim at vision τοῦ Ὄντος. They persevere μέχρις ἂν τὸ ποθούμενον ἴδωσιν. *Leg. Alleg.* i. 115: the wise man is θεωρίᾳ τῶν θείων τρεφόμενος. *De Vit. Mos.* ii. 106: Moses by his ascetic life entered into the darkness where God was, τὰ ἀθέατα φύσει θνητῇ κατανοῶν. Cf. Friedländer, *Die Relig. Beweg.* pp. 258 ff., from whom these references are taken. Cf. also Rev 22^{4}, 1 Jn 3^{2} ὀψόμεθα αὐτὸν καθώς ἐστιν, and Philo, *de Abr.* ii. 10: ὅτῳ δὲ ἐξεγένετο μὴ μόνον τὰ ἄλλα ὅσα ἐν τῇ φύσει δι' ἐπιστήμης καταλαμβάνειν, ἀλλὰ καὶ τὸν πατέρα καὶ ποιητὴν τῶν συμπάντων ὁρᾶν, ἐπ' ἄκρον εὐδαιμονίας ἴστω προεληλυθώς.

9. *Blessed are the peacemakers: for they shall be called sons of* L
God.] Cf. *Secrets of Enoch* 52^{11} "Blessed is he who establishes peace and love"; *Aboth* 1^{12} "Hillel said, Be ye of the disciples of Aaron, loving peace and pursuing peace"; *Ps-Sol* 17^{30} γνώσεται γὰρ αὐτοὺς ὅτι πάντες υἱοὶ θεοῦ αὐτῶν εἰσι; *Aboth* 3^{18} "The Israelites are beloved, for they are called children of God." Cf. Dt 14^{1}.

10. *Blessed are they who have suffered persecution for righteous-* L
ness' sake: because theirs is the kingdom of the heavens.]

The preceding eight blessings seem to form a complete para-

graph, begun and ended with the same promise, "because theirs is the kingdom of the heavens." It is clear that this phrase contains in itself all the blessings promised in the six intermediate clauses. It seems clear also that the kingdom is regarded as a condition of things still in the future. When it comes, those whose spirit is poor, *i.e.* those who humbly rely upon God, or, as originally spoken without τῷ πνεύματι, those who are poor, *i.e.* the oppressed godly people, will be its citizens. Then those who mourn for the sin which now delays its coming, will receive consolation when they see righteousness triumphant. Then, too, the humble minded, *i.e.* those who feel their need of God, will inherit the earth. It seems best to suppose that this clause should be understood literally in spite of the fact that it is a quotation from the Psalter. The earth purified from sin and purged of the ungodly, who now oppress the "poor" and meek godly people, will then be coextensive with the kingdom. Then, too, those who hunger and thirst after the divine righteousness, will be satisfied when they find it to be the ruling principle in their own lives and in those of other people. The merciful, *i.e.* those who show mercy and compassion to be the ruling principle of their lives, will obtain mercy at the great day of judgement, which divides the present age from the establishment of the kingdom. The pure in heart will then see God. The peacemakers will be openly proclaimed as God's sons. Those who have been persecuted for their devotion to religion will become its citizens.

L. **11, 12.** In the ninth blessing Christ addresses Himself directly to the disciples. S. Luke has the second person throughout.

Blessed are ye when they shall reproach you and persecute you, and speak all manner of evil against you for My sake. Rejoice and exult, Because your reward is great in the heavens. For so did they persecute the prophets who were before you.] Lk. has: "Blessed are ye when men shall hate you, and when they shall separate you, and reproach you, and cast out your name as evil for the sake of the Son of Man. Rejoice in that day and leap: for, behold, your reward is great in heaven. For likewise did their fathers treat the prophets."

μισθός] The later Jewish theology is much coloured by ideas of reward and punishment. In Wis 2^{22} we read of the "reward of holiness" *μισθός—ὁσιότητος*. Cf. Wis 5^{15}, 2 Es $7^{35. 83. 98}$ $8^{33. 39}$ 13^{56}. Occasionally, however, we find a protest against the idea of reward for goodness. "Be not," saith Antigonous of Socho, "as slaves who minister to the Lord in order to receive recompense," *Aboth* 1^{3}. Here the thought is not that of reward for piety, but of future recompense for a present condition of persecution and reproach. The number of the Beatitudes is much disputed. They can be reckoned as seven by disconnecting

$^{11\text{-}12}$ from the preceding verses and uniting ^{9} and ^{10} as one (so Meyer), or by regarding v.^{5} as a marginal gloss (so Bacon, Wellhausen); or they may be reckoned as eight by treating $^{10\text{-}12}$ as one beatitude (so Votaw), or by disconnecting $^{11\text{-}12}$ from the preceding (so Zahn). But it seems better to treat them as nine in number in spite of the fact that $^{11\text{-}12}$ only repeat and apply v.^{10} to the disciples. In the *Secrets of Enoch*, two groups of Blessings occur, one ($42^{6\text{-}14}$) of nine, the other (52) of seven Beatitudes.

11. καθ' ὑμῶν] Add ψευδόμενοι, ℵ B *al.* Om. D k S^{1}. The word seems to have been added to limit a wide generalisation; cf. v.^{22}.

13–16. Not in Lk.'s sermon.

13. *Ye are the salt of the earth: but if the salt have become insipid, wherewith shall it be salted? it is no longer of any use, except to be cast out, and trodden under foot of men.*] Cf. Lk $14^{34.\,35}$. E L

The idea underlying "salt" here is probably its use as a preservative. The disciples are the element in the world which keeps it wholesome, and delays the day of decay and of consequent judgment. But since salt may become useless for household purposes, and be thrown out of doors, so the disciples should beware lest they lose their essentially Christian character. The saying is probably proverbial, and it is needless to object that, properly speaking, salt cannot change its nature. It may become so soiled or mixed with dirt and other extraneous substances as to become practically useless.

14. *Ye are the light of the world. A city set upon a hill cannot be hid.*] E L

If salt designates the disciples as an element in the world, so light describes their attitude to it as one of aloofness and separation. But though separated from it they cannot but exercise an influence upon it, just as a city built on a hill is too conspicuous to remain unnoticed. For the light, cf. *Test. Levi* 14^{3} "Ye are the lights of Israel"; 2 Es 12^{42} "Thou only art left . . . as a lamp in a dark place"; Phil 2^{15}. For κειμένη of a city, cf. 2 Mac 4^{33}. For the city, cf. *Logia Jesu* 7: πόλις ᾠκοδομημένη ἐπ' ἄκρον ὄρους ὑψηλοῦ καὶ ἐστηριγμένη οὔτε πεσεῖν δύναται οὔτε κρυβῆναι. For the combination of "light" and "city," cf. Cicero, *Catilin.* iv. 6: "Videor enim mihi hanc urbem videre, lucem orbis terrarum atque arcem omnium gentium."

15. *Neither do they light a lamp, and place it under the bushel, but on the lampstand; and it lightens all who are in the house.*] Cf. Lk 8^{16} 11^{33}, Mk 4^{21}. L

16. *So let your light shine before men, that they may see your good works, and glorify your Father who is in the heavens.*] L

λυχνία] a word of the later Greek writers for the Attic λυχνίον. It is used in the LXX, Joseph., Luc., Philo, Galen, but was an old vernacular word. Cf. Kennedy, *Sources*, 40.

16. τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς] The phrase is characteristic of Mt. See Introduction, p. lvi. It occurs besides only in Mk 11^{25}, cf. Lk 11^{13}. As early as the books of Wisdom and Ecclesiasticus we find Israelites addressing God as "Father"; cf. Wis 2^{16} 14^{3}, Ecclus $23^{1.4}$ "O Lord, Father and Master of my life"; and the idea of God as Father of the nation had been familiar from very primitive times. For examples from the later literature, cf. To 13^{4} "our Father," *Jub* 1^{24} "their Father," 3 Mac 5^{7} "their merciful God and Father." The term "Father in heaven" is not infrequent in the Rabbinical literature; cf. *Mechilta* (Ugol.) 397: "my Father who is in heaven"; 331: "their Father who is in heaven"; *Siphri* (Ugol.) 871: "his Father who is in heaven"; *Aboth* 5^{23} "Jehuda ben Tema said, Be . . . strong as a lion to do the will of thy Father who is in heaven"; *Sotah*, ix. 15 (49^{b}): "Upon whom shall we lean? Upon our Father who is in heaven"; *Rosh ha-Shana*, iii. 8 (29^{a}): "As often as the Israelites directed their heart towards their Father who is in heaven they were strong"; *Shabbath* 116^{a}, *Joma*, viii. 9 (85^{b}), *Pesikta* (Wünsche), pp. 228, 238; *Vayyikra R.* (Wünsche), p. 222; *Siphri* (Ugol.) 593. These examples carry us back to the beginning of the second cent. A.D., for the speaker in the last case is Simeon ben Jochai, who lived *c.* 130 A.D.[1] Cf. Bacher, *Ag. d. Tann.* ii. 70 ff. For the phrase in Jewish literature, see Dalm. *Words*, pp. 184 ff. Bousset, *Rel. Jud.* p. 357, sees in the phrase a possible influence of Christianity upon Judaism; cf. Bischoff, *Jesu und die Rabbinen*, p. 74. But it is not improbable that the phrase was already current in Palestine at the time of Christ.

13–16. Two of the verses in this section find parallels in Lk. V.^{13} occurs in Lk $14^{34.35}$ in a somewhat different form, akin partly to Mt., partly to Mk 9^{50}, where Lk. in his parallel passage omits it. Mt. also omits it in the parallel to Mk. V.^{15} finds a parallel in Lk 8^{16} = Mk 4^{21}, where Mt. omits it, and again in Lk 11^{33}. It is therefore probable that Lk. had not this section in his Sermon, and that the editor of Mt. has inserted it here; because it is more likely that Mt. should have inserted, in accordance with his general tendency to enlarge discourses, than that Lk should have omitted. The setting of these sayings in Lk 14^{34} and 11^{33} is not internally probable, and it seems very unlikely that he would have omitted them from the Sermon in order to place them afterwards in such artificial connections. The clauses ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου are very probably editorial additions to link together detached sayings.

L **17–20.** *Think not that I came to destroy the law or the prophets. I came not to destroy, but to fulfil. For verily I say to you, Till heaven and earth pass away, one yōd or one tittle shall not pass*

[1] He was a disciple of Akiba.

from the law, till all things come to pass. Whosoever therefore shall weaken one of these commandments (even) the least, and shall teach men so, shall be called least in the kingdom of the heavens: but whosoever shall do and teach (them), he shall be called great in the kingdom of the heavens. For I say to you, That except your righteousness shall exceed (that) of the scribes and Pharisees, ye shall not enter into the kingdom of the heavens.] The meaning of the words is clear. Christ did not come to overthrow the authority of the Mosaic law, which was to be eternally binding upon the hearts and consciences of men. So long as the world lasted its authority was to be permanent. If any of His disciples taught men to disobey any of its commandments, he would be placed in an inferior position in the coming Kingdom. If he was a faithful servant of the law, and upheld its authority before men, he would receive high rank in the Kingdom.

Commentators have exhausted their ingenuity in attempts to explain away this passage, but its meaning is too clear to be misunderstood. Christ is here represented as speaking in the spirit of Alexandrine and Rabbinical Judaism.

Cf. Philo, *Vita Mos.* ii. 136: "(The Laws of Moses) will, it may be hoped, remain to all eternity immortal so long as sun and moon and the whole heaven and world last." *Ass. Mos* 1[12] "He has created the world for the sake of His law" (reading *legem* for *plebem*. See Bousset, *Rel. Jud.* p. 90). 2 Es 9[37] "The law perisheth not, but abideth in its honour." Joseph. *Contra Apion.* ii. 277: "Our law remains immortal." *Bereshith R.* x. 1 (Wünsche, 39): "Everything has its end, the heaven and the earth have their end, only one thing is excepted which has no end, and that is the law." *Shemoth R.* 6 (Wünsche, 67): "Not a letter shall be abolished from the law for ever"; *Midrash Koh* 71[4] "The law shall remain in perpetuity for ever";[1] *Aboth* 1[2] "Upon three things is the world supported: on the Thorah," etc. *Shemoth R.* 33 (Wünsche, 261): "(The law) is an everlasting inheritance for Israel." *Vayyikra R.* 19 (Wünsche, 123): "If all the peoples of the world came together to rend a single word from the law, they could not do it."

The attitude to the law here described is inconsistent with the general tenor of the Sermon Vv.[21-48] are clearly intended to explain and illustrate the way in which Christ fulfilled the law. But they describe a fulfilment which consists in a penetrating insight into the true moral principles underlying the enactments of the Mosaic Code, and vv.[34. 39] directly traverse two propositions of the law. Fulfilment in this sense is something very different from the fulfilment which rests upon the idea of the permanent authority of the least commandment of the law (cf. v.[19]). It seems probable, therefore, that vv.[18. 19] did not originally belong to the Sermon, but have been placed here by the editor, who has thus given to πληρῶσαι (= to bring into clear light the true scope and meaning) a sense (viz. to reaffirm and carry out in detail) which is

[1] Cited by Schoettgen, *in loc.*

foreign to the general tenor of the Sermon. V.[18] finds a parallel in an artificial context in Lk 16^{17}. It is therefore a well-authenticated traditional utterance of Christ. Both it and v.[19] may well have been spoken by Him on different occasions, and under circumstances which made His meaning clear, as hyperbolical expressions of respect for the authority of the general tenor and purport of the law.

17. For *καταλύειν* of overthrowing or destroying the authority of the law, cf. 2 Mac 2^{22} 4^{11}, 4 Mac 5^{33} 17^{9}.—*τὸν νόμον ἢ τοὺς προφήτας*] The reference to the prophets seems out of place. It is the law alone which is taken into consideration in the rest of the chapter. The editor has probably added *ἢ τοὺς προφήτας* in view of the fact that, according to Christ's teaching elsewhere, Prophets and Law alike (*i.e.* the whole O.T.) found their fulfilment in Him.

πληρῶσαι] See above. The sentence finds a distorted reminiscence in the Bab. Tal. *Shabb.* 116^b "I gospel came not to diminish the law of Moses, but to add to the law of Moses did I come."

The verse as originally followed by v.[20] meant: "I did not come, as you might think, to overthrow the authority of the law of Moses. In its general scope and purport its authority as an expression of the divine will is permanent. I came to fulfil it by emphasising its true meaning, and as being the Messiah whom it dimly foreshadowed. So far from depreciating it, I tell you that your 'righteousness' must be more fundamental than the 'righteousness' of the scribes and Pharisees, based not upon external adherence to the letter of the law, but upon insight into the principles which underlie it."

If Christ was from this point of view the fulfiller of the law, He was from another its "end"; cf. Ro 10^{4}.

As here expounded by the editor, the passage means: "I came to reaffirm the authority of the law of Moses, not to overthrow it. No particle of it shall lose its validity so long as the world lasts. Anyone who weakens the hold which the smallest commandment has over the minds of men will receive an inferior position in the coming Kingdom. He who obeys its precepts and teaches others to do so, will be ranked high in the Kingdom. For your 'righteousness' is to be not less, but more exacting than that of the scribes and Pharisees."

ἦλθον] (cf. 9^{13} 10^{40} 11^{10} 15^{24}) has behind it the thought of the divine sending.

L **18.** Cf. Lk 16^{17}.—*ἀμήν*] For this word as characteristic of Christ's diction, cf. Dalman, *Words*, 226 ff.—*ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ*] a hyperbolical expression signifying "never"; cf. the passages from Philo and *Bereshith R.* quoted on v.[17]; cf. also 24^{35}.—*ἰῶτα*] Yod = y, is the smallest letter in the Hebrew Square Alphabet. Bab. *Sanh.* 107^a "If the yod which I took from Sarai (in changing it to Sarah) stood and complained many years

until Joshua came and I added it to him," etc. *κεραία*] The *κεραίαι* are presumably the small strokes that distinguish from one another otherwise similar letters of the Hebrew Alphabet. For examples of similar letters which may be confused and pervert the sense of a passage, see *Vayyikra R.* 19 (Wünsche, 124).—*οὐ μὴ παρέλθῃ*] For the construction, see Moulton, pp. 190–92. It is rare in the N.T. (except in words of Christ) and in the Papyri.

ἕως ἂν πάντα γένηται] (1) Until all things (in the law) happen, *i.e.* receive their fulfilment"; (2) parallel to and synonymous with *ἕως ἂν παρέλθῃ, κ.τ.λ.*, "until the end of the world." The similarity to Philo, *Vit. Mos.* ii. 136: *ἕως ἂν ἥλιος καὶ σελήνη καὶ ὁ σύμπας οὐρανός τε καὶ κόσμος ᾖ*, rather favours this meaning.

21-26. First illustration of the fulfilment of the law.

21. *Ye heard that it was said to the ancients, Thou shalt not commit murder; and whosoever commits murder is liable to the judgement.*] L

ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις] We might have expected, "It is written in the law," or "Ye have read in the law"; cf. 12^{5} $21^{16.42}$ 22^{31}; but here the audience presupposed is one of unlearned people (cf. 7^{28}). For the "hearing," compare the saying of the multitude in Jn 12^{34} *ἠκούσαμεν ἐκ τοῦ νόμου.* Moreover, each word in the sentence is chosen in order to form a direct antithesis to *ἐγὼ δὲ λέγω ὑμῖν.* This partly accounts for *ἠκούσατε* rather than *ἀνέγνωτε*, and for *ἐρρέθη* rather than *γέγραπται.* Further, "it was said," is the most frequent form of biblical citation in the Rabbinical writings; cf. Bacher, i. 6. For antithesis in this Gospel, cf. $15^{2.3}$ and $^{4.5}$. *τοῖς ἀρχαίοις* is difficult to parallel; but desire for antithesis to "I say," having produced "Ye heard that it was said," it is not easy to see what other phrase could have been found as a contrast to *ὑμῖν.* For the use of *ἀρχαῖοι* as the men of a past age, cf. Aristoph. *Eq.* 507; Arist. *Metaphys.* xi. 1. 2, p. 240; and the phrases *κατὰ τοὺς ἀρχαίους* or *κατ' ἀρχαίους* quoted by Steph. *Thes.* I. ii. 2098.—*οὐ φονεύσεις*] is quoted from Ex 20^{15}, Dt 5^{18} (LXX). The following words are not a direct quotation, but a summary of the teaching of the law; cf. Ex 21^{12}. For *τῇ κρίσει* = the verdict of the judges, cf. Dt 17^{8} *ἐν κρίσει ἀνὰ μέσον αἷμα αἵματος καὶ ἀνὰ μέσον κρίσις κρίσεως.*—*ἔνοχος*] is here apparently equivalent to the Rabbinic חַיָּב = condemned, guilty. *ἔνοχος τῇ κρίσει* means guilty, and so condemned by the properly constituted authority. The phrase is therefore equivalent to "shall be put to death"; cf. 26^{66} *ἔνοχος θανάτου* = He is guilty (and worthy) of death.

22. *But I say to you, That every one who is angry with his brother* L
shall be liable to the judgement. And whosoever shall say to his E?
brother, Raca, shall be liable to the Sanhedrin. And whosoever shall say, Thou fool, shall be liable to the Gehenna of fire.]

Not only will the external act receive due punishment at human tribunals, but the inner feeling that prompts it is liable to the verdict of condemnation which will be pronounced by God. In other words, both prohibition and penalty must be interpreted spiritually as well as literally. The addition of the last two clauses is unexpected and difficult. Nothing further seems wanted. The law said that murder should be punished by the proper authority. Christ says that the feeling of anger which prompts the crime will meet with the divine condemnation. In this way He fulfilled the law by drawing out the moral principles which underlay the enactment. But the next two clauses seem to create an artificial distinction between different grades of enmity and between the penalties to be assigned to them. τῷ συνεδρίῳ, the Sanhedrin, *i.e.* the Supreme Court in Jerusalem, seems to presuppose the interpretation of τῇ κρίσει as equivalent to "the local district court." Thus we have a climax: the local court, the Sanhedrin, the final judgement of God. The corresponding sins are anger, contempt, and abuse. But, of course, only the last two of these would, in fact, lead to trial either before a local court or the Sanhedrin. Nor is there any distinction between them to justify the increasing severity of punishment.

Zahn thinks that Christ is here satirising by imitation the Scribal methods of exegesis; showing their futility by a *reductio ad absurdum* which at the same time serves to emphasise his main point, that sins of the inner life are as culpable as those of the external act. Others would reconstruct the passage. Prof. Richards suggests that [22b] and [c] should follow v.[21]. The three clauses would then form a Rabbinical comment and explanation of the text "Thou shalt not commit murder," followed by Christ's simple antithesis, "Whosoever is angry" is liable to the judgement. But in this case τῇ κρίσει = the local court, must be understood in a sense different from that of τῇ κρίσει in Christ's answer where it = the judgement of God. For another rearrangement of the verses, see *DB*, art. "Sermon on the Mount," 26. The fact that as the passage stands κρίσει of v.[21] and κρίσει of v.[22] must be taken in two different senses, suggests that [22b] and [c] do not originally belong here. They may be duplicate versions of a saying which originally stood in some context similar to this, where a distinction was being drawn by Christ between moral disorder and external action. Or they may be current Scribal precepts added here by the editor in a manner which has led to their being understood as part of Christ's words: "And (it was also said by the Scribes) whosoever," etc. For parallels, cf. *Kiddushin* 28ᵃ "He that calleth his neighbour a slave, let him be excommunicated; he that calleth him a bastard, let him be punished with forty stripes"; Bab. *Mes.* 58ᵇ. Vv.[21] and [22] will then mean: "It was said in the law that the

murderer should be subjected to the judgement of death. I say that anger is equally deserving of judgement."

'Ρακά] seems to be equivalent to the Aramaic רֵיקָא = empty. It was a term of contemptuous address; cf. Ja 2^{20}. It is not infrequently used in Jewish writings; cf. Bab. *Berakh* 32^{b}, where it is applied by a ruler to one who had not returned his salute, *Mechilta* (Ugol.), 389, *Sanhedrin* 100^{a}.

μωρέ] is the Greek word. It has quite unnecessarily been identified with the Hebrew מוֹרֶה, Nu 20^{10}. Since the Jews borrowed many foreign words, it is quite possible that μωρός was in use amongst the Aramaic-speaking population in Christ's time. Or μωρέ may be a translation of 'Ρακά. For examples of μωρός in the Midrashim, cf. Levy, *Neuheb. Wörterb.*, and *Pesikta, Rab. Kahana* 14 (Wünsche, p. 158), where it is used to explain Nu 20^{10}.

γέενναν τοῦ πυρός] גיהנם was the name of a valley on the south-west of Jerusalem. In Jewish literature it became a name for the place of punishment of the godless. It occurs in *Apoc. Bar* 59^{10} "the mouth of Gehenna"; 2 Es 7^{36} "the furnace of Gehenna shall be revealed"; and *Targ. Is* 33^{14} "the wicked shall be given over to Gehenna, (to) burning of everlasting fire." It occurs frequently in the later Rabbinical literature. It has three doors and seven names, Bab. *Erubh* 19^{a}. Fire has $\frac{1}{60}$th part of the heat of the fire of Gehenna, Bab. *Berakh.* 57^{b}. "Those who are destined for Gehenna are called sons of Gehenna," *Rosh ha Sh* 17^{a}. It was one of seven things created before the world, Bab. *Pes* 54^{a}. Cf. Weber, *Jüd. Theol.* 341 ff.; Volz, *Jüd. Eschat.* 288 ff.

τῷ ἀδελφῷ αὐτοῦ] D *al* S^1 S^2 add εἰκῆ. The word has strong second century attestation, but may perhaps more probably have been added as a limitation of a wide generalisation, than omitted as unnecessary; cf. on v.[11].

22, 24. First application of the preceding.

If therefore thou art offering thy gift upon the altar, and there L
shouldest remember that thy brother hath aught against thee; leave there thy gift before the altar, and go; first be reconciled to thy brother, and then come and offer thy gift.]

ἔχει τι κατὰ σοῦ] Cf. Bab. *Joma* 87^{a} הוה ליה מילתא ל = he had something against. This section deals with the necessity of reconciliation with one's neighbour before the day of Atonement. "Rabbi Isaac said, If a man vexes his neighbour, even if it be only by what he has said, he must be reconciled to him."

25, 26. Second application. Cf. Lk 12^{57-59}.

Be agreed with thine adversary quickly, whilst thou art with him L
on the way (to judgement); lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say to thee, Thou shalt not come out thence, until thou payest the last farthing.]

εὐνοεῖν only here in N.T. "Its regular meaning is 'be well disposed to,' 'have goodwill to.'" Abbott, *Johannine Vocabulary*, 1714ᵉ. The ἀντίδικος in this passage should be parallel to ἀδελφός in the preceding verses. The brother who has been wronged must be appeased; and the adversary must be agreed with, in accordance with the principle that murder includes anger and all such turbulent passions of the soul.[1] ἀντίδικος in this connection should therefore mean "prosecutor"; cf. Lk 18³. But with this meaning vv.[25b] and [26] have no real point, and [23-24] and [25-26] are not in any true sense parallel. Vv.[23-24] apply the principle of v.[22]. "Because anger is implied in the command 'do not murder,' therefore remove all cause for anger before coming before God with a gift." That is an exhortation with an implicit warning. "God will not accept the gift of an offerer whose heart is stained with evil passion." Vv.[25-26] suggest in the first few words that we have a second application: "For the same reason be reconciled with one who has legal claims against you"; but the following words carry us into a new atmosphere of thought: "Be reconciled" not "because God condemns anger," but "lest you meet the due reward of your wrongdoing and languish in prison." Of course it is possible to obtain some sort of connection between the verses by spiritualising the details of vv.[25-26]. "On the road through life be careful to settle your accounts with spiritual enemies, lest you come at last before God, the Judge of all, and by Him be cast into hell." But in this case the idea involved in ἀντίδικος falls into the background, and must remain in ambiguity as an unessential element in the saying, whereas its position shows that it is obviously as important as is ἀδελφός in v.[23]. There can be little doubt that the connection here is literary and artificial. The editor has appended to the saying about "the brother who has aught against thee" another about "thy adversary," *i.e.* "thy prosecutor," in spite of the fact that as a whole the general purport of the sayings is quite different. Vv.[25-26] are clearly a warning against the risk of appearing before God at the judgement day unreconciled to Him. He is alike Prosecutor and Judge and executor of judgement. Lk (12⁵⁷⁻⁵⁹) has the saying in a context to which this meaning is more applicable. For a somewhat similar legal simile of the relation of men to God, cf. *Ab* 3²⁰. "The office is open; and the broker gives credit; and the ledger is open; and the hand writes; and whosoever will, comes and borrows; and the bailiffs (גבאין) go round continually every day and exact from a man whether he wills or not; and they have whereon to rest (*i.e.* the arm of the law), and the judgement is a judgement of truth." For God as Judge

[1] Cf. *The Instruction of Ptah-Hotep*, p. 53: "Set out therefore after a quarrel; be at peace with him that is hostile to (thee) his opponent. It is such souls that make love grow."

and Prosecutor, cf. *Ab* 4^{29} "He is Judge, and He is Witness, and He is Plaintiff" (בעל דין).

27–28. Second illustration.

Ye heard that it was said, Thou shalt not commit adultery. L
But I say to you, That every one who looks upon a woman to desire her hath already committed adultery with her in his heart.]

οὐ μοιχεύσεις] Ex 20^{13}, Dt 5^{17}. The prohibition includes also lustful thoughts.—ὁ βλέπων γυναῖκα] Cf. *Jer. Challah* 58^{3}; Bab. *Berakh* 24^{a}, quoted by Lightfoot; and *Shabbath* 64^{b}.

ἐπιθυμῆσαι αὐτήν] Unclassical; but cf. Ex 20^{17}, Dt 5^{21} οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου; cf. Blass, p. 102.

29. First application of this.

And if thy right eye is causing thee to stumble (*by inducing lustful* L
thoughts), *pluck it out, and cast it from thee: for it is better for thee that one of thy members perish, than that thy whole body be cast into Gehenna.*]

δεξιός as applied to a hand seems to emphasise it as being the more valued of the two. It is here transferred to the eye by a natural assimilation of the two phrases.

σκανδαλίζει occurs outside the New Testament in LXX Dn 11^{41}; in Aquila, Ps 63^{9}, Is 40^{30} 63^{13}, Pr 4^{12}, Dn 11^{41}; in Ecclus 9^{5} 23^{8} 32^{15}; in Sym. Is 8^{21}; in *Ps-Sol* 16^{7}, and in eccles. writers.

30. Second application.

And if thy right hand is causing thee to stumble, cut it off, and L
cast it from thee: for it is better for thee that one of thy members perish, than that thy whole body go away into Gehenna.]

For the hand as an instrument of lust, see Bab. *Niddah* 13, quoted by Lightfoot. For the greater value of the right hand, cf. Bab. *Berakh* 62^{a}. Vv.$^{29.30}$ occur again in substance in $18^{8.9}$; and it has been questioned whether their position here is not artificial. V.^{30} is omitted by D and S^{1}. But they may well have been spoken in this connection. The lustful look, v.^{28}, suggests the thought that the offending member, the eye, should be plucked out; and this leads quite naturally to the thought of another member, the hand, which is a ready instrument wherewith to satisfy desire. Sight and contact which stimulate passion are alike to be avoided. For sight in this connection, cf. Job 31^{1}

30. Is omitted by S^{1}. This and the previous verse have the same ending in S^{2}, and the verse may have been passed over for that reason by the scribe of S^{1}.

31. Special application to divorce.

And it was said that, Whosoever shall put away his wife, let L
him give to her a bill of divorcement.] Cf. Dt $24^{1.3}$ γράψει αὐτῇ βιβλίον ἀποστασίου. ἀποστάσιον occurs also in Is 50^{1}, Jer 3^{8} ἔδωκα αὐτῇ βιβλίον ἀποστασίου.

L **32.** *But I say to you, That every one who puts away his wife, except on account of fornication, causes her to commit adultery: and whosoever marries her that has been put away commits adultery.*] Cf. Lk 16^{18}.—παρεκτὸς λόγου πορνείας] λόγου πορνείας is probably equivalent to the Heb. דבר ערוה = "something unchaste," which the school of Shammai decreed to be the only ground of divorce; cf. *Gittin* 90^{a} [1] "No one shall divorce his wife unless there be found in her something unchaste." πορνεία defines the unchastity as illicit sexual intercourse. It is, however, open to question whether this exception is not an addition of the editor, representing no doubt two influences, viz. Jewish custom and tradition, and the exigencies of ethical necessity in the early Christian Church. A similar exception is made in 19^{9}, and it will there be seen that the clause is clearly an interpolation. There is, therefore, a presumption that it has also been interpolated here. Moreover, the teaching of Christ as recorded by S. Mark (10^{11}) seems to preclude any such exception. And S. Luke represents His teaching as a simple prohibition of divorce without reservation (16^{18}). The same may be said of S. Paul's account of Christ's teaching, 1 Co $7^{10.\,11}$.—ποιεῖ αὐτὴν μοιχευθῆναι] The clause implies the circumstance that after divorce the woman will be likely to marry again. In that case the divorce will have been the means of leading her to marry again; and so from Christ's standpoint, though not legally, committing adultery, because according to His teaching the divorce was ideally wrong, and the first marriage was ideally still valid.—ὃς ἐάν] cf. Moulton, 42 ff.—μοιχᾶται] because she is ideally still the wife of the first husband. Christ's teaching here therefore seems to admit of no exceptions. If a man divorces his wife, he causes her to commit adultery (it being presupposed that she will remarry), because ideally her first marriage still holds good. If a man marries such a divorced woman, he not only causes her to commit adultery, but himself does so, since he marries one who ideally is still the wife of her first husband. The interpolated clause confuses the issues. If a man divorced his wife for πορνεία, he would not then cause her to commit adultery, because she would already be guilty of this crime.

32. πᾶς ὁ ἀπολύων] So ℵ B *al.* ὃς ἂν ἀπολύσῃ has strong second century attestation, D S^1 S^2 k. The first reading might be due to assimilation to vv.$^{22.\,28}$, the second to assimilation to v.^{31}. But in a writer fond of sharp antithesis, the second reading is more probable here, to contrast with v.^{31}; cf. Introduction, p. xxxi.—καὶ ὃς ἐὰν—μοιχᾶται] Omit D a b k.

33–37. Third illustration.

E L *Again, ye heard that it was said to the ancients, Thou shalt not swear falsely, but shalt pay thy oaths to the Lord. But I say to you, Swear not at all; neither by the heaven, because it is the throne of God; nor by the earth, because it is the footstool of His feet; nor by*

[1] = Mishnah *Gittin* 9^{10}.

Jerusalem, because it is the city of the great King. And swear not by thy head, because thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatever goes beyond these (comes) of what is evil.]

For the whole passage, cf. *Secrets of Enoch* 49^1: "For I swear to you, my children; but I will not swear by a single oath, neither by heaven, nor by earth, nor by any other creature which God made. God said, There is no swearing in Me, nor injustice, but truth. If there be no truth in men, let them swear by a word, yea, yea, or nay, nay," and the passages from Philo cited in Charles' note.

οὐκ ἐπιορκήσεις] Cf. Lev 19^{12}.—ἀποδώσεις—τοὺς ὅρκους σου] Cf. Dt 23^{21}, Ps 50^{14}, Nu 30^{8}.—θρόνος] Cf. Is 66^1.—ὑποπόδιον] A late word found in Lucian, Athenæus, LXX, Egyptian Papyri; cf. Deissm. *Bib. Stud.* 223. Cf. Is 66^1, La 2^1.—Ἱεροσόλυμα] Cf. on 2^1.—πόλις ἐστὶ τοῦ μεγάλου βασιλέως] Cf. Ps 47^3. ὀμνύειν ἐν is common in the LXX. For the interchange of εἰς and ἐν, cf. Blass, p. 123, and for swearing, cf. 23^{16-22}, Ja 5^{12}. In its present connection the sequence of thought is confused. "Thou shalt not swear falsely, but shalt pay to the Lord thy oaths," must, as a reference to Nu 30^8 shows, mean, "If you bind yourself by an oath, you must carry out your promise." The emphasis is here clearly not on the way in which the promise is made, whether by an oath or otherwise, but on the necessity of fulfilling promises made to God. That is to say, the "swearing" is merely incidental. "Promise" or "pledge yourself" would be equally in point. But "swear not at all" lays all the emphasis on ἐπιορκήσεις, and neglects altogether the second half of the clause. Again, it seems improbable that Christ should have found in the incidental references to swearing in connection with religious vows in the Old Testament, a text upon which to hang His "swear not at all"; because it is clear that His utterance has in view not the solemn use of oaths in religion, but the casuistical distinctions made by the Jews between different formulas in swearing. In other words, His teaching here is opposed to Jewish tradition, instead of being, as we should here expect, interpretative of Scripture. It seems probable that the editor has adapted words traditionally ascribed to Christ, vv.$^{34-37}$, to this context by providing for them an artificial antithesis from the Old Testament, v.^{33}. Leaving v.^{33} out of consideration, the meaning will be that Christ's disciples should avoid as far as possible the use of unnecessarily strong expressions of affirmation. The Jews avoided swearing by the divine name, and used equivalents for it. The Christian disciple should avoid these. For him Yes and No should be sufficient. His ungarnished statements should carry with them the authority of truthfulness. The necessity for supporting simple statements of fact by artificial

formulas of swearing, arises from the evil in life which obscures truth. The Talmud *Sanhed* 36^a discusses the question whether Yes and No are oaths, and decides that they are oaths if repeated twice. Here we should expect a simple ναί and οὔ. They seem to be repeated to add emphasis. Ja 5^{12} has the saying in a slightly different form: "Let your Yes be Yes," that is, let your statements carry with them the assurance of their accuracy. And the saying is not infrequently quoted in this form in early writers. Cf. Resch, *Paralleltexte*, ii. 96 ff. Zahn thinks that James represents Christ's words more closely than the Gospel. But it may be questioned whether the construction in the Epistle is not lue to a grecising of the original.

38–39ᵃ. Fourth illustration.

Ye heard that it was said, Eye for eye, and tooth for tooth. But I say unto you, Resist not the malicious.] Cf. Ex 21^{24}, Lev 24^{20}, Dt 19^{21}.

We are here carried into the atmosphere of the law court. One element in Jewish law was the rough adaptation of punishment to crime. From the individual point of view, recourse to law for protection against injury meant an attempt to retaliate upon the offender through the arm of the law. The question is here contemplated from the point of view of the individual wronged, not from that of social justice. So far from seeking to injure his oppressor by calling in the aid of the law to inflict penalties upon him, the Christian disciple should quietly submit to wrong. We need not ask as to the gender of τῷ πονηρῷ. Just as in v.[37] it meant the evil and sinful element in life regarded from the abstract point of view, so here it is the same element contemplated as in action through an individual. For the *lex talionis* in Jewish and Babylonian law, cf. Johns, *The Oldest Code*, and Cook, *The Laws of Moses and the Code of Ḫammurabi*, 249 ff.

39ᵇ–42. Fivefold application. Cf. Lk 6^{29-30}.

L *But whosoever smiteth thee upon thy right cheek, turn to him also the other. And if a man wishes to go to law with thee, and to take thy coat, suffer him (to take) also thy cloke. And whosoever shall impress thee for one mile, go with him two. To him that asketh give, and turn not away from him that wishes to borrow of thee.*]

χιτών] The coat worn with a girdle over the shirt.—ἱμάτιον] The cloak worn over the χιτών. See *DB*, art. "Dress." ἀγγαρεύειν is Persian in origin. ἄγγαροι were the mounted couriers who conveyed the royal messages, cf. Hdt. 8^{98}. The verb is found in Jos. *Ant.* xiii. 52, with reference to the compulsory transportation of military baggage, but occurs as early as the third century B.C. in Egypt in reference to a boat used for postal service. See Deissm. *Bib. Stud.* 86 f. The substantive ἀγγαρεία seems to have been borrowed by the Jews. Cf. Dalman, *Wörterbuch*, i. 23.

μίλιον] A word of Latin origin used in later writers, Polyb., Plut., Strabo. Like ἀγγαρεία, it occurs in the later Jewish literature, Targ., Bab. Talmud (*Joma* 67^a, *Sanh* 96^a), Midrashim. Only here in the N.T.

For τῷ θέλοντι in v.^{40} D has ὁ θέλων, the nominative being a *casus pendens*. Cf. 17^9 καὶ καταβαίνοντες, D; 17^{14} καὶ ἐλθών, D. See Moulton, 69, 225, and Wellhausen, *Einl.* p. 13.

43–48. Fifth illustration. Cf. Lk 6^{27-36}.

Ye heard that it was said, Thou shalt love thy neighbour, and L *shalt hate thy enemy. But I say to you, Love your enemies, and pray for those who persecute you; that you may be sons of your Father who is in the heavens: because He causes His sun to rise upon evil and good, and sends rain upon just and unjust. For if ye love those who love you, what reward have ye? do not even the toll-gatherers do the same? And if ye have saluted your brethren only, what more do ye (than they)? do not even the Gentiles do the same? Ye shall therefore be perfect, as your heavenly Father is perfect.*]

The first clause is found in Lev 19^{18}, the second is an inference from the distinction drawn in the Old Testament between conduct towards Israelites and conduct towards Gentiles. Christ here sweeps away all casuistical distinctions between neighbours and enemies, Jews and Gentiles. The neighbour of the Old Testament is to include the enemy. Love is to seek the good of all men alike, regardless of moral or racial distinctions. In this respect the Christian disciple is to be a son of the heavenly Father, *i.e.* like Him in moral character. For He bestows His blessing on all alike. Cf. *Secrets of Enoch* 50^4 "When you might have vengeance do not repay, either your neighbour or your enemy." *Buddhist and Christian Gospels*, Edmunds, p. 82:

> "Let one conquer wrath by absence of wrath,
> Let one conquer wrong by goodness,
> Let one conquer the mean man by a gift,
> And a liar by the truth."

For πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, see on v.^{16}.—βρέχει] In this sense poetical and vernacular. See Kennedy, *Sources*, 39. It is common in LXX and N.T. τελώνης here as in the Rabbinical literature, used as descriptive of a despised class of men; cf. Schürer, I. ii. 71. ἀσπάσησθε defines the practical method of the prayer of v.^{44}. The divine blessing is to be invoked on all, regardless of distinctions of race and religion, not only on brethren, *i.e.* Jews. ἐθνικοί is apparently equivalent to Gentiles, cf. 6^7 18^{17}, and 3 Jn 7. In *Oxyrhynchus Papyri*, i. 126. 13, A.D. 573, it seems to signify a collector of taxes.

48. τέλειος] Lk. has οἰκτίρμων, but it is probable that he substitutes this word to emphasise the particular aspect of "perfection,"

which the whole context in his Sermon makes prominent. "Perfection" in the Old Testament means "without moral blemish," and can be used of upright men such as Noah (Gn 6^{9}), Job (1^{1}). It is enjoined in Dt 18^{18} *τέλειος ἔσῃ ἐναντίον κυρίου τοῦ θεοῦ σου.* Here the context defines it as perfection in love, which seeks the good of all men. God is perfect, because He bestows His favour on all alike. The whole section is aimed at definitions of the word "neighbour," which would limit its application to a particular class who must be treated in accordance with the command "to love," whilst others not included in it might be treated in a different way. "Perfection" contemplates all men alike from the standpoint of love, and this is in accord with God's dealings with men. Compassion or mercy is a rather one-sided application of this idea.

44. τοὺς ἐχθροὺς ὑμῶν] Add εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, D *al* from Lk 6^{28}.

ὑπὲρ τῶν] Add ἐπηρεαζόντων ὑμᾶς καί, D *al* from Lk 6^{28}; cf. note on 1^{25}.

47. The verse is omitted by S[1] k either by homœoteleuton or intentionally. The "salute" is widened into "love" by Aphraates.

VI. 1–18. Three illustrations of the statement that "righteousness" is not to be like that of "the hypocrites."

L **1.** *Take heed that ye do not your righteousness before men, to be seen of them: if ye do, ye have no reward from your Father who is in the heavens.*]

δικαιοσύνην refers back to 5^{20}. "Righteousness" is to exceed that of the scribes and Pharisees in the sense illustrated in 5^{21-48}. It is also to differ in kind from that of the scribes and Pharisees in avoiding ostentation.—θεαθῆναι αὐτοῖς] For the construction, cf. 23^{5}, and see Blass, p. 113.

2–4. First illustration.

L **2.** *But when thou art doing alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be glorified by men. Verily I say to you, They have their reward already.*]

σαλπίσῃς] Not to be taken literally, but as a metaphor for methods of attracting notice.—οἱ ὑποκριταί] *i.e.* the scribes and Pharisees; cf. 15^{7} 22^{18} $23^{13. 14. 15. 23. 25. 27. 29}$.

ῥύμαις] See Kennedy, *Sources*, p. 15.

ὅπως δοξασθῶσιν] Contrast *Bab. Bathra* 10^{b} "They (idolators) only do alms to be exalted."

ἀπέχουσι] For ἀπέχω and its use in receipts, see Deissm. *Bible Studies*, p. 229. It means here, "They have their reward now, and can expect none in future."

L **3.** *But when thou doest alms, let not thy left hand know what thy right hand doeth.*]—σοῦ δὲ ποιοῦντος] For the construction of the participle, see Blass, p. 252; Moulton, p. 74.

L **4.** *That thy alms may be (done) in secret: and thy Father who*

sees what is secret shall recompense thee openly.] Cf. *Bab. Bathra* 9^b "He who does alms in secret is greater than Moses our teacher."

ὁ βλέπων ἐν τῷ κρυπτῷ] Cf. *Sotah* 9^a "She does it in secret; but He who sits in the secret place, the Most High, looks upon her."

1. δικαιοσύνην] So ℵ* ᵃᵇ B D S¹; ἐλεημοσύνην, E K *al*; δόσιν, ℵ ᵃ; gift, S². δικαιοσύνη is probably original, because v.¹ is a general introduction to the following section. The "righteousness" which is not to be ostentatiously paraded is illustrated under the three subdivisions of "alms" $^{2-4}$, "prayer" $^{5-6}$, "fasting" $^{16-18}$. δικαιοσύνην has, therefore, much the same sense as in 5^{20}, and means the religious life as expressed in the carrying out of religious duties. The variant reading is due to the fact that the Hebrew and Aramaic צדקה, צדקא had acquired the sense of "alms," and that ποιεῖν δικαιοσύνην might, therefore, have the meaning to do alms in any context where this meaning was required.—ἐλεημοσύνη] is the substitution of a more direct synonym for δικαιοσύνη understood (wrongly here) in the sense of "alms."

4. ἀποδώσει σοι] Add ἐν τῷ φανερῷ, E K *al* S¹ a b c f g¹ h q. The agreement of the Old Syriac and the Old Latin proves the reading to be an ancient one. And such antithesis is in the style of Mt. Cf. Intro. p. xxxi. If it is genuine here, its occurrence, in some authorities, in vv.⁶ and ¹⁸ is accounted for as an assimilation to this passage.

5–8. Second illustration.

5. *And when ye pray, ye shall not be as the hypocrites: because* L *they love to pray standing in the synagogues and in the corners of the open places, that they may be seen of men. Verily I say to you, That they have their reward already.*] The whole verse is omitted by S¹.

οὐκ ἔσεσθε] For the fut. ind., cf. Blass, p. 209.

6. *But thou, when thou prayest, enter into thy chamber, and* L *having shut thy door, pray to thy Father who is in secret; and thy Father who sees what is secret shall recompense thee.*]

ταμεῖον] The word thus spelt occurs in the Papyri. See Deissm. *Bible Studies*, p. 182; Blass, p. 23; Ditt. *Syll.* 418. 10, 87; 892. 6. —ἀποδώσει] The verb seems less relevant here and in v.¹⁸ than in v.⁴, where it forms a contrast to "give alms." Here the emphasis is not on the answering of prayer, but on the reward of avoidance of ostentation. Mt. adds other sayings which bear upon the same subject, vv.$^{7-15}$.

7. *And when ye pray, do not speak idly, as do the heathen: for* L *they think they shall be heard for their quantity of words.*]

ἐθνικοί] See on 5^{47}.—βαττολογήσητε] The Sinaitic Syriac renders "do not be saying baṭṭâlâthâ," *i.e.* idle things. The meaning of βαττολογεῖν is unknown. It may be an attempt to render אמר בטלתא. This and the following verse probably comes from the Logia, but did not stand there in the Sermon. It is directed against heathen, not against hypocrites = Pharisees.

8. *Be not therefore like to them: for your Father knoweth what* L *things ye need, before you ask Him.*]

οἶδε γὰρ ὁ πατὴρ ὑμῶν] Cf. v.³² = Lk 12^{30}.—αἰτῆσαι] D h have ἀνοῖξαι τὸ στόμα. For "before you ask Him," cf. Is 65^{24}.

9. The editor here adds, vv.$^{9-12}$, the Lord's Prayer. This is found in Lk 11^{1-4} in a different context and in a shorter form. Mt. probably drew it from the Logia. In the source from which Lk. drew it its Jewish and eschatological colouring had been partially obscured. The Jewish phrase "which art in heaven" had been omitted. The further omission of "Thy will be done as in heaven, so upon earth," partially obscures the eschatological significance of the first three petitions as they stand in the first Gospel. The substitution of sins (ἁμαρτίας) for ὀφειλήματα avoids the Jewish metaphor implied in the latter word. Lastly, the omission of "but deliver us from evil" avoids an ambiguous phrase. See below.

L *Thus therefore pray ye: Our Father which art in the heavens, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven so upon earth. Our daily bread give us to-day. And forgive us our debts, as we forgave our debtors. And lead us not into temptation, but deliver us from the evil.*]—οὕτως] *i.e.* "after this manner," not "in these words."—ὑμεῖς] in contrast to αὐτοῖς, v.^{8}.—πάτερ—ὁ ἐν τοῖς οὐρανοῖς] See on 5^{16}. The first three petitions are eschatological in scope, and pray for the inauguration of the kingdom; cf. Introduction, p. lxix. For the aorist imperatives as appropriate in prayer, cf. Moulton, p. 173. When the kingdom has come, God's name will be sanctified and His will will be realised.—ἁγιασθήτω τὸ ὄνομά σου] Cf. Is 29^{23} "They shall sanctify My name," Ezk 36^{23} "I will sanctify My great name." The "name" of God is equivalent to His nature as revealed. In one respect His name is profaned when His people are ill-treated. The sin of the nation which brought about the captivity had caused a profanation of the Name, Is 43^{25} 48^{11}, Ezk 36^{20-23}. By their restoration His name was to be sanctified. But this sanctification was only a foreshadowing of a still future consummation. Only when the "kingdom" came would God's name be wholly sanctified in the final redemption of His people from reproach. Thus the petition, "Hallowed be Thy name," carries with it the anticipation of the next clause. "Hallowed be Thy name." Yes, but when can that be? Only when the kingdom is inaugurated. So "Thy kingdom come." Cf. the collocation of the two clauses, "May His great name be sanctified," and "May His sovereignty reign," in the Jewish prayer cited below. Further, when His name has been sanctified in the redemption of His people and in the establishment of the kingdom, then, and then only, will it be true that God's will is done. Hence the third petition forms the climax of the first two. D* a b c k omit ὡς before ἐν οὐρανῷ. With or without ὡς the sense is the same: "May Thy will be done" throughout the universe. The addition of ὡς ἐν οὐρανῷ καὶ ἐπὶ (τῆς) γῆς does not exclude the reference to the coming "kingdom," since there is nothing in the

Gospel which leads us to believe that the editor thought of that kingdom as purely heavenly or spiritual. True, the Son of Man is to come on the clouds of heaven, and the elect are to be gathered from the ends of the earth. But, on the other hand, the wicked are to be gathered out of the kingdom, and the just to shine forth in it (13^{41-43}). The phrase "heaven and earth shall pass away," 24^{35}, need not be anything more than a rhetorical statement by contrast of the eternal validity of Christ's words; cf. 5^{18}. Even if they are understood as a direct statement of a future passing away of the heaven and earth (cf. Is 65^{17} 66^{22}), they must be interpreted in the light of the conception of the παλιγγενεσία of 19^{28}, in which the apostles are to judge the twelve tribes of Israel. The contrast heaven-earth is frequent in the later Jewish literature; cf. *Berakh* 29^{b} "Do Thy will in heaven above, and give rest of spirit to them that fear Thee beneath"; 17^{a} "May it be Thy will, O Lord our God, to establish peace in the upper family and in the lower family"; *Joma* 39^{a} "If a man sanctifies himself below, they sanctify him above"; cf. Ps 135^{6}.

The prayer passes from aspiration for the sanctification of God's name by the inauguration of the "kingdom," in which His will will be universally recognised and carried into effect, to three petitions which concern the daily life of those who are awaiting the "kingdom." The first is for the satisfaction of bodily necessities.

11. *Give us to-day our daily bread.*]—σήμερον] Lk. has τὸ καθ' ἡμέραν and δίδου for δός.—ἐπιούσιος] The word is obscure. The Syriac versions S^1 S^2 have "continual bread," but S^3 "bread of our necessity." Jerome says that the *Gospel according to the Hebrews* had "of the morrow," and this would agree with the usual derivation of ἐπιούσιος from the participle ἐπιοῦσα. Cf. the phrase ἡ ἐπιοῦσα (ἡμέρα) = "the morrow." But this meaning does not harmonise readily with σήμερον in this verse, nor with 6^{34} "Take no thought for the morrow," and Greek phrases for "for the morrow" were ready to hand without coining a new adjective for the purpose. Jerome substituted *supersubstantialem* in Mt. For this and other renderings, see Chase, *Texts and Studies*, i. 3, pp. 42–53. It is difficult not to think that τὸν ἐπιούσιον rests upon misunderstanding (false transliteration?) of an original Aramaic phrase, or upon a Greek corruption. If Lk. did not borrow it from Mt., their agreement proves that the word must have become stereotyped in Greek versions of the prayer at a very early period. We should expect a phrase corresponding to the "my needful bread" of Pr 30^{8}; cf. Job 23^{12}.

The second is for the divine forgiveness of sin: "And remit to us our debts, as we also remitted to our debtors." The conception of man's indebtedness to God, and of his inability to pay the debt as constituting a state of sin which can only be removed by

the divine remission of the debt and forgiveness of the sin, is illustrated in 18^{21-35}, where also the divine forgiveness is represented as conditional upon the forgiveness by men of their fellows. Cf. the saying of Rabbi Akiba in *Aboth* 3^{20} "Everything is given on pledge, and the net is cast over all the living. The office is open; and the broker gives credit; and the ledger is open; and the hand writes; and whosoever will borrow comes and borrows; and the bailiffs go round continually day by day, and exact from a man whether he wills or not; and they have whereon to lean; and the judgement is a judgement of truth." For the Aramaic חובא = debt or sin, cf. *Targ. Is* 53^{5} = Heb. פשע.

The third petition is for deliverance from the evil that is in the world. The thought is that God allows men to be led into circumstances of moral danger and temptation. They are to pray that He will so overrule the circumstances of life that they may not come into positions of trial and difficulty, and that in any case He will deliver them from the snares of evil. The terms are left purposely ambiguous. ὁ πονηρός in $13^{19.38}$ means the Devil, who is the personification of evil. But here as in 5^{37} it is better to assume a nominative τὸ πονηρόν, and to think of "the evil" as a wide generalisation of the evil element in life.

12. ἀφήκαμεν] ℵ* B Z. ἀφίομεν, D *al*; ἀφίεμεν, ℵ^{c} G *al*; ἀφίωμεν, L. "So that we also may," S². The right reading in Lk 11^{4} is ἀφίομεν. The renderings of the Syriac versions are striking. In Mt. S¹ is wanting. S² has: "so that we also may." In Lk. S¹ has: "and we also ourselves forgive"; S² "and we also will forgive." The *Acts of Thomas* has: "that also we may forgive." S³ has: "have forgiven" in both Gospels. In other words, the early Syriac tradition understood the clause as a final one. But vv.[14] and [15] demand a comparative sense. ἀφήκαμεν has the best attestation. The variants seem to be assimilations to Lk.

13. The doxology is omitted by ℵ B D Z. Its insertion seems to be due to the liturgical use of the Lord's Prayer, and the early forms of it vary. k has: "quoniam est tibi virtus in sæcula sæculorum"; S² "Because Thine is the kingdom and the glory for ever and ever, Amen." The *Acts of Thomas* omits it. The *Didaché* has: "For thine is the power and the glory for ever."

With vv.[9-12] compare the ancient synagogal prayer known as the Kaddisch. I translate from Dalman's *Messianische Texte*, appended to his *Die Worte Jesu*, Leipzig, 1898:

"May His great name be magnified and sanctified in the world which He has created according to His will. May His sovereignty reign" (or kingdom rule); or, "And may He cause His sovereignty to reign [and His redemption to shoot forth, and may He bring near His Messiah, and redeem His people] in your life and in your days, and in the life of all the house of Israel, speedily, and at a near time. And say ye Amen."

L **14.** *For if ye forgive men their trespasses, your heavenly Father will also forgive you.*]

Similar words occur in Mk 11^{25} "And when ye stand praying,

forgive, if ye have anything against any one: that your Father who is in heaven may forgive you your trespasses." Mt. has omitted them in the parallel to that passage, if indeed they stood in his copy of Mk. He inserts them here with the next verse from the Logia; cf. also 18^{35}.

15. *But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* L

16–18. Third illustration.

"*And when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces that they may be seen to fast by men. Verily I say to you, That they have their reward already.*] L

σκυθρωποί] in the N.T. only again Lk 24^{17}. In the LXX it occurs Gn 40^7, Neh 2^1, Ecclus 25^{23}, and Dn Th 1^{10}.—ἀφανίζουσι]. Cf. Joel 2^{20} καὶ ἀφανιῶ τὸ πρόσωπον αὐτοῦ, where, however, the sense is different. ἀφανίζειν seems not to be used elsewhere in this sense of the face. Cf. the epithet הצבועין = "dyed," applied to the Pharisees by King Jannai in B. *Sotah* 22^b (Wünsche, 299). ἀφανίζειν may have been chosen here to rhyme with φανῶσι.

17–18. *But thou, when thou art fasting, anoint thy head, and wash thy face; that thou be seen not by men to fast, but by thy Father who is in secret. And thy Father, who sees what is secret, shall recompense thee.*] L

ἀποδώσει] See on v.[6].

VI. 19–VII. 6. Three prohibitions.

(*a*) **VI. 19–34.** Relation to wealth.

This section finds parallels in Lk 12^{22-34} 11^{34-35} 16^{13}. Mt. drew most of it from the Logia, but may have massed together sayings or groups of sayings which were there disconnected. V.[19] may have been attached to [16-18] because of the occurrence in both of the verb ἀφανίζειν.

19. *Lay not up for yourselves treasures upon the earth, where moth and rust mar, and where thieves break through and steal.*] Lk 12^{33} has: "Sell your goods and give alms. Make for yourselves purses that do not become old." L

20. *But lay up for yourselves treasures in heaven, where neither moth nor rust doth mar, and where thieves do not break through nor steal.*] Lk 12^{33} has: "a treasure unfailing in the heavens, where thief approaches not, nor moth corrupts." Cf. *Test. Levi* 13^5 "Do righteousness, my sons, upon earth, that you may have treasure in heaven";[2] *Buddhist and Christian Gospels*, Edmunds, p. 83, "Let the wise man do righteousness; a treasure that others can share not, which no thief can steal; a treasure which passeth not away."[1] L

[1] Mr. W. T. Lendrum (*Class. Rev.* July 1906, 307) quotes the following parallel from Pindar, *Frag.* 22:

Διὸς παῖς ὁ χρυσός·
κεῖνον οὐ σὴς οὐδὲ κὶς δάπτει.

[2] See Charles, *Hibbert Journal*, April 1905, p. 563.

L **21.** *For where thy treasure is, there will be thy heart also.*] Lk 12^{34} has: "For where your treasure is, there also your heart will be."

22. To obtain this heavenly treasure you must keep your inner eye healthy by almsgiving.

L *The lamp of the body is the eye. If therefore thy eye be sound* (= liberal), *thy whole body will be light.*] Lk 11^{34} has: "The lamp of the body is thine eye. Whenever thy eye is sound, then thy whole body is light."

The idea here is the naïve one that the eye is the organ through which light has access to the whole body, and that there is a spiritual eye through which spiritual light enters and illuminates the whole personality. This spiritual eye must be kept sound, or else light cannot enter, and the inner man dwells in darkness. But how can it be kept sound? The contrast ἁπλοῦς—πονηρός suggests the answer, by liberality and almsgiving. Treasure is not to be hoarded, but to be given away. In Jewish idiom, "a good eye" is a metaphor for liberality, "an evil eye" for niggardliness. Cf. Dt 15^{9} "Beware that . . . thine eye be evil against thy poor brother, and thou give him nought," 28$^{54-56}$; Pr 23^{6} "Eat not the bread of him that hath an evil eye," because he is niggardly, and grudges what you eat, 28^{22} "He that hath an evil eye hasteth after riches" by hoarding up wealth, 22^{9} "He that hath a good eye (טוב עין) . . . giveth of his bread to the poor"; To 4^{7} "Give alms of thy substance . . . and let not thine eye be evil"; Ecclus 14^{10} "An evil eye is grudging of bread, and he is miserly at his table"; *Aboth* 5^{16} "He who is willing to give, but not that others should give, his eye is evil towards the things of others," *i.e.* he wishes to have a monopoly of liberality for himself; *Shemoth R.* 31 (Wünsche, 235).

We should therefore expect here, as a contrast to πονηρός, ἀγαθός rather than ἁπλοῦς. But (1) the phrase "a sound eye" may have had in the original saying a wider meaning than that of liberality, which is here imparted to it by the context. There is no such limitation in the passage as it stands in Lk. (2) ἁπλοῦς may have been chosen because it interprets ἀγαθός as = liberal; cf. Pr 11^{25} ψυχὴ εὐλογουμένη πᾶσα ἁπλῆ, where ἁπλῆ after the preceding verse seems to mean liberal; Ja 1^{5}, where ἁπλῶς seems to mean "liberally," and the use of ἁπλότης = liberality in 2 Co 8^{2} 9^{11}, Ro 12^{8}.

Cf. *Test. Issach* 3^{4} "I slandered none, and I walked in singleness of eye."

L **VI. 23.** *But if thine eye be evil* (niggardly), *thy whole body is dark. If therefore the light which is in thee be darkness, how great is the darkness!*] Lk 11$^{34-35}$ has: "But if it be evil, then thy body is dark. Take heed, therefore! Perhaps the light which is in thee is darkness."

The meaning is, "If thine eye be evil, *i.e.* if you are miserly and grudging, keeping your wealth for yourself, then spiritual light cannot penetrate unto you; and such light as you have becomes ever darker, till it ceases to be light, and becomes darkness."

24. Moreover, you cannot have both the treasure upon earth and the treasure in heaven.

No one can serve two masters. For either he will hate the one L
and love the other, or he will cleave to the one and despise the other. Ye cannot serve God and Mammon.] So Lk 16^{13} with οἰκέτης after οὐδείς. Lk. has the saying in quite a different context. Mt. probably drew it from the Logia, where it need not have stood in this connection.

δυσί] See Blass, p. 35. For ὁ εἷς—ὁ ἕτερος, cf. Blass, p. 144. —μαμμωνᾶς] is derived by Dalm. *Gram.*^{2} p. 170, Anm. 1, from מְאָמוֹן = "deposited." ממון and ממונא occur in the Talmuds, see Levy, and in the Targums.

25–33 occur in Lk 12^{22-31}. Mt. probably drew them from the Logia.

25. *Therefore I say to you, Be not careful for your life,* L
what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on.] So Lk. omitting the first ὑμῶν and ἢ τί πίητε.

Is not the life more than food, and the body than raiment?] Lk. has: "For the life," etc.

The connection seems to be: "Because you cannot lay up treasure on earth and in heaven, therefore give up all thought of earthly treasure, and even of the necessities of life, which God will provide for you."

The διὰ τοῦτο occurs also in Lk. in quite a different context. Here the connection seems loose. After v.^{24} we should expect: "Therefore serve God and renounce wealth," or words to that effect. The διὰ τοῦτο seems to refer back to some assurance of the providential care of God for those who trust in Him. Mt may have transferred it to this place from some context in the Logia where the διὰ τοῦτο would be more applicable.

The thought of the last clause seems to be that God, who has given the life and the body, will also provide the lesser gifts of food and raiment.

26. *Look at the birds of heaven, that they sow not, nor harvest,* L
nor gather into granaries. And your heavenly Father feeds them. Are ye not of more value than they?] Lk. has: "Consider the ravens, that they sow not nor harvest, who have neither chamber nor granary, and God feeds them; of how much more value are ye than the birds!"

Cf. Job 12^{7-9}, and *New Sayings of Jesus*, ll. 9–14. "Jesus saith,

(ye ask who are those) that draw us (to the kingdom if) the kingdom is in heaven? The fowls of the air, and all beasts that are under the earth, or upon the earth, and the fishes of the sea." *Ps-Sol* 5^{11} τὰ πετεινὰ καὶ τοὺς ἰχθύας σὺ τρέφεις.

L **27.** *And which of you by being careful can add to his stature one cubit?*] So Lk. omitting ἕνα. Lk. adds: "If therefore ye are able (to do) not even the least, why are ye careful about the rest?" The saying is a difficult one. πῆχυς is a measure of space, not of time. ἡλικία can mean either age, duration of life, or stature. In Mt the latter seems more appropriate. V.[25] lays down the double precept, Take anxious thought neither for the nourishment of the life, nor for the clothing of the body. V.[26] illustrates the former precept, Take no anxious thought for the nourishment of the life. God nourishes the birds of heaven. Much more will He care for you. Vv.[27-30] seem to illustrate the second precept about the body. You cannot increase your bodily stature, and are not so foolish as to spend thought on trying to do so. Why then be anxious about the clothing of the body? God who clothes the flowers will clothe you. The structure of the passage may be illustrated as follows:

General proposition. Take no thought either (*a*) for the nourishment of your life; nor (*b*) for the clothing of your body (v.[25]).

For (*a*) God will provide nourishment (v.[26]).

(*b*) (1) You cannot increase the height of your body. Why then trouble about its clothing? (v.[27]). (2) God will clothe you (vv.[28-30]). It will be seen that there is nothing in (*a*) corresponding to *b* 1, and the argument from the impossibility of adding to the height of the body to avoidance of care about its clothing seems so forced that many commentators prefer to render ἡλικία by length of life. For πῆχυς in reference to time, cf. Ps 39^{5} "Behold thou hast made mine age as handbreadths"; and see Zahn, *in loc.* V.[27] must then be connected with v.[26] thus:

General proposition. Take no thought for life or body (v.[25]).

For (*a*) God will nourish your life. And you cannot add to its length (vv.[26-27]).

(*b*) God will clothe you (vv.[28-30]).

The difficulty of the verse is increased by Lk.'s addition, for ἐλάχιστον seems to refer to the "adding to one's age or stature," and τῶν λοιπῶν to nourishment and clothing; and it is not easy to see how the former, whether ἡλικία be translated age or stature, can be said to be "least" as compared with the two latter.

L **28.** *And for raiment, why are ye careful? Study the flowers of the field, how they grow; they toil not, they spin not.*] Lk. has: "If therefore ye cannot even (do) the least, why are ye careful about the rest? Consider (κατανοήσατε) the flowers, how they grow.

They toil not, nor spin."—καταμάθετε] see Moulton, p. 117, who suggests "understand, take in this fact about."

29. *And I say to you, That not even Solomon in all his glory was* L
clothed as one of these.] So Lk., omitting ὅτι.

30. *And if the grass of the field, which to-day is, and to-morrow* L
is cast into the oven, God so dresses, will He not much more (clothe) you, O ye of little faith?] Lk. has: "And if in the field the grass which is to-day, and to-morrow is cast into the oven, God so dresses, how much more (will He clothe) you, O ye of little faith!" —ὀλιγόπιστοι] The object of the πίστις here is God, and faith is confidence, assurance, trust in His power and willingness to care for the bodily needs of those who trust in Him. See on 8^{26} 14^{31} 16^{8}. The word does not occur in Mk., once in Lk, 12^{28}.

31. *Be not therefore careful, saying, What shall we eat? or what* L
shall we drink? or wherewith shall we be clothed?] Lk. has: "And ye do not seek what ye shall eat, and what ye shall drink, and be not of doubtful mind (?)."

32. *For all these things the Gentiles seek after. For your* L
heavenly Father knoweth that you need all these things.] Lk. has: "For all these things the Gentiles of the world seek after. But your Father knoweth that ye need these things."

33. *But seek first His kingdom and righteousness; and all these* L
things shall be added to you.] Lk. has: "But seek His kingdom, and these things shall be added to you.

34. *Be not therefore careful against the morrow; for the morrow* L
will be careful of its own (affairs). Sufficient for the day is its evil.]

Cf. *Sanhedrin* 100^{b} "Trouble thyself not about the trouble of the morrow, for thou knowest not what a day brings forth. Perhaps on the morrow thou wilt not exist, and so wilt have troubled about that which does not exist for thee."

ἀρκετός] a late and rare word; cf. Deissm. *Bib. Stud.* p. 257: "Outside the N.T. only authenticated hitherto in Chrysippus (in Athen. iii. 79, p. 113^{b}); is also found in the Fayûm Papyri, *BU* 531, ii. 24 (second cent. A.D.) and 33. 5 (second to third cent. A.D.)." Add Jos. *Wars*, iii. 130: ἀρκετὴν δύναμιν.

33. τὴν βασιλείαν] Add τοῦ θεοῦ, E *al* S^{2} latt. k has τοῦ θεοῦ for αὐτοῦ after δικαιοσύνην. B transposes βασιλείαν and δικαιοσύνην. The explanatory τοῦ θεοῦ is quite needless after ὁ πατὴρ ὑμῶν of the previous verse. The transposition of B, which is hardly likely to be genuine, is perhaps due to observance of the fact that δικαιοσύνη is said to be a requisite for admission into the kingdom, v.[20], and should therefore come first.

34. Μεριμνήσει ἑαυτῆς] the harsh construction is due to translation from Aramaic. See Wellhausen, *in loc.* E K *al* have τὰ ἑαυτῆς to ease the Greek.

(*b*) **VII. 1-5.** Judgement of others. Cf. Lk 6^{37-42}.

1, 2. *Judge not, that ye be not judged. For with what judgement* L
ye judge, ye shall be judged. And with what measure ye mete, it shall be measured to you.] Lk. has: "And judge not, and ye shall

not be judged. For with what measure ye mete, it shall be measured back to you." Lk., who has nothing in his Sermon corresponding to 6^{1-34}, connects this saying about judgement with his saying: "Be ye merciful," which is parallel to Mt 5^{48}. There is a good connection between the ideas of compassion and fair treatment of others. In Mt. there is no connection between 7^1 and 6^{34}. The verse probably stood in the Logia after 6^{20}. Mt. has drawn together 6^{21-34} from other parts of the Logia. The compiler of the Sermon as it lay before Lk. omitted 6^{1-18}, just as he had omitted $5^{17-39a.\ 48}$ because of its controversial tone.

The sayings in this verse are of the nature of proverbs, and were probably current maxims of life. For μὴ κρίνετε, cf. *Rosh ha Sh* 16^b "Who accuses his neighbour, will himself be punished first." ἐν ᾧ μέτρῳ, κ.τ.λ., occurs in Mk 4^{24b}, where Mt. omits it. It is common in the Jewish literature, *e.g. Mechilta* (Ugol.) 136, 140, *Siphri* (Ugol.) 884, 904, cf. 512, *Sotah* 8^b, *Sanhedrin* 100^a. The meaning here seems to be that hasty or unjustifiable condemnation of others will provoke the just judgement of God.

L **3.** *And why dost thou behold the mote that is in the eye of thy brother, and considerest not the beam which is in thine own eye?*] Lk. has the same, with a slight variation in order. Cf. *Arachin* 16^b where R. Tarphon (end first cent. A.D.) says: "If one says, Take the mote from thy eye; he answers, Take the beam from thine eye."

The thought is, that so far from judging others, a man should consider that in himself which will expose him to judgement.

L **4.** *Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and, behold, the beam is in thine own eye?*] Lk. has: "How canst thou say to thy brother, Brother, let me cast out the mote which is in thine eye, when thyself seest not the beam in thine own eye?"—ἄφες ἐκβάλω] See Blass, p. 208; Moulton, p. 175, who quotes *Ox. Pap.* 413: ἄφες ἐγὼ αὐτὴν θρηνήσω.

L **5.** *Thou hypocrite, cast out first the beam out of thine eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.*] Lk. has: "Thou hypocrite, cast out first the beam out of thine eye; and then shalt thou see clearly the mote which is in thy brother's eye to cast out"; cf. Grenfell and Hunt, *Sayings of Our Lord*, ll. 1–4.

(*c*) **6.** Perverted zeal.

L **6.** *Give not that which is holy to dogs, nor cast your pearls before swine, lest they trample them with their feet, and turn and rend you.*] This saying occurs only in Mt., and has no particular connection with the preceding. But it may have stood here in the Logia. 6^{19-20} 7^{1-5} and this verse form a group of three prohibitions.

The "swine" and the "dogs" symbolise alien and heathen men. For "dogs," cf. Phil 3^2, Rev 22^{15}. The "pearls" symbolise religious truth; cf. 13^{46}.

The verse is, of course, capable of infinite adaptation. As it stood in the Logia (and here in the mind of the editor?) it may express the Jewish-Christian point of view with regard to the preaching of Christianity to pagans; cf. Introduction, p. lxxvii, and the application of *κυνάρια* to Gentiles in 15^{26}. It was applied to the Eucharist in the second century. Cf. *Didaché* ix.; Tert. *de Præscr.* xli.

7–23. Three Commands.

(*a*) **7–12.** Prayer.

7–11 occur in a different context in Lk 11^{9-13}. Mt. probably drew them from the Logia, where they probably did not stand in the Sermon.

7. *Ask, and it shall be given to you; seek, and ye shall find;* L *knock, and it shall be opened to you.*] So Lk. with: "And I say to you," at the beginning.

κρούετε] Cf. R. Benaiah (*c.* 200 A.D.) in *Pesikta* 176^a with reference to the study of the Mishna: "If he knocks, it will be opened to him."

8. *For every one who asks receives; and he who seeks finds;* L *and to him that knocketh it shall be opened.*] So Lk.

9, 10. *Or what man is there of you, who, if his son ask for bread,* L *—will he give him a stone? Or also (if) he shall ask for a fish, will he give him a serpent?*] Lk. has: "But which of you being a father, shall his son ask a fish, will he give him instead of a fish a serpent? or also shall he ask an egg, will he give him a scorpion?"

11. *If ye therefore, who are evil, know how to give good gifts to* L *your children, how much more will your Father who is in the heavens give good things to those who ask Him.*] Lk. has: "If ye, therefore, who are (ὑπάρχοντες) evil, know how to give good gifts to your children; how much more will the Father who is from heaven give the Holy Spirit to those who ask Him?"

12. *All things therefore whatsoever ye wish that men should do to* L *you, so also do ye to them: for this is the law and the prophets.*] Lk 6^{31} has: "And as ye wish that men should do to you, do ye to them likewise." Lk. has this saying after the parallel to Mt 5^{42}. Mt. no doubt found it in the Logia in the Sermon, possibly after $7^{1.2}$. But it seems more in place in Lk.'s connection, *i.e.* to say somewhere within Mt 5^{38-48} which concern the treatment of others. In its present connection in Mt. the verse seems out of place, but $7^{1.2}$ deal with behaviour to other people, and so does 7^6. If vv.$^{3-5}$ and $^{7-11}$ are interpolations from other parts of the Logia, 7^{12} may have stood in connection with $7^{1.2.6}$. A negative form of this saying was attributed to Hillel: "What is hateful to thee, do not do to thy neighbour," *Shabbath* 31^a; and is found in To 4^{16} ὃ μισεῖς μηδενὶ ποιήσῃς. Cf. Philo apud Eus. *Præp. Ev.* viii. 7. 6: ἅ τις παθεῖν ἐχθαίρει μὴ ποιεῖν αὐτόν.[1]

[1] Cf. also Isocrates, *Nicocl.* 39 C: ἃ πάσχοντες ὑφ' ἑτέρων ὀργίζεσθε, ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε.

(*b*) **13–14.** The narrow gate. Cf. Lk 13^{24}.

L **13.** *Enter in through the narrow gate: because broad and wide is the way which leadeth to destruction, and many are they that go in through it.*] Lk. has: "Strive to enter through the narrow door: because many, I say to you, shall seek to enter, and shall not be able."

L **14.** *How narrow is the gate, and contracted is the way, which leads to life, and how (few) are they who find it!*]

14. The narrow gate or narrow door (Lk.) is the gate or door into the kingdom of heaven. Lk. has the phrase in an eschatological context. Here the meaning is less definitely eschatological, but it is not improbable that we should interpret the words in the light of vv.$^{21ff.}$ with reference to the future kingdom. "Enter through the narrow gate" will then mean, "remember that the gate by which you must enter into the kingdom is a narrow one"; cf. 19^{24} "It is easier to go through the eye of a needle than—into the kingdom"; and 2 Es 7^{3-14}. The metaphor of the narrow gate suggests the parallel and more common metaphor of the two ways. And the speaker states the first member of that simile: "Because broad and wide is the way that leadeth to destruction, and many are they that go in through it." For δι' αὐτῆς = διὰ τῆς ὁδοῦ, cf. 2^{12}. Then instead of simply stating the second member of the simile, the speaker breaks into an exclamation which combines both metaphors: "Ah! how narrow is the gate and contracted is the way which leads to life, and few there are who find it." For the two ways, cf. Jer 21^{8}; *Siphri* on Dt 11^{26} (Ugol.) 604, where "blessing and cursing" are interpreted as "two ways; the one at first level and at last full of thorns, the other at first full of thorns and at last level."—ὀλίγοι εἰσίν, κ.τ.λ.] cf. 2 Es 8^{3} "There be many created, but few shall be saved."—εἰς τὴν ζωήν] cf. $18^{8.9}$ 19^{17}. In $19^{16.29}$ 25^{46} we have "eternal life." For "life" as equivalent to "eternal life," see Dalm. *Words*, 156 ff.; Volz, *Jüd. Eschat.* pp. 306, 326, 368.

13. ἡ πύλη] is omitted by ℵ* a b c h k m for and by many Fathers. S[1] is unfortunately wanting. The words have probably been inserted by the copyists to complete the parallelism with v.[14].

14. τί] So ℵ$^{b\ vid\ et\ c}$ B[2] E *al* S[3] latt. ὅτι, ℵ* B*, is perhaps due to assimilation to the previous verse.

(*c*) **15–23.** False prophets. Cf. Lk 6^{43-49} 13^{26-27}.

L **15.** *Beware of false prophets, such as come to you in sheep's clothing, but are inwardly ravening wolves.*]

L **16.** *From their fruits ye shall recognise them. Do men gather from thorns grapes, or from thistles figs?*] Lk 6^{44} has: "For not from thorns do they gather figs, nor from a bramble-bush do they pluck grapes."

L **17.** *So every good tree makes sound fruit; but the rotten tree*

makes evil fruit.] Lk 6^{43} has: "For there is not a sound tree making rotten fruit; nor again a rotten tree making sound fruit."

18. *A good tree cannot make evil fruit, nor a rotten tree make* L
good fruit.]

19. *Every tree which does not make good fruit is hewn down, and* L
cast into the fire.]

20. *Therefore from their fruits ye shall recognise them.*] Mt. L
has an application of this saying about trees and their fruit containing sayings parallel to Lk 6^{44a} and ^{45} in 12^{33-35}. He probably found in the Logia after the saying about false prophets, v.^{15}, the words: ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς, ^{16a}. This suggested to him the insertion from elsewhere in the Logia of the saying about trees and fruit which he closes by repeating the words, v.^{20}, which had suggested the insertion. Compare his insertion of a parable 20^{1-15} to explain 19^{30}. Here, too, he closes his interpolated section with the text from which he started, 20^{16}. Compare also his insertion of parables 24^{43}–25^{12} to explain 24^{42}. Here, too, he repeats at the end 25^{13}, the verse from which he started.

21. *Not every one who saith to Me, Lord, Lord, shall enter into* L
the kingdom of the heavens; but he who doeth the will of My Father who is in the heavens.] Cf. Lk 6^{46}.

ὁ ποιῶν τὸ θέλημα, κ.τ.λ.] Cf. *Aboth* 5^{23} (R. Jehudah ben Thema): "Be bold as a leopard, and swift as an eagle, and fleet as a hart, and strong as a lion to do the will of thy Father which is in heaven"; 2^4 (R. Gamaliel iii., *c.* 210 A.D.): "Do His will as if it were thy will"; *Siphri* (Ugol.), 872: "If any one keeps the law and does the will of his Father who is in heaven." The phrase to do the will is common in Jewish writings; cf. *Mechilta* (Ugol.) 220, 222, 230, 240, 242; *Siphri* (Ugol.) 956; *Berakhoth* 16^b "It is our will to do Thy will."

22. *Many shall say to Me in that day, Lord, Lord, did we not* L
prophesy in Thy name? and in Thy name cast out demons? and in Thy name do many miracles?] Cf. Lk 12^{26}.

ἐν ἐκείνῃ τῇ ἡμέρᾳ. For "that day" as a technical eschatological term, see Volz, *Jüd. Eschat.* p. 188.

23. *And then will I confess to them that I never knew you:* L
depart from Me, ye workers of lawlessness.] Cf. Lk 12^{27}.

24–27. Closing parable. Cf. Lk 6^{47-49}.

24. *Every one, therefore, who hears these My words, and doeth* L
them, shall be likened to a wise man, who built his house upon the rock.] Lk. has: "Every one who cometh to Me and heareth My words, and doeth them, I will show you to whom he is like. He is like a man building a house, who digged and went deep, and laid the foundation upon the rock."

25. *And the rain came down, and the streams* (ποταμοί) *came,* L
and the winds blew, and fell upon that house; and it fell not: for it

was founded on the rock.] Lk. has: "And when there was a flood, the river (ποταμός) beat against that house, and could not shake it, because it was well founded."

βροχή] is a late and rare word. The lexicons quote *Orac.* ap. Clem. Alex. 50. In *Ox. Pap.* iii. 593, A.D. 172, ii. 280. 5, A.D. 88–89, βροχαί are artificial inundations of land.

L **26.** ***And every one who heareth these My sayings, and doeth them not, shall be likened to a foolish man, who built his house upon the sand.***] Lk. has: "But he who heard and did not, is like to a man who built a house upon the soil without a foundation."

L **27.** ***And the rain came down, and the streams came, and the winds blew, and fell upon that house; and it fell: and its fall was great.***] Lk. has: "Upon which the stream beat, and straightway it fell in, and the destruction of that house was great."

E M **28.** ***And it came to pass when Jesus finished these words, the multitudes were astonished at His teaching.***] Cf. Lk 7^1 "When He had fulfilled all His words (ῥήματα) in the hearing of the people."

καὶ ἐγένετο, κ.τ.λ.] For the formula, see Introduction, p. lxiv.—ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ] With these words Mt. returns to Mk 1^{22} after his long insertion, 5–7^{27}.

M **29.** ***For He was teaching them as one having authority, and not as their scribes.***] Mk. has the same without αὐτῶν.

The relation of the Sermon to S. Luke, 6^{20-49}.

The Introduction, $5^{1.2}$.

Lk. introduces His Sermon at a later period in the narrative. After borrowing Mk 3^{1-6} = Lk 6^{6-11}, he passes on to the appointment of the Twelve, Mk 3^{13-19} = Lk 6^{12-16}. This took place, according to Mk., on a mountain. He then records the descent into the plain again, καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, 6^{17}, and then turns back in order to summarise Mk 3^{7-12} = Lk 6^{7-19}, thus obtaining an audience for the Sermon which he introduces in 6^{20} with the words: "And He, lifting up His eyes upon His disciples, said." It is clear that the two Evangelists independently create a suitable time and place and audience for the Sermon. Mt. places it early in his Gospel to illustrate Mk $1^{21.22}$ "He was teaching—at His teaching—He was teaching." Lk. places it after the formal appointment of the Twelve, and provides an audience by transposing Mk 3^{13-19} and $^{7-12}$. Mt.'s τὸ ὄρος and Lk.'s τόπου πεδινοῦ may both represent a tradition that the Sermon was spoken on a hillside. But Mt.'s τὸ ὄρος may equally well be due to the Evangelist. It was fitting that the exposition of the Christian law of the kingdom should have been given on a mountain as the Old Law to Moses on Mount Sinai. Cf. in this Gospel the mountain of temptation (4^8), the mountain of transfiguration (17^1), and the mountain upon which the Lord gave His final commands to the disciples (28^{16}). Lk.'s καταβὰς—ἐπὶ τόπου πεδινοῦ is probably an

editorial connecting link. It was more natural to represent the Lord as descending from the mountain upon which He had appointed the Twelve to find an audience for His Sermon in the plain than to bring the multitudes from Judæa and Tyre and Sidon up into the mountain. Lastly, Mt. has provided an audience for His Sermon by collecting phrases from Mk. (see on 4^{23-25}), whilst Lk. provides an audience by transposing Mk 3^{7-12} and $^{13-19}$.

There is therefore no necessary connection between the introduction to the Sermon in Mt. and Lk. other than a common use of Mk.'s Gospel.

A. The Beatitudes, 5^{3-12}.

Lk. has a corresponding section, consisting of four blessings and four woes, 6^{20-26}. The four blessings are addressed in the second person (Mt. in the third) to *οἱ πτωχοί* (Mt. *πτωχοὶ τῷ πνεύματι*), *οἱ πεινῶντες* (Mt. *οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην*), *οἱ κλαίοντες* (no parallel in Mt.), and to those who are hated and persecuted; cf. Mt vv.$^{11. 12}$. It is clear that the Evangelists in this section are independent of one another, and that they did not use a common written source. The Sermon traditionally began with Beatitudes, but the number and form of these varied in different recensions.

B. The two metaphors of discipleship, Mt 5^{13-16}, do not occur in Lk.'s Sermon. They have probably been inserted here from other parts of the Logia. Lk. has parallels to $5^{13. 15}$ in $14^{34. 35}$ 8^{16} 11^{33}. See notes on vv.$^{13-16}$. He drew the sayings from some source, or sources, other than the Logia.

C. Relation to the Old Law, 5^{17-48}.

Lk. has no parallel in his Sermon to 5^{17-39a}. But in 6^{27-36} he has parallels to Mt 5^{39b-48}. The *ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν* (cf. Mt 5^{44} *ἐγὼ δὲ λέγω ὑμῖν*) suggests that Lk. himself, or the source which he follows, has omitted from the Sermon matter parallel to Mt 5^{17-39a} on account of its polemical character. On the other hand, Mt. has probably added to this section of the Sermon as it stood in the Logia sayings from other parts of the Logia. Such additions are probably vv.$^{18-19. 22b. c. 25-26. 33-37}$. See the notes on these passages.

D. Three illustrations of righteousness, Mt 6^{1-18}.

No parallels to this occur in Lk.'s Sermon. The Sermon in the Logia may have contained it; but if so, Mt. has probably added $^{7-15}$ from other sections of the Logia. Lk. has parallels to ^{8} in 12^{30}, and to $^{9-13}$ in 11^{2-4}. He was drawing from independent sources.

E. Three prohibitions, Mt 6^{19}–7^{6}.

Lk. has no parallels in his Sermon to 6^{19-34}, but has sayings corresponding to 6^{19-21} in 12^{33-34}, to 6^{22-23} in 11^{34-35}, to 6^{24} in 16^{13}, and to 6^{25-34} in 12^{22-31}. The Sermon in the Logia may have

contained Mt 6^{19-20}, which Mt. has enlarged by adding $^{21-34}$ from other parts of the Logia. Lk. drew from independent sources. Lk. has parallels in his Sermon to 7^{1-5} in 6^{37-42}. Mt. probably drew from the Logia, Lk. from his independent source.

F. Three commands, Mt 7^{7-23}.

Lk. has parallels in his Sermon to $7^{12a.\ 16-18}$ and ^{21} = Lk $6^{43-44.\ 46}$. The section probably stood in the Logia, but may have been enlarged by Mt., *e.g.* vv.$^{16b-20}$, from other parts of the Logia.

G. Concluding parable, Mt 7^{24-27}, is found at the end of Lk.'s Sermon, 6^{47-49}.

These facts seem most easily explained on some such lines as these:

Mt. found in the Logia a sermon containing—

A. Beatitudes, 5^{2-12}.

B. Relation to Old Law, $5^{17.\ 20.\ 21-24.\ 27-30.\ 31-32.\ 33-42.\ 43-48}$.

C. Three illustrations of righteousness, $6^{1-4.\ 5-6.\ 16-18}$.

D. Three prohibitions, 6^{19-21} $7^{1-5.\ 6.\ 12}$.

E. Two commands, $7^{13-14.\ 15-16a}$.

F. A warning and concluding parable, $7^{21-23.\ 24-27}$.

This sermon he has enlarged by adding to it sayings which also were probably contained in the Logia, viz. $5^{13-16.\ 18-19.\ 25-26.\ 33-37}$ $6^{7-15.\ 22-34}$ $7^{7-11\ 16b-20}$.

Lk. also had in one of his sources (not the Logia) a Sermon which was parallel in outline to that of the Logia. It contained, *A*, a section of blessings and woes (6^{20-26}), and then passed, *B*, to a series of exhortations to Christian love (6^{27-38}), followed by, *C*, various precepts (6^{39-45}), and ended by *D*, a parable (6^{46-49}). Either Lk. himself or, more probably, an editor at an earlier stage, in the transmission of the Sermon, omitted before *B* a section dealing with Christ's relation to the Old Law. Of course, the Hebrew or Aramaic Logia may be the ultimate source of both Mt. and Lk.'s Sermon. But if so, it is probable that the Sermon was excerpted from the Logia, and passed through several stages before it reached S. Luke. Mt., on the other hand, seems to have used a Greek translation of the Logia itself. That Mt. and Lk. were not using the same Greek source for the Sermon is suggested by their frequent divergence in language, and is decisively proved by the remarkable differences in the section containing blessings, with which the Sermon opens. Lk. also has, not in the Sermon, but elsewhere in his Gospel, sayings corresponding to sayings which Mt. has in the Sermon. Whilst Mt. drew these probably from the Logia, where some of them need not have stood in the Sermon, Lk. borrowed them from oral tradition or from other sources. That the two Evangelists did not draw them from the same Greek source is proved by the variations in setting and in language, and by other differences. The Lord's Prayer alone, with its striking

variation in the two Gospels, proves that the Evangelists took it from quite independent sources or streams of tradition. For it is very improbable that Lk. should have shortened Mt 6^{9-13}, or that Mt. should have expanded Lk 11^{2-4}. On the other hand, it is very probable that the Prayer should have received different forms in the period of transmission prior to our two Gospels. The Logia may be the ultimate source of tradition. But if Mt. drew directly from a Greek translation of the Logia, Lk. borrowed from some source in which the Prayer had been borrowed from the Logia after passing through several stages of transmission. The fact that in both Gospels the Sermon is followed by an entry into Capharnaum (Mt 8^5 = Lk 7^1), and by the miracle of the centurion's servant, has led to the supposition that both Evangelists used a source in which this connection was already made. But this is very doubtful. In Mt 8^5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναούμ may be purely editorial. The editor places immediately after the Sermon Mk.'s narrative of the leper, 8^{1-4}. He now wishes to continue with the story of the centurion's servant. Capharnaum was the obvious place in which to locate this, cf. Mt 4^{13}, especially as the editor intends to continue with Mk 1^{29-31}, which did take place in Capharnaum. He was therefore obliged to insert a statement of the return to that city somewhere, and 8^5 was an obvious opportunity for doing so. In Lk. also, if we allow that Capharnaum was the natural place for the miracle, there was an obvious reason for inserting 7^1 between the Sermon and the miracle. Of course, there are other possibilities. The statement in Mt 8^5 may be editorial, whilst in the source which Lk. was following the Sermon may have been immediately followed by the return to Capharnaum and the miracle. In that case the agreement of Mt. and Lk. in linking the Sermon to the miracle by the entry into Capharnaum may be accidental. Or this may be just one of those points in which the first Gospel has influenced Lk. He remembered the closing formula of Mt 7^{28} "And it came to pass, when Jesus had finished these words," and reproduced them in 7^1 in the form, "When He had fulfilled all His sayings in the ears of the people." Then, passing over Mt 7^{28b-29} and 8^{1-4} because he has them in other contexts in Mk., he came to Mt 8^5, and recorded the entry into Capharnaum and the miracle, not slavishly following Mt., but giving the miracle in the form known to him from another source. The view that Mt. and Lk. were both following a source in which Sermon and miracle were already linked by the statement of the entry into Capharnaum, would have everything in its favour if it did not make it impossible to understand the variations in the Sermon in the two Gospels.

(*c*) Illustrations of his work, 8^1–9^{34}.

(1) Three miracles of healing, 8^{1-17}.

8^{1-4} = Mk 1^{40-45}.

The next section in Mk. is 1^{23-28}, the account of the demoniac in the synagogue at Capharnaum. We should expect the editor to begin his account of Christ's miracles with this incident. But he omits it, and, postponing several verses which follow, continues with the account of the leper, which in Mk 1^{40-45} is found without notice of time and place, unless we may infer from Mk 1^{39} that it took place during the journey throughout Galilee there mentioned. This change in Mk.'s order is difficult to explain. We have to account for (1) the omission of the incident of the demoniac, (2) the insertion of the account of the leper immediately after the Sermon, and before the entry into Capharnaum and the incidents there. (1) The omission of the account of the demoniac is probably intentional. (*a*) Both Mt. and Lk. seem to have disliked the story as found in Mk. We read there that the demon obeyed the Lord's command to come out, but not until He had "rent" the patient and "cried with a loud voice." Lk. materially modifies this when he omits the "crying," and adds, "having in no way injured him." A somewhat similar modification is found in the parallels to Mk 9^{14-29}, where Mt. altogether omits the details that the demon after Christ's command "cried out and tore him much," and that the patient "became as one dead, insomuch that the more part said, He is dead"; whilst Lk. retains indeed the "rending," but places it before Christ's command, and, like Mt., omits the "becoming as one dead." (*b*) Mt. takes over two of Mk.'s narratives of expulsion of demons, 5^{1-20} and 9^{14-29}, omitting, however, from the latter all traces of demoniac possession except in v.^{18}. Elsewhere he sometimes omits references to this subject from Mk.; cf. his omission of Mk $1^{34.\ 39}$ 3^{11}. (2) In view of his habit of arranging incidents and sayings in numerical groups, it is probable that he wished to begin his illustrations of Christ's miracles with three incidents of healing of typical diseases—leprosy, paralysis, fever. The incident of the leper, which in Mk. seems to have no expressed details of time or place, is therefore substituted for that of the demoniac, and becomes the first miracle (8^{1-4}). The fact that this incident illustrates Christ's attitude towards legal ceremonies may have co-operated in influencing the editor to place it immediately after the Sermon on the Mount. A healing of a paralytic, which Lk. also has in close connection with the Sermon, is inserted as the second (8^{5-13}); whilst the healing of Peter's wife's mother, which follows the omitted incident in Mk., supplies the third.

E **1.** *And when He came down from the mountain, great multitudes followed Him.*] In this way Mt. forms a connection with the following incident.

M **2.** *And behold a leper came and was worshipping Him, saying, Lord, if Thou wilt, Thou canst cleanse me.*] Mk. has: "And there cometh to Him a leper, beseeching Him, and kneeling down, saying

to Him, that if Thou wilt Thou canst cleanse me." For καὶ ἰδού as a connecting link, see on 1^{20}. Mt. avoids Mk.'s historic present ἔρχεται, and substitutes his favourite word προσέρχεσθαι. See on 4^{3}. For Mk.'s vivid "beseeching Him, and kneeling down," he substitutes another word (προσκυνεῖν) which is characteristic of the first Gospel. See on 2^{2}. Mt. omits Mk.'s ὅτι (see Introduction, p. xix). κύριε as a form of address to Christ is common in Mt. and Lk. In Mk. it occurs only 7^{28} 10^{51}. καθαρίζειν is late, and rare outside the LXX and N.T. It occurs in Jos. *Ant.* xi. 153, and two or three times in inscriptions in a ceremonial sense; cf. Deissm. *Bib. Stud.* p. 216, and Ditt. *Syll.* 633. 3, 653. 37.

3. *And stretching out the hand, He touched him, saying, I will; be cleansed. And immediately his leprosy was cleansed.*] Mk. has: "And having compassion (D a ff² Tat Eph. "being angry"), He stretched out His hand and touched (him), and saith to him, I will; be cleansed." Since Mt. elsewhere omits words descriptive of human emotion in the case of Christ (see Introduction, p. xxxi), with the exception of σπλαγχνίζεσθαι which he has four times, it is probable that his copy of Mk. had ὀργισθείς, and that he intentionally omitted it.—ἥψατο αὐτοῦ λέγων] Mk. has ἥψατο καὶ λέγει; Mt. prefers subordinate to co-ordinate clauses; cf. 8^{25} = Mk 4^{38}, $9^{14} = 2^{18}$, $14^{27} = 6^{50}$, $20^{30} = 10^{47}$, $21^{1.2} = 11^{1.2}$, $26^{67.68} = 14^{65}$, $21^{23} = 11^{27.28}$.—ἐκαθαρίσθη αὐτοῦ ἡ λέπρα] Mt. combines two clauses in Mk. He elsewhere omits one of two synonymous clauses; see Introduction, p. xxiv. I

4. *And Jesus saith to him, See that thou tell no man; but go show thyself to the priest, and offer the gift which Moses commanded, for a testimony to them.*] Mk. has: "And he urgently charged (ἐμβριμησάμενος) him, and immediately sent him out (ἐξέβαλεν); and saith to him, See that thou tell no man: but go show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony to them." Mt. omits Mk.'s first clause as unnecessarily strongly worded. For the omission of ἐμβριμησάμενος, cf. Introduction, p. xxxi. Mt. inserts ὁ Ἰησοῦς, and omits one of Mk.'s negatives; cf. Introduction, p. xxv. He also substitutes τὸ δῶρον for περὶ τοῦ καθαρισμοῦ σοῦ. For the offerings made by a leper, cf. Lev 14.—εἰς μαρτύριον αὐτοῖς] *i.e.* to the priests, but not to assure them that he was healed. The priests would exercise their own judgment as to this before the customary offerings were made at Jerusalem. The clause can only refer to the supposed hostility of Jesus to the law already implied in 5^{17-20}. The fact that Christ bade His patient present himself to the priests and offer the usual sacrifices, should convince them that He did not seek to undermine the Mosaic ritual. The illustration here given of Christ's attitude towards legal ceremonies may be one reason why the editor places this incident immediately M

after the Sermon on the Mount. Mk. adds here: "But he went out and began to publish (it) much, and to spread abroad the matter, so that He could no longer openly enter into a city, but was without in desert places: and they came to Him from every quarter." The words are ambiguous. The first "he" is probably the healed leper, the second "he" Jesus. But the subject in both cases may be Jesus. "He went forth from the place where He healed the leper, and began to preach much, and to spread abroad the word of the good news of the kingdom, so that in consequence of the thronging multitudes He was obliged to avoid the towns with their narrow streets, and to receive the people in the open country." For τὸν λόγον = the Gospel message, cf. Mk 2^{2} $4^{14ff.}$ 8^{32}. Mt. omits the verse partly because it does not suit the connection in which he has placed the incident. In his narrative, Christ, so far from being unable to enter into a city, is immediately to enter into Capharnaum, partly perhaps on account of the ambiguity in the words, partly also from a feeling of dislike to recording an act of direct disobedience to Christ's expressed command, and of hesitation at the μὴ δύνασθαι as applied to Christ. He elsewhere omits clauses attributing failure or inability to Christ; cf. Mk 6^{5} οὐκ ἐδύνατο—ποιῆσαι = Mt 13^{58} οὐκ ἐποίησεν; Mk 6^{48} καὶ ἤθελεν παρελθεῖν αὐτούς, Mt. omits; Mk 9^{30} καὶ οὐκ ἤθελεν ἵνα τις γνοῖ, Mt. omits. Cf. also Mk 8^{3} and 11^{13} with Mt.'s parallels, and see Introduction, p. xxxi.

In one or two small points Mt. and Lk. agree in their account of this incident against Mk. Both have καὶ ἰδού and κύριε at the beginning, and ἥψατο—λέγων for ἥψατο καὶ λέγει. Both omit σπλαγχνισθείς and Mk ^{43a}. Lk. paraphrases Mk ^{45} in such a way as to avoid the disobedience of the man, and the "could not" of Christ. Mt. omits the verse. This partial agreement in treatment and the omissions may be due to the same tendency operating independently in two writers. The other agreements may be due to the influence of one Gospel upon the other in respect of the original writers, or of later copyists assimilating one passage to another; to oral tradition independently influencing the original writers; or to some unknown cause. They are not sufficient to make it probable that Mt. and Lk. had any other written account of this incident before them in addition to Mk.

5–13. The Paralytic; cf. Lk 7^{1-10}.

X **5, 6.** *And when He entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying, Lord, my boy lies in the house sick of the palsy, terribly tormented.*]—αὐτοῦ—αὐτῷ] For the construction, cf. Blass, p. 251. For προσέρχεσθαι as a characteristic word of Mt., cf. on 4^{3}.—ἑκατόνταρχος] In Hellenistic writers ἑκατοντάρχης also occurs; cf. Blass, p. 28.—παρακαλῶν αὐτὸν καὶ λέγων] It is curious that the editor should omit παρακαλῶν in

Mk v.^{40} and insert it here. Perhaps he thought it more suitable in view of the long appeal which here follows, than in reference to the short sentence of v.^{2}. For κύριε, see on v.^{2}—ὁ παῖς μου] παῖς may be either "child" or "servant."—παραλυτικός] See on 4^{24}.—βέβληται] Lies prostrate. The strong word represents a Semitic original.

7. *And he saith to him, Shall I come and heal him?*] The X
centurion was probably a Gentile. He had not ventured to bring his servant to a Jewish healer. Only in the case of Jairus' daughter does Christ go to the patient. Elsewhere the sick are brought to Him. It matters little whether we translate the last clause as a question or as a simple statement, "I will come," etc. In either case the main point is that Christ should be willing to enter the house of a foreigner.

8. *And the centurion answered and said, Lord, I am not worthy* X
that Thou shouldest enter under my roof: but only speak, and my servant shall be healed.] For κύριε, see on v.^{2}.—ἱκανὸς ἵνα] Blass, 227 f. For the position of μου, cf. $7^{24.26}$; Blass, 168; and see on 9^{5}.

9. *For I, too, am a man under authority, having soldiers under* X
me: and I say to one, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it.] The officer, impressed with the spiritual power of Christ, believes that He must have spiritual agencies at His command, who could carry out His command that the patient should be healed.

10. *And Jesus hearing, marvelled, and said to those who followed,* X
Verily I say to you, With no one did I find such faith in Israel.]—πίστιν] "Faith" here is "confidence," "trust," "assurance," that Christ could, if He would, heal with a word.

11. *And I say to you, That many from east and west shall come* L
and sit down with Abraham, and Isaac, and Jacob, in the kingdom of the heavens.] For this and the next verse, cf. Lk 13^{28-30}. The gap between this and the last verse must be bridged by the thought that such faith as that exhibited by the Gentilic centurion would admit him into the kingdom. And he was only typical of a class. Many in all parts of the world would be found to have this faith. When the kingdom came, they would come from the remote corners of the world, and, entering into it, would sit down to feast with the righteous patriarchs. The metaphor of a meal is frequently used in the N.T. to symbolise the joys of the kingdom. Cf. 26^{29}, Lk 14^{15-24} 22^{30}, Rev 3^{20} 19^{9}. It is common in Jewish literature. Cf. *Aboth* 3^{20} "Everything is prepared for the banquet," *Secrets of Enoch* 42^{5} "At the last coming they will lead forth Adam with our forefathers, and conduct them there, that they may rejoice, as a man calls those whom he loves to feast with him"; and *Pesikta* 188^{b}. Behemoth and Leviathan are reserved for

the meal of the righteous. Cf. Volz, *Jüd. Eschat.* 331; *Enoch* 62^{14}, *Apoc. Bar* 29^{4}.

L **12.** *But the sons of the kingdom shall be cast forth into the outer darkness: there shall be the wailing and the gnashing of teeth.*] "Sons of the kingdom" is in Semitic idiom equivalent to those who should inherit it, its rightful heirs. Here it, no doubt, signifies the Jewish nation or people. Such of them as are lacking in the faith which the centurion possessed will be cast out of the kingdom, whilst Gentiles sit down with the righteous patriarchs at the banquet. For "sons of the kingdom," cf. Bab. *Shabb.* 153^{a}; "Who is a son of the world to come?" *Pesaḥim* 8^{a}, and cf. 13^{88}. τὸ σκότος τὸ ἐξώτερον occurs only in Mt.; cf. 22^{13} 25^{30}. Cf. *Enoch* 103^{8} "into darkness—will your spirits enter"; 108^{14} "those who were born in darkness will be cast into darkness"; *Ps-Sol* 14^{6} "their inheritance is—darkness," 15^{11} "the inheritance of the sinners is—darkness"; *Sib. Or* 4^{43} He will send back the ungodly into darkness. For the Rabbinical literature, cf. *Vayyikra R.* 27 (Wünsche, 183): "God names gehinnom 'darkness.'" *Shemoth R.* 14 (Wünsche, 100): "the sinners in gehinnom will be covered with darkness." Cf. Bousset, *Rel. Jud.* 266; Weber, *Jüd. Theol.* 393; Volz, *Jüd. Eschat.* 284 f.: ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. This refrain is characteristic of Mt. It occurs again in $13^{42.50}$ 22^{13} 24^{51} 25^{30}, and once in Lk 13^{28}. Cf. *Enoch* 108^{8}, the transgressors "will cry and make lamentation"; ^{5} "the voice of crying, and weeping, and lamentation, and strong pain"; *Secrets of Enoch* 40^{12} "the mighty hell—full of lamentation."

For the whole verse, cf. Philo, *de Exsecr.* vi. The proselyte (ἔπηλυς)—receive(s) for reward a sure and firm foundation in heaven, such as cannot be described. But the rightful heir (εὐπατρίδης) "will be dragged downwards, and brought into Tartarus and deep darkness."

X **13.** *And Jesus said to the centurion, Go; as thou hast believed, be it to thee. And the boy was healed at that hour.*] For the healing at the moment of Christ's utterance, cf. 9^{22} 15^{28} 17^{18}.—ἐν ἐκείνῃ τῇ ὥρᾳ] is a formula of frequent occurrence in Rabbinical literature; cf. Schlatter, *Die Sprache und Heimat des vierten Evangelisten*, p. 64.—ὡς ἐπίστευσας] see on v.[10].

5. For "And when He entered into Capharnaum." S[1] k have: "After these things." This abrupt introduction is quite unlike Mt.'s style, and may be original. S[2] has: "After these things, when He entered into Capharnaum"; adding the last clause from a Greek MS. which had assimilated to Lk 7^{1}. The Gk MSS. vary between εἰσελθόντος δὲ αὐτοῦ, ℵ B C Z, εἰσελθόντι δὲ αὐτῷ, and εἰσελθόντι δὲ τῷ Ἰησοῦ.

ἑκατόνταρχος] So the Greek MSS. S[1] has "chiliarch," which may be original, ἑκατόνταρχος being in that case due to assimilation to Lk.

ὑπὸ ἐξουσίαν] ℵ B add τασσόμενος, assimilating to Lk. S[1] has: "I also am a man that hath authority." S[2] "I also am a man under authority, and I have authority also." S[1] has misinterpreted the rather ambiguous ὑπὸ ἐξουσίαν, and S[2] has prefixed a more exact rendering.

10. παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ] So B a k q S^2 ("not even in any one of the house of Israel have I found *aught* like this faith," Burk). The variant οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν, ℵ C *al* S^1 ("not even aught like this faith have I found in the house of Israel," Burk), may be due to assimilation to Lk.

5–13. The Paralytic.

Lk 7^{1-10} records a similar incident in a similar connection immediately on the entry into Capharnaum, which followed the Sermon. The narrative setting of the two Evangelists is very different. In Mt. the officer himself comes to Christ. In Lk. he sends, first, elders, and then friends, to intercede for him. On the other hand, the dialogue Mt $^{8-12}$ = Lk^{6b-9} is almost verbally identical; but Mt. has two verses, $^{11-12}$, which are not found in Lk. The similar position of the story might be accounted for by supposing that Mt. and Lk. drew from a common documentary source. Against this is the divergent narrative setting. Or on the supposition that the incident was connected with the Sermon in oral tradition. The agreement in dialogue is not too great to be accounted for on this view. Or, lastly, the agreement in position may be due to reminiscence of Mt. by Lk. The reverse is on many grounds hardly probable. It seems probable that the two Evangelists record different versions of the same story. For a third, cf. Jo 4^{46-54}. The text of Mt. seems to have undergone considerable assimilation to Lk. See the critical notes.

14-16. From Mk 1^{29-34}.

The editor now returns to the incident in Mk. which follows the omitted section of the demoniac.

14. *And Jesus came into the house of Peter, and saw his wife's mother abed, and fever-sick.*] Mk. has: "And straightway they went out of the synagogue, and came into the house of Simon and Andrew, with James and John. And the wife's mother of Simon lay fever-sick, and straightway they tell Him of her." Mt. must omit ἐκ τῆς συναγωγῆς ἐξελθόντες because he has omitted the previous scene in Mk. which took place in a synagogue. He abbreviates Mk.'s account by omitting as unnecessary καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάνου and καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς. βεβλημένην for Mk.'s κατέκειτο is an assimilation to v.^{6}; see note there. Cf. a similar change in 9^2, and cf. Mk 7^{30}. M

15. *And He touched her hand, and the fever left her: and she arose, and ministered to Him.*] Mk. has: "And He came and raised her, having taken hold of (her) hand; and the fever left her, and she ministered to them." The editor slightly paraphrases Mk. ἥψατο for Mk.'s κρατήσας is an assimilation to v.^{3}. Mk. has the plural throughout, "they came—ministered to them," because since 1^{16-20} he has represented Christ as accompanied by the four disciples; cf. v.^{21} "they come." But Mt. has left the incident of

the call so far behind that he has ceased to be influenced by it, and substitutes the singular.

M 16. *And when it was evening, they brought to Him many demoniacs; and He cast out the spirits with a word, and healed all that were in evil plight.*] Mk has: "And when it was evening, when the sun set, they were bringing to Him all who were in evil plight, and the demoniacs. And the whole city was gathered at the door. And He healed many who were in evil plight, and cast out many demons; and did not suffer the demons to speak, because they knew Him to be the Christ."

This passage is very characteristic of Mk.'s style. Notice the tautologous "When it was evening, when the sun set," the repetition of τοὺς κακῶς ἔχοντας and of τὰ δαιμόνια, and the emphasis upon the multitude who thronged the door. Mt. omits "when the sun set"; cf. Introduction, p. xxiv. He substitutes the aorist προσήνεγκαν for Mk.'s imperfect ἔφερον. See Introduction, p. xx. προσφέρειν occurs fifteen times in Mt., three in Mk. The substitution of the composite for the simple verb carries with it the substitution of αὐτῷ for πρὸς αὐτόν; cf. the same change in 9^{2} = Mk 2^{3}, the dat. for πρός με in 17^{17} = Mk 9^{19}, the dat. for πρὸς αὐτόν in 22^{23} = Mk 12^{18}, and the dat. for πρὸς τὸν Πειλᾶτον in 27^{57} = Mk 15^{43}. He abbreviates the rest in such a way as to omit one occurrence of τοὺς κακῶς ἔχοντας and of τὰ δαιμόνια, and by a slight transposition has "many brought, all healed" for Mk.'s "all brought, many healed." Cf. Introduction, p. xxxii. λόγῳ is an assimilation to v.^{8}. It enhances the miraculous character of the healing. Cf. Introduction, p. xxxii.

O 17. The editor closes his first series of miracles with a quotation from Is 53^{4}, which seems to be an independent translation of the Hebrew. The LXX is quite different (οὗτος τὰς ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται), and would hardly have been applicable here. We need not ask as to the exact signification of the verbs. The translator's thought was centred on the nouns "weaknesses and diseases." Christ healed these, as the three illustrations of leprosy, paralysis, and fever just given show. In so doing, He "bore and carried" them in any sense in which these verbs can be predicated of a physician. The translator therefore chooses two colourless Greek verbs—λαμβάνειν, βαστάζειν—to represent the Hebrew originals, giving us no clue whether the thought in his mind was that Christ "took away" and "carried away" disease from the sufferer, or rather that He took upon Himself and carried in His own person these ailments in the weariness which such work caused Him. Cf. Deissm. *Bib. Stud.* 102 f.

(2) Three miracles of power, 8^{18}–9^{17}.

18. The next section in Mk is 1^{35-39}. This the editor omits as being irrelevant to his purpose, since it contains no miracle.

Mk 1^{40-45} he has already inserted. He comes therefore to 2^{1-22}. But this occurred at a second visit to Capharnaum (Mk 2^{1}), and Mt., who has already inserted Mk 1^{40-45}, which separates the two visits, cannot by continuing with 2^{1-22} confuse them. He therefore postpones 2^{1-22}. 2^{23}–3^{6} contains controversial matter, which Mt. reserves for a special controversial section (12). 3^{7-35} furnishes no miracle of healing. 4^{1-34} is reserved for a special parable section (13). He therefore comes to 4^{35}, where Christ is described as surrounded by a multitude at evening time, and about to cross the lake, possibly being wearied with His ministry. Mt. adapts this situation to what he has just recorded, inserts 8^{19-22}, and then takes over Mk 4^{35}–5^{20} = Mt 8^{23-34} with considerable omissions. These verses contain two incidents which form the first two of a second series of miracles illustrating Christ's power over natural and supernatural forces.

18. *And Jesus, seeing great multitudes*[1] *about Him, gave command* M
to depart to the other side.] Mk has: "And He saith to them on that day when it was evening, Let us cross to the other side." Mt. omits "on that day when it was evening," because he has already recorded the latter fact in v.[16].

19–22. Lk 9^{57-62} has the story of these two claimants to X
discipleship, with the addition of a third, at a later stage in the ministry. The substantial agreement in language is no reason for supposing that both drew from the same documentary source. Lk.'s addition and the difference of context is against this. But it is not easy to see why Mt. should have placed the section here in his series of miracles. Possibly the thought of the sickness bearer suggested to him the companion picture of the homeless Son of Man.

19. *And there came a scribe, and said to Him, Teacher, I will* X
follow Thee whithersoever Thou goest away.]

προσελθών] Cf. on 4^{3}.—εἷς γραμματεύς] For the Semitic use of εἷς = τις, cf. Blass, p. 144; Win.-Schm. p. 243. But contrast Moulton, p. 96; and for one = "a" in Aramaic, Dalm. *Gram.* 121. In Aramaic it is placed before the substantive, in Hebrew after it. Its use in Hebrew in this sense seems to be occasional and limited. Hatzidakis, *Einl.* 207, says that this use occurs in Greek writers since Polybius. Zahn prefers to take εἷς γραμματεύς in apposition, "one, a scribe," cf. 18^{24} εἷς ὀφειλέτης, on the ground that when Mt. uses εἷς as = τις, he places it after the substantive; cf. 9^{18} 12^{11} 18^{5} 21^{18}. Lk. has simply τις.

διδάσκαλε] = ῥαββεί. See Dalman, *Words*, 336. What induced this scribe to wish to accompany Christ in His wanderings we

[1] πολλοὺς ὄχλους, cf. 8^{1}. So ℵ^{c} C *al* latt; ὄχλους, ℵ*; ὄχλον, B, assimilating to Mk 4^{36} "the great multitude," S^{1} S^{2}; turbam multam, c g^{1}; ὄχλος πολύς, a b ff^{1} h k q. In a half editorial note of this kind the plural is more probable; cf. Introduction, p. lxxvi.

cannot say. The next verse suggests that the Lord doubted his sincerity of purpose.

X **20.** *And Jesus saith to him, The foxes have earths and the birds of the heaven nests, but the Son of Man hath not where to lay His head.*] "Son of Man" is here quite clearly a self-designation of Himself by Christ. For its meaning, see the Introduction, p. lxxi.

X **21.** *And another of the disciples said to Him, Lord, suffer me first to go away and bury my father.*]

ἕτερος] is used loosely for ἄλλος, as in 10^{23} 12^{45} 15^{30}.—τῶν μαθητῶν] loosely qualifies ἕτερος without implying that the γραμματεύς was a disciple.

X **22.** *And Jesus saith to him, Follow Me, and let the dead bury their own dead.*] It is generally suggested that τοὺς νεκρούς means the spiritually dead, *i.e.* those who had not felt the call to follow Christ, and were dead so far as He was concerned. They could perform the duties of burial. The questioner had received the call, and that was the more urgent duty. In this case, the burial of the dead parent would come under the rule that sometimes the call to follow Christ might necessitate the abandonment of human relations; cf. 19^{29}. But it is possible that "let the dead bury their dead" was a proverbial saying, meaning, "Cut yourself adrift from the past when matters of present interest call for your whole attention."

M **23.** *And when He embarked into a boat, His disciples followed Him.*] Mk. has: "And they left the multitude, and take Him as He was in the boat. And other boats were with Him." The editor adapts Mk. to his context. In Mk. Christ was already in a boat, and had been speaking from it (Mk 4^{1}). Mt. is obliged to insert a statement of the embarkation, and omits the reference to the other boats as superfluous.

24. *And, behold, there arose a great storm in the sea, so that the boat was being covered by the waves: but He was sleeping.*] Mk. has: "And there arises a great hurricane of wind, and the waves were beating into the boat, so that the boat was already being filled. And He was in the stern upon the cushion sleeping."

καὶ ἰδού] see on 1^{20}.—σεισμός] Mt. has the stronger phrase λαῖλαψ—ἀνέμου.—ἐγένετο] for Mk.'s historic present, cf. Introduction, p. xx.—καλύπτεσθαι] for Mk.'s stronger γεμίζεσθαι. Mt. avoids the repeated τὸ πλοῖον; see on v.^{16}.—αὐτὸς δέ] for Mk.'s καὶ αὐτός, cf. Introduction, p. xx. Mt. omits ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον; cf. Introduction, p. xvii.

M **25.** *And they came and aroused Him, saying, Lord, save; we are perishing.*] Mk. has: "And they arouse Him, and say to Him, Teacher, dost Thou not care that we are perishing?" The editor inserts his characteristic προσελθόντες.—προσελθόντες ἤγειραν αὐτὸν λέγοντες] for Mk.'s ἐγείρουσιν αὐτὸν καὶ λέγουσιν, see note on 8^{2}. Mt. as usual avoids the historic present. Cf. Introduction, p. xx.

—σῶσον ἀπολλύμεθα] for Mk.'s οὐ μέλει σοι ὅτι ἀπολλύμεθα; σῶσον is a conventional substitute for the half reproachful οὐ μέλει σοι; cf. Introduction, p. xxxiii.

26. *And He saith to them, Why are ye cowardly, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm.*] Mk. has: "And He rose up, and rebuked the wind, and said to the sea, Be silent, be muzzled. And the wind ceased, and there was a great calm. And He said to them, Why are ye cowardly? have ye not yet faith?" The editor transposes Mk [39. 40] in order to bring the answer of Christ in close juxtaposition to the appeal of the disciples. He modifies the severity of the rebuke by substituting ὀλιγόπιστοι for οὔπω ἔχετε πίστιν. For other instances, cf. Introduction, p. xxxiii. ὀλιγόπιστος addressed to the disciples does not occur in Mk., but in Mt. here and 6^{30} 14^{31} 16^{8}, in Lk. only 12^{28}. Here the object of πίστις seems to be the power of Christ, for He was with them, and that should have kept them from fear of danger: or perhaps more generally the providence of God.—τότε] see Intro. lxxxv.—τοῖς ἀνέμοις] Mk. has the singular. It is characteristic of Mt. to prefer plurals. Cf. his frequent ὄχλοι for Mk.'s ὄχλος; ἄλλα and πετρώδη, 13^{5}, for Mk.'s ἄλλο and πετρῶδες; μυστήρια, 13^{11}, for Mk.'s μυστήριον; and ἀργύρια, 26^{15}, for Mk.'s ἀργύριον.—καὶ τῇ θαλάσσῃ] Mk. has: καὶ εἶπεν τῇ θαλάσσῃ Σιώπα πεφίμωσο. The editor perhaps wished to avoid Mk.'s strong imperatives, and he elsewhere avoids the *oratio recta*; cf. v.[18] ἐκέλευσεν ἀπελθεῖν = Mk v.[35] λέγει—διέλθωμεν. M

27. *And men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him?*] Mk. has: "And they feared greatly, and were saying to one another, Who then is this, that even the wind and the sea obey Him?" The subject of the sentence in Mk. must be inferred to be the disciples from Mk vv.[34] and [36]. In the whole of the succeeding section Mk. speaks ambiguously of "they" and "them." Mt. has introduced "the disciples" in v.[23]. οἱ ἄνθρωποι might mean "men." It generally has this meaning in the first Gospel; cf. 5^{13} 16^{13} and 24 times. If so, the verse would mean that "men (hearing of the miracle) marvelled," cf. 9^{8}. This is more probable than that the editor should refer to the disciples as "οἱ ἄνθρωποι." Feeling that Mk.'s "and they feared greatly" refers to the disciples, he substitutes "marvelled" to soften the expression, and then to remove all reference to the disciples inserts οἱ ἄνθρωποι as subject to the sentence. Cf. 9^{8}, where he inserts οἱ ὄχλοι to remove all possible reference to the disciples. M

23-27. There are some small points of agreement between Mt. and Lk. as against Mk. Both report the embarkation. Mt. ἐμβάντι αὐτῷ εἰς πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ; Lk. αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ. But since both editors have broken

Mk.'s connection, it is necessary for them to say that Christ entered into, rather than that He was in, a boat. ἐμβαίνειν is the common synoptic word for embarkation, and in other respects the two clauses could hardly agree less. Both agree almost verbatim in the words προσελθόντες ἤγειραν (Lk. διήγειραν) αὐτὸν λέγοντες. The main point here is the agreement in the insertion of προσελθόντες. Both agree in ἐθαύμασαν (Mt ^{27}, Lk ^{25}) and in the plural ἄνεμοι. Lastly, both agree in omitting Mk ^{36c}, in paraphrasing ^{37b}, in omitting all or part of ^{38a}, in omitting or paraphrasing οὐ μέλει σοι in ^{38b}, in omitting the direct command in ^{39}, in modifying the rebuke in ^{40}. It does not, however, seem necessary to suppose that they had another written source besides Mk. These agreements are probably in part independent changes, and in part may be due to reminiscence of Mt. by Lk. and to assimilation in process of transmission.

M 28. *And when He had come to the other side, to the country of the Gadarenes, there met Him two demoniacs coming forth from the tombs, exceeding fierce, so that no one could pass by that way.*] In these words Mt. paraphrases and abbreviates Mk 5^{1-5}. The two most striking changes introduced are the "two" and Gadara for Gerasa. In view of the brevity of Mt. as compared with Mk. in this section and the following, and to a less extent in the preceding one, it seems not improbable that when the editor came to Mk 1^{45} and was proposing to pass on to Mk 4^{35}–5^{20}, he did not unroll Mk.'s Gospel to these verses, but summarised them from memory, perhaps purposely shortening them. If that was the course adopted, δύο may be a slip of the memory; but it should be borne in mind that, having omitted a previous history of a demoniac, he may purposely have duplicated here by way of compensation. Cf. 20^{30}, where he has two blind men and Mk. has one, with the fact that he had previously omitted a history of a blind man, Mk 8^{22-26}. The change of Gadara for Gerasa is probably intentional. The best known Gerasa lay 30 miles to the south-east of the lake. Mk.'s Gerasa is therefore a geographical crux, and has been corrected into Gadara by A C Π Σ Φ S^3, and into Gergesa by $ℵ^{ca}$ L U Δ S^1, in that Gospel. Mt. seems to have felt the difficulty, and to have substituted Gadara. This city lay 6 miles south-east of the lake, and the miracle might be supposed to have taken place within its district (χώρα). He does not say, as does Mk., that the demoniacs met Christ immediately on His landing, but seems to imply that Christ had come into the district of Gadara when the meeting took place. The herd of swine by the lake was "far from them," v.^{30}, when the demons entered into them. That is to say, Christ had left the lake "far" behind Him.

δαιμονιζόμενοι] Mk. has ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ; cf. the change in 9^{20} of αἱμορροοῦσα for οὖσα ἐν ῥύσει αἵματος.

29. *And, behold, they cried out, saying, What have we to do with Thee, Thou Son of God? art Thou come here before the time to torment us?*] Mk. has: "And seeing Jesus from afar, he ran and worshipped Him. And cried with a loud voice, and saith, What have I to do with Thee, Jesus, Son of the Most High God? I adjure Thee by God, do not torment me." M

For *καὶ ἰδού*, see Introduction, p. lxxxv.

υἱὲ τοῦ θεοῦ] We may suppose that the fame of Christ's miracles had preceded Him, cf. 4^{24}. The demoniacs, seeing Him approaching, guessed Him to be the great healer. They address Him as "Son of God," meaning no more than one who was endowed with divine power, or possibly using it as equivalent to Messiah. Cf. Dalm. *Words*, 274 ff.—*βασανίσαι*] The word carries us into the atmosphere of the then current belief about demons, their activity and their destiny. See the art. "Demon" in *DB*. It was believed that evil demons could enter into human beings and dominate their personality. They could also be expelled by magic. Josephus speaks of one Eleazar whom he had seen curing demoniacs by holding a magical ring to the nose of the patient. He then drew the demon out through his nostrils (*Ant.* viii. 46, 47). The demons have power to afflict mankind until the day of judgment, when they will be punished, *Enoch* 15–16. Cf. Weber, *Jüd. Theol.* 254 ff.; Bousset, *Rel. Jüd.* 331 ff. The demons who have taken possession of the two men here spoken of see coming one whose fame as an exorcist had preceded His arrival. They beg Him not to anticipate for them the destined torments of hell by casting them out homeless into the wilderness. Mt. here omits Mk $vv.^{8-10}$, which are not necessary to the story, and contain a question: "What is thy name?" ascribed to Christ. Cf. the omission of such questions from the parallels to Mk 5^{30} 6^{38} $8^{19-20.\ 23}$ $9^{12.\ 16.\ 21.\ 33}$ 10^{3} 14^{14}; and see Introduction, p. xxxii.

30. *And there was far from them a herd of many swine feeding.*] M
Mk. has: "And there was there at the mountain a great herd of swine feeding." For *μακρὰν ἀπ' αὐτῶν*, see note on $v.^{28}$, and cf. Mk $v.^{6}$.

31. *And the demons were beseeching Him, saying, If Thou cast us out, send us into the herd of swine.*] Mk. has: "And they were beseeching Him (*παρεκάλουν*, A D *al* latt Syrr), saying, Send us into the swine, that we may enter into them."—*οἱ δέ*] For Mk.'s *καί*, cf. Introduction, p. xx. The editor omits Mk.'s tautologous *ἵνα εἰς αὐτοὺς εἰσέλθωμεν*; cf. Introduction, p. xxiv. M

32. *And He said to them, Go. And they went out, and went away into the swine: and, behold, all the herd ran down the declivity into the sea, and perished in the waters.*] Mk. has: "And He suffered them. And the unclean spirits went out, and entered into the swine. And the herd ran down the declivity into the sea, and were choked in the sea."—*οἱ δὲ ἐξελθόντες*] For Mk.'s *καὶ* M

ἐξελθόντα, cf. Introduction, p. xx.—καὶ ἰδού] see on 2^1. For the omission of Mt.'s ὡς δισχίλιοι, cf. Introduction, p. xxiv.—ἐν τοῖς ὕδασιν] Mt. avoids the repeated θάλασσα of Mk. See note on 8^{16}.

M 33. *And the herdsmen fled, and went away into the city, and reported all things, and the (affairs) of the demoniacs.*] Mk. has: "And the herdsmen fled, and reported into the city and into the country."—οἱ δέ] For Mk.'s καί as usual, see Introduction, p. xx.—εἰς τὴν πόλιν] Mk. adds καὶ εἰς τοὺς ἀγρούς. Mk. uses ἀγρός here and in $6^{36.56}$ in the sense of "farm" or "hamlet." Mt. avoids it in this sense.

M 34. *And, behold, all the city went out to meet Jesus. And when they saw Him, they besought (Him) that He would depart from their frontiers.*] With these words Mt. abbreviates Mk vv.$^{14c-17}$.—παρεκάλεσαν] For Mk.'s ἤρξαντο παρακαλεῖν, cf. Introduction, p. xxi.

εἰς ὑπάντησιν τῷ Ἰησοῦ] For the construction, see Moulton, p. 14, n. 3.

Mk. has here three verses which Mt. omits.

28. Γαδαρηνῶν] So B *al* S^1; Γερασηνῶν, latt; Γεργεσηνῶν, ℵ^c *al*; Γαζαρηνῶν, ℵ*.

28–34. Mt. and Lk. have a few points of agreement against Mk. in the following:

δαιμονιζόμενοι, Mt ^{28} = δαιμόνια, Lk ^{27}.

δαίμονες, Mt ^{30}; cf. δαιμόνια, Lk ^{33}.

δέ, Mt ^{32}, Lk ^{33}, for καί, Mk ^{13}.

δέ, Mt ^{33}, Lk ^{34}, for καί, Mk ^{14}.

ἐξῆλθεν, Mt ^{34} = ἐξῆλθον, Lk ^{35}, for ἦλθον, Mk ^{14}.

IX. 1–8. The healing of a paralytic, from Mk 2^{1-12}.

M 1. *And He embarked into a boat, and crossed over, and came to His own city.*] Mk 5^{21a} has: "And when Jesus had crossed over in the boat again to the other side." The editor now wishes to return to Mk 2^1, which begins: "And He entered again into Capharnaum after some days, and it was reported that He is at home. And there were gathered together many, so that there was no longer room for them; no, not even about the door (R.V.): and He was speaking to them the Word." The editor omits, as usual, the thronging of the multitude, cf. Introduction, p. xviii, and substitutes for εἰς Καφαρναούμ the words εἰς τὴν ἰδίαν πόλιν. He has already (4^{13}) made it clear that Christ's headquarters were at Capharnaum. For the omission of Mk.'s ἐν οἴκῳ, see on 15^{15}. He now inserts Mk 2^{3-12}, and thus completes his second series of miracles over forces natural (8^{23-27}), supernatural (8^{28-34}), and spiritual (forgiveness of sin, 9^{1-8}). He then adds Mk 2^{13-22} simply because it is closely connected in Mk. with the preceding section, and in spite of the fact that it interrupts his series of illustrations of Christ's healings.

2. *And, behold, they were bringing to Him a paralytic lying on a bed. And Jesus, seeing their faith, said to the paralytic, Be of good courage; Son, thy sins are forgiven thee.*] Mk. has: "And they come, bringing to Him a paralytic borne of four. And not being able to bring him to Him on account of the crowd, they unroofed the house where He was. And digging a hole, they let down the pallet upon which the paralytic lay. And Jesus, seeing their faith, saith to the paralytic, Son, thy sins are forgiven thee."—καὶ ἰδού] See on 2^{1}.—προσέφερον] See on 8^{16}; and for the past tense for Mk.'s historic present, cf. Introduction, p. xx.—ἐπὶ κλίνης βεβλημένον] In these words the editor summarises Mk $^{3b-4}$, thus avoiding the emphasis on the multitude; cf. Introduction, p. xviii. For βεβλημένον, cf. 8^{6}. Here, as in 8^{15}, it takes the place of Mk.'s κατέκειτο. For κλίνη, Mk. has the vernacular and dialectic κράββατος.—θάρσει] inserted by the editor, as in 9^{22}.—πίστιν] as in 8^{10}, the quality of assurance, trust, confidence in the power of Christ to heal the patient.—σου αἱ ἁμαρτίαι] See on v.^{5}. M

3. *And, behold, certain of the scribes said within themselves, This man blasphemes.*] Mk. has: "And there were certain of the scribes there sitting, and reasoning in their hearts. Why doth this man so speak? He blasphemes."—καὶ ἰδού] See on 1^{20}.—ἐν ἑαυτοῖς] for Mk.'s ἐν ταῖς καρδίαις αὐτῶν refers to inward reasoning, not to outward expression. Mk. adds: "Who can forgive sins save one, God?" M

4. *And Jesus, knowing their thoughts, said, Why do you think evil things in your hearts?*] Mk. has: "And straightway Jesus, perceiving in His Spirit that they so reason within themselves, saith to them, Why do you reason these things in your hearts?" Mt. omits Mk.'s τῷ πνεύματι αὐτοῦ. Cf. the similar omission from Mk 8^{12}; and see Introduction, p. xxxi. M

5. *For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?*] Mk. has: "Which is easier, to say to the paralytic, Thy sins are forgiven, or to say, Arise, and take up thy bed and walk?" Mt. omits τῷ παραλυτικῷ after the first εἰπεῖν, and καὶ ἆρον τὸν κραβραττόν σου after ἐγείρου. εὔκοπος is a late and uncommon word. It occurs in Ecclus 22^{15}, 1 Mac 3^{18}; εὐκοπία, 2 Mac 2^{25}.—σου αἱ ἁμαρτίαι] This order occurs in Mk $2^{5.9}$ 14^{47}, and parallels in Mt., also in Mk 6^{52} 7^{19} 10^{37} 14^{3} 15^{19}, Mt 2^{2} 5^{16} 6^{4} $7^{24.26}$ 9. 9^{6} $12^{13.50}$ 17^{15} etc.

6. *But that you may know that the Son of Man upon earth hath authority to forgive sins, then He saith to the paralytic, Arise, take up thy bed, and go to thy house.*] Mk. has: "But that ye may know that the Son of Man hath authority upon earth to forgive sins, He saith to the paralytic, Take up thy pallet, and go to thy house." For the parenthetical clause breaking the construc M

tion as suggesting dependence of one Gospel upon another, cf. *Hor. Syn.* p. 42, and Mk 1^{16} = Mt 4^{18}, Mk 5^{28} = Mt 9^{21}, Mk 14^{3} = Mt 26^{6}, Mk 15^{10} = Mt 27^{18}. The construction of ἐπὶ τῆς γῆς is ambiguous. In Mk. it occurs as here before, ἀφιέναι ἁμαρτίας (so ℵ C D *al* latt S^{3}, but B Φ place it afterward). The ambiguity is therefore due to Mk. The somewhat emphatic position of ἐπὶ τῆς γῆς seems intended to give implicit expression to the underlying contrast in heaven. In heaven, God alone can forgive sins, but on earth the Son of Man has authority (delegated to Him by God) to do so. For "Son of Man," see Introduction, p. lxxi. It is, of course, possible that in the Aramaic phrase originally used here by Christ, "Son of Man" meant (in this passage, not necessarily elsewhere) "man"—"That you may know that men share with God His divine prerogative of forgiving sins." But if Mk. had thus mistranslated the original Aramaic[1] by ὁ υἱὸς τοῦ ἀνθρώπου instead of οἱ ἄνθρωποι, it is hardly possible that Mt. would not have corrected him. He therefore probably understood the phrase in Mk v.[10] as referring to Christ. The Son of Man has received from God the power of exercising a function otherwise restricted to God alone. Cf. Dalm. *Words*, 261.

κλίνη for Mk.'s κράβαττος, as in v.[2]. For τότε in Mt., see on 2^{7}.—σου τὴν κλίνην] See on v.[6].

M 7. *And he arose, and went away to his house.*] Mk. has: "And he arose, and straightway took up the pallet, and went out before all." Mt. omits the taking of the bed, as in v.[6]. Mk. has it three times.

M 8. *And the multitudes, seeing (it), feared and glorified God, who had given such power to men.*] Mk. has: "So that all were amazed, and glorified God, saying that we never saw anything like it." Mt. makes it clear that the πάντας of Mk. means the multitude.—ἐφοβήθησαν] Mk. has the strong word ἐξίστασθαι. Mt. once (12^{23}) uses this in reference to the effect produced by the healing of a blind and dumb demoniac, where its use is probably due to Mk 3^{21}. He twice omits verses of Mk. which have it (Mk 5^{42} 6^{51}). Here he substitutes "fear" as being more appropriate to the forgiveness of sin than "astonishment." But Mk., no doubt, has chiefly in mind the effect produced by the miracle of healing, rather than by the exercise of forgiveness.

τοῖς ἀνθρώποις] Christ, the "Son of Man," was also man. If He had the power to forgive sins, then this power can be said to have been given to mankind as represented by Him. It is, therefore, pedantic to see in τοῖς ἀνθρώποις a proof that the editor regarded ὁ υἱὸς τοῦ ἀνθρώπου as equivalent to "mankind."

1-8. There are several small points of agreement between Mt. and Lk. against Mk. Both have a different introductory verse to

[1] For Mk as resting on an Aramaic basis, see *Expository Times*, xiii. 328 ff., and, more recently, Wellhausen's *Commentary*.

that given by Mk. Mt 9^{1} is due to his alteration of Mk.'s order, and his omission of Mk ^{2} is in harmony with his omissions elsewhere, *e.g.* of Mk $1^{33.45}$ 2^{13} $3^{9.20.32}$. He does not, like Mk., emphasise the pressure of the multitudes. But there seems no reason why Lk. should omit Mk.'s reference to Capharnaum and introduce the incident in such ambiguous terms. Both have *καὶ ἰδού* and *κλίνη* or *κλινίδιον*, Lk $^{19.24}$ for *κράβαττος*. Both omit *τῷ παραλυτικῷ* and *καὶ ἆρον τὸν κραβαττόν σου* from Mk ^{9}. Both insert *ἀπῆλθεν εἰς τὸν οἶκον σου* in Mk ^{12}. Both have an expression of "fear" in the parallels to Mk ^{12}. Lk. also has several details peculiar to himself.

Many commentators, therefore, think it necessary to suppose that Mt. and Lk. had before them a second documentary source which would account for these agreements, and in particular for Lk ^{17a}. But it is questionable whether the facts are sufficient to warrant the conclusion. *κλίνη*, *e.g.*, and the omissions from Mk ^{9} may well be independent alterations. *ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ* may be due to independent inference from Mk ^{11} *ὕπαγε εἰς τὸν οἶκόν σου*, whilst the insertion of "fear" at the end, and all these agreements, may be due to reminiscence of Mt. by Lk. It seems better to leave them unexplained than to build upon them the theory of a second source, which, whilst it affords an explanation of these details, introduces other difficulties.

9. The calling of Matthew from Mk $2^{13.14}$.

9. *And Jesus passing thence, saw a man sitting at the place of toll, called Matthew, and saith to him, Follow Me. And he arose, and followed Him.*] Mk. has here: "And He went out again by the sea. And all the multitude was coming to Him, and He taught them." Capharnaum lay on the lake side, and the customs house was probably on the outskirts of the town. But Mt. in this section is not concerned with the teaching of the multitude, and omits. Mk. continues: "And passing by He saw Levi, the son of Alphæus, sitting at the place of toll; and He saith to him, Follow Me; and he arose, and followed Him." Mt. inserts *ἐκεῖθεν*. See on 4^{21}. In substituting "Matthew" for "Levi, son of Alphæus," he presumably follows tradition, which identified the Apostle Matthew, cf. 10^{3}, with Levi the toll-gatherer. *Μαθθαῖος* represents the Hebrew מתי shortened from מתניה or מתתיה. A similar name מתא occurs in a Palmyrene Inscription. Cf. Dalm. *Gram.* p. 178; *Encycl. Bib.* art. "Matthew." The customs at Capharnaum were levied for Herod Antipas; cf. Schürer, I. ii. 67 f. For *ἀναστὰς* as an Aramaic or Hebrew idiom, cf. Dalm. *Words*, 23 f., 36. M

10. *And it came to pass, as He was sitting in the house, that, behold, many toll-gatherers and outcasts came and sat with Jesus and His disciples.*] Mk. has: "And it cometh to pass that he sat in his house, and many toll-gatherers and outcasts sat," etc. Mt. M

avoids as usual the historic present γίνεται. In Mk. the αὐτόν is ambiguous. It might refer to Jesus, but more probably signifies Levi. However, the connection, "he arose, and followed Him. And it cometh to pass that he sat in his house," is a harsh one. Mt. seems to have understood the house to be that of Jesus, and attempts to make this clear by altering the construction into the Septuagintal Hebraic: "And it came to pass as He (=Jesus) was sitting in the house (=at home) and (=that)," etc. For καὶ ἐγένετο—καί, cf. Blass, p. 262. It seems improbable that Mt., who in 4^{13} has spoken of Christ as settling at Capharnaum, and in 9^{1} has referred to it as "His own city," can mean by the simple ἐν τῇ οἰκίᾳ any other than Christ's own house. By ἁμαρτωλοί are no doubt meant people who were regarded with suspicion by the orthodox Jews because their lives were immoral, or because, like the toll-gatherers, they practised a trade which was looked upon with disfavour. At the end Mk. has "for they were many, and they followed Him." Mt. omits this as tautologous.

M 11. *And the Pharisees seeing it, said to His disciples, Why does your Teacher eat with toll-gatherers and sinners?*] Mk. has: "And the scribes of the Pharisees seeing that He eats with toll-gatherers and sinners, said to His disciples, (Why is it) that He eats with toll-gatherers and sinners?" Mt. avoids the iteration of the phrase ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν; cf. Introduction, p. xxiv. διὰ τί seems to be a grammatical correction of Mk.'s ὅτι = "why." Cf. Mk 9^{11}, Mt. τί; 9^{28}, Mt. διὰ τί. We need not suppose that the Pharisees (Mk. the scribes of the Pharisees) were guests at the meal. They were acquainted with the fact that Christ had sat at table with outcasts, and took an early opportunity of remonstrating with the disciples.

M 12. *And He hearing, said, The strong have no need of a physician, but they who are in evil plight.*] Mk. has: "And Jesus hearing, saith to them that," etc.—ὅτι] recitative, is characteristic of Mk. Mt. generally omits; cf. Introduction, p. xix f.

L 13. *But go and learn what is* (*i.e.* what the meaning is of the words), *Mercy I desire, and not sacrifice.*"

These words are not found in Mk. The quotation with a different introduction is also inserted by Mt. (12^{7}) after Mk 2^{26}. It is, therefore, probable that the words represent a traditional detached utterance of Christ inserted twice by the editor in what seemed to be suitable connections. Here they emphasise the different attitude of Christ and of the Pharisees to religion. They laid stress on obedience to the law and to its sacrifices. He emphasises the moral aspect of the Old Testament revelation. The quotation comes from Hos 6^{6}, and is in the words of the Hebrew and LXX (A Q); for καὶ οὐ B has ἤ.

M 13. *For I came not to call the righteous, but sinners.*] Mk. has:

"I came not to call the righteous, but sinners."—ἦλθον] cf. on 5^{17}, has behind it the conception of the divine mission.—*οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλ' ἁμαρτωλούς*] Had Christ, then, no message for the *δικαίους*? Not as such. The word implies righteousness obtained by obedience to the law. Only when the *δίκαιοι*, as in the case of S. Paul, realised their essential unrighteousness, and ceased to strive after righteousness as a condition to be produced along the lines of orthodox Jewish teaching, could they need or appreciate Christ's call to repentance; cf. Gal 3^{17} (*εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί*).

10-13. Mt. and Lk. agree against Mk. in the following:
οἱ φαρισαῖοι, Mt ^{11}, Lk^{30}.
διὰ τί, Mk ^{11}, Lk ^{30}; ὅτι, Mk ^{16}.
εἶπεν, Mt ^{12}, Lk ^{31}; λέγει, Mk ^{17}.

13. ἁμαρτωλούς] Add, *εἰς μετάνοιαν*, C E *al* S^1 c g$^{1\,2}$. Omit, ℵ B D *al.* The words have probably been added by Lk 5^{32} to Mk. in order to explain why the *δίκαιοι* were not called. From Lk. they have crept into the authorities for Mt. and Mk., partly in order to assimilate the Gospels to each other, partly because the same motive that influenced Lk. probably still affected the later translators and copyists.

14. *Then come to Him the disciples of John, saying, Why do we* M
and the Pharisees fast often, but Thy disciples do not fast?] Mk. has: "And the disciples of John, and the Pharisees were fasting (*i.e.* were performing one of the stated fasts), and they come and say to Him, Why do the disciples of John and the disciples of the Pharisees fast, but Thy disciples do not fast?" The iteration of words and phrases here is characteristic of Mk. Mt. avoids by omitting clause *a*, inserting *οἱ μαθηταὶ Ἰωάνου* as the subject of *προσέρχονται*, and substituting *ἡμεῖς* for these words in the next clause, with *οἱ Φαρισαῖοι* for *οἱ μαθηταὶ τῶν Φαρ.* He substitutes for Mk.'s *ἔρχονται* his favourite compound (see on 4^3), but, against his custom, retains the historic present. For fasting among the Jews, see Schürer, II. ii. 118 ff.; Bousset, *Rel. Jud.* 157 f.

15. *And Jesus said to them, Can the sons of the bride-chamber* M
mourn so long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast].—*υἱοὶ τοῦ νυμφῶνος*] Hebrew בני חפה, Aramaic בני גננא. The guests at a wedding, in particular, the friends of the bridegroom.—*πενθεῖν*] Mk. has *νηστεύειν*. *πενθεῖν* is probably due to a desire to avoid iteration of the same word.—*ἐφ' ὅσον*] for Mk.'s *ἐν ᾧ*, to compensate for the omission of *ὅσον χρόνον* in the next clause of Mt. The *ὅσον* is necessary to suggest that amongst the Jews the wedding festivities might last for some days.—*μετ' αὐτῶν ἐστὶν ὁ νυμφίος*] We should expect some such phrase as "whilst the festivities last." Christ singles out the bridegroom as essential to His application of the analogy; His disciples cannot fast in His

company any more than the guests and friends of a bridegroom during the wedding festivities. Mt. omits here Mk.'s tautologous "so long as they have the bridegroom with them they cannot fast." Cf. Introduction, p. xxiv.—*ἐλεύσονται δὲ ἡμέραι, κ.τ.λ.*] After His departure from them they will fast. The words need not be understood as a prophecy, nor as a command, but may be a way of saying "they cannot fast now, but there will be time and cause for such expressions of mourning then."—*νηστεύσουσιν*] Mk. adds the tautologous *ἐν ἐκείνῃ τῇ ἡμέρᾳ*. For Mt.'s omission, cf. Introduction, p. xxiv.

14. *πολλά*] Om. ℵ* B. ℵ b vel a * *πυκνά*, S[1] "eagerly," as in Lk. The omission in ℵ B may be due to desire for absolute antithesis between fasting and not fasting, and to assimilation to Mk. Mt. either found the word, which is very characteristic of Mk., in his copy of that Gospel, or added it to weaken the impression that Christ condemned fasting absolutely.

Mk **16.** *But no one places a patch from an undressed piece of cloth upon an old coat, for such a patch drags away from the coat, and a worse rent is made.*] Mt. inserts *δέ*, thus connecting what follows with the foregoing incident, and substitutes *ἐπιβάλλει* for Mk.'s otherwise unknown *ἐπιράπτει*.—*ῥάκος*] = rags. Artemidorus, 27, uses it of strips of cloth wrapped round a mummy. In *Ox. Pap.* I. cxvii. 14, *ῥάκη δύο* = two strips of cloth.—*ἀγνάφου*] A word *ἄγναπτος* = undressed, uncarded (so new?), occurs in Plut. 169 C, 691 D. In the second clause Mk. has *εἰ δὲ μὴ αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ*. The sentence is obscurely worded, and has caused difficulty to the copyists (see Swete's notes). *πλήρωμα* is apparently synonymous with *ἐπίβλημα*, and both words mean the patch sewn on an old garment to mend it. Wellhausen regards *πλήρωμα* as an Aramaism. He cites examples of the Syriac ܡܡܠܐ = to mend, and ܡܡܠܝܐ = a cobbler. *ἐπίβλημα* will denote the patch as that which let in or on to the coat; *πλήρωμα* emphasises its function as that which fills up and completes it. We need not ask whether *πλήρωμα* has a passive or active sense. It is used as a rough equivalent of an Aramaic noun or participle derived from a verb of which the primary meaning is "to fill" (see Armitage Robinson, *Ephesians*, p. 256). Mk.'s clause apparently means: "If he does (sew a patch of undressed cloth on an old coat), the patch drags away from it (by its weight, and because it shrinks), (I mean) the new (patch drags away) from the old (coat)." Mt., like the copyists in Mk., attempts to relieve the awkwardness of the words, "For (in such a case) its (his?) patch drags away from the coat," and omits the rather obscurely expressed explanation, *τὸ καινὸν τοῦ παλαιοῦ*. The connection of this verse with the preceding is obscure. Mk. has no connecting particle. He may be compiling detached sayings round a convenient incident. The strife about fasting suggests the contrast between

new and old, between the old systems of the Pharisees and of John and the new system of Christ. But Mt., who connects by δέ, understood v.^{16} as the continuation of the foregoing. Christ had justified the abstention of His disciples from fasting in v.^{15}. He now explains why He did not graft His teaching on to the old and outworn Pharisaic system of religion; why, in other words, He did not reinforce the whole system of religious observances as taught by the orthodox Jews. He does not emphasise the effect which would be produced on His own teaching. That is suggested by the next verse. Here He lays stress on the disastrous effects which His teaching would produce on Judaism. As the new patch makes a worse rent in an outworn coat, so His teaching would weaken rather than heal weak points in the religious system of Judaism. A system to which fasting and the like was essential, was outworn. That is why He introduced a conception of religion in which fasting was perhaps an expedient, but not a vitally essential element.

17. *Nor do they put new wine into old skins. Otherwise the* M *skins are burst, and the wine is poured out, and the skins are destroyed. But they put new wine into fresh skins, and both are preserved.*]—*οὐδὲ βάλλουσιν*] for Mk.'s *καὶ οὐδεὶς βάλλει*.—*ῥήγνυνται οἱ ἀσκοί*] Mk. has *ῥήξει ὁ οἶνος τοὺς ἀσκούς*.—*καὶ ὁ οἶνος ἐγχεῖται καὶ οἱ ἀσκοὶ ἀπολλύνται*] Mk. has *καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί*. We should expect Mt. to omit the second and redundant ὁ *οἶνος*. But he retains it, and furnishes it with an appropriate verb.—*βάλλουσιν*] Mk., in his abrupt manner, has no verb. Mt. inserts to make the Greek smooth, and adds *καὶ ἀμφότεροι συντηροῦνται* to describe the effect of this better course of action.

The verse carries on the thought of the preceding, but from a new point of view. To graft Christianity on to Judaism would not only increase the rents in the latter, and ultimately destroy its forms and ordinances; it would also be disastrous for Christianity itself, which, confined in the forms of Judaism, would burst them asunder and be dissipated like wine poured on the ground. Forms such as fasting could not hold the wine of the new Christian spirit. The last clause, "and both are preserved," can only give expression to the thought that if Christianity be allowed to develop independently of Jewish modes, both Christianity and Judaism are preserved. But the thought of the preservation and continuance of Jewish modes of religion is foreign to the context. The clause is doubtless due to the editor, who is thinking rather of completing the literary parallelism than of the meaning underlying the words which he records.

16–17. Mt. and Lk. agree against Mk. in the following:
ἐπιβάλλει, Mt ^{16}, Lk ^{36}; *ἐπιράπτει*, Mk ^{21}.
εἰ δὲ μήγε, Mt ^{17}, Lk ^{37}; *εἰ δὲ μή*, Mk ^{22}.

ἐκχεῖται, Mt ^{17}; *ἐκχυθήσεται*, Lk ^{37}. Mk. has no corresponding verb.

βάλλουσιν, Mt ^{17}; *βλητέον*, Lk ^{38}.

(3) Three miracles of restoration, 9^{18-34}.

18. The editor now, as before (see on 8^{18}), postpones Mk 2^{23}–4^{34}. He has already inserted 4^{35}–5^{20}. This brings him therefore to Mk 5^{21-43}, which contains two miracles, one set within the other. The editor probably counted this as one incident rather than as two miracles. He then adds two miracles from other sources, and thus completes a third series of three miracles illustrating Christ's power to restore life, sight, and speech. Sir John Hawkins' *Horæ Synopticæ*, p. 134, reckons ten miracles in 8^{1}–9^{34}, and quotes *Pirke Aboth* 5^{5} and ^{8} "Ten miracles were wrought for our fathers in Egypt and ten by the sea. . . . Ten miracles were wrought in the sanctuary." But ten is not by any means a number exclusively used of miracles or wonders in Jewish literature; cf. *Ab* 5^{1} ten utterances at creation; 5^{2} ten generations from Adam to Noah; 5^{3} ten generations from Noah to Abraham; 5^{4} ten temptations of Abraham; 5^{6} ten temptations of God; 5^{8} ten things created on the eve of the Sabbath; ten days of repentance, B. *Rosh ha Sh* 18^{a}; ten things through which the world was created, B. *Chagiga* 12^{a}; ten praise Psalms of David, B. *Rosh ha Sh* 32^{a}; ten words at creation, *ib.*; ten things incompatible with study, B. *Horayoth* 13^{b}; ten times Israel is called a bride, *Midrash Shir*, p. 123 (Wünsche); ten journeys of Shechinah, *Midr. Echah.* p. 32 (Wünsche); ten famines, *Midr. Ruth*, p. 12 (Wünsche); ten expressions of joy, *Midr. Shir*, p. 28 (Wünsche); ten terms for prophecy, *ib.* p. 84. Moreover, other numbers are used of wonders or miracles; cf. six wonders done by Phinehas, B. *Sanh.* 82^{a}, and six miracles at the fiery furnace, *ib.* 92^{b}. In both these cases the same word נסים is used as in *Ab* $5^{5.8}$. It is true that as a matter of fact there are ten miracles in 8^{1}–9^{34}, but 9^{18-26} contains a miracle within another, and may be counted as one. And the fact that there are two previous series of three miracles, suggests that the editor reckoned this last series as three, not four. For the frequent use of three in this Gospel, see Introduction, p. lxiv.

M **18.** *Whilst He was saying these things, behold, a ruler came and was worshipping Him, saying that my daughter is just dead; but come, lay Thy hand upon her, and she shall live.*] Mk. has, "And there cometh one of the rulers of the synagogue, by name Jairus; and seeing Him, he falls down at His feet and beseeches Him much, saying that my daughter is very ill, (I pray Thee) that Thou wilt come and lay hands on her, that she may be saved and may live."—*ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς*] inserted by the editor to form a connecting link; cf. Mk 5^{35}. This section is much longer in Mk. than in Mt. In part, this is due to the difference of situation in

the two Gospels. In Mk. Jairus comes to Christ when He is by the lake side, and surrounded by a multitude (5^{21}). But when Mt. transfers the incident to 9^{18}, Christ is in a house discoursing to the disciples of John. Consequently he has to omit Mk vv.$^{30-33}$, which could not have taken place in a house. The shortening may also be due to the method adopted by the compiler, who, instead of unrolling his copy of Mk. from 2^{22}–5^{20}, may have summarised 5^{20-43} from memory, purposely shortening (see on 8^{28}). It is certainly noticeable that the sections in which Mt. is considerably shorter than Mk., viz. Mk 4^{35-41} $5^{1-20.\ 21-43}$, are just those to obtain which the editor must be supposed to have unrolled his copy of Mk. if he wished to see them before him.—*ἰδού*] See on 1^{20}.—*ἄρχων εἷς*] Mk. has *εἷς τῶν ἀρχισυναγώγων*. For these titles, see Schürer, II. ii. 63 ff. For *εἷς = τις*, see on 8^{19}. Mt. as usual substitutes his favourite compound for Mk.'s simple *ἔρχεται*, and avoids the historic present. Mt. omits Mk.'s *ὀνόματι Ἰάειρος*.—*προσεκύνει αὐτῷ λέγων ὅτι*] these words summarise Mk.'s *καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ καὶ παρακαλεῖ αὐτὸν πολλὰ λέγων ὅτι*. Mt. substitutes his favourite word, *προσκυνεῖν* (see on 2^{2}), avoids as usual Mk.'s present tenses, and omits the clause of entreaty as in 8^{2} = Mk 1^{40}.—*ἡ θυγάτηρ*] Mk. has *τὸ θυγάτριον*. Mk. is fond of diminutives; Mt. avoids them.—*ἄρτι ἐτελεύτησεν*] Mk. has *ἐσχάτως ἔχει*, and records later on that a message came that the girl was dead. Mt. summarises.—*ἀλλά*] Mk. has the pregnant *ἵνα* = "I pray thee that."—*καὶ ζήσεται*] Mk. has *ἵνα σωθῇ καὶ ζήσῃ*. For Mt.'s omission of one of two synonymous clauses, see Introduction, p. xxiv.

19. *And Jesus arose, and was following him, and His disciples.*] Mk. has "And He went with him; and a great multitude was following Him, and they were thronging Him." Mt. elsewhere omits the references to the pressure of the multitude. Cf. Introduction, p. xviii. M

20. *And, behold, a woman, with an issue of blood for twelve years, came behind, and touched the tassel of His cloak.*] Mk. has: "And a woman, being with an issue of blood for twelve years, and having suffered much from many physicians, and having spent all her substance, and being not at all benefited, but rather having become worse, having heard about Jesus, came in the crowd behind and touched His cloak."—*καὶ ἰδού*] See on 2^{1}.—*αἱμοῤῥοοῦσα*] for Mk.'s awkward *οὖσα ἐν ῥύσει αἵματος*, cf. on 8^{28}. Mk. has a long and awkward string of participles, which Mt. omits.—*προσελθοῦσα*] the editor substitutes his favourite word for Mk.'s *ἐλθοῦσα*. See on 4^{3}.—*ὄπισθεν*] Mt. omits *ἐν τῷ ὄχλῳ*, see above, on v.^{19}.—*τοῦ κρασπέδου*] the editor adds to assimilate to 14^{36}, where Mk. has it.—*κράσπεδα*] are the tassels attached to the corner of a garment, in accordance with Nu 15^{38}, Dt 22^{12}. See *DB*, art. "Fringes." M

M 21. *For she said to herself, If only I shall touch His cloak, I shall be saved.*] Mk. has: "For she said that, If I shall touch but His garments, I shall be saved." For Mt.'s omission of ὅτι, cf. Introduction, p. xix.—μόνον] Mk. has κἄν; for a similar change, cf. Mk 6^{56} = Mt 14^{36}.

M 22. *And Jesus turned and saw her, and said, Be of good courage, daughter, thy faith hath saved thee.*] In these words the editor summarises Mk vv.$^{30-34}$.—θάρσει] is inserted by Mt. as in 9^{2}. For his insertion of καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης, cf. 8^{13} 15^{28} 17^{18} and Introduction, p. xxxii.—ἡ πίστις σου] πίστις here, as in 8^{10} 9^{2} = assurance, trust in the power of Christ to heal.

M 23. *And Jesus came into the house of the ruler, and saw the flute players and the multitude making a noise, and said.*] Mk. has: "And they come into the house of the ruler of the synagogue, and He seeth the noise, and those who wept and bewailed much. And He entered in, and saith to them."—ἐλθών] the editor avoids, as usual, Mk.'s historic present; cf. Introduction, p. xx.—τοὺς αὐλητάς] a touch of Jewish knowledge for Mk.'s vaguer κλαίοντας καὶ ἀλαλάζοντας. Cf. B. *Chethuboth* 46ᵇ, "Even the poorest in Israel will provide two flutes and a wailer."—τὸν ὄχλον] Mt. here retains Mk.'s sing.; see Introduction, p. lxxxvi.

M 24. *Depart, for the girl is not dead, but is sleeping; and they laughed Him to scorn.*] Mk. has: "Why do you make a noise, and weep? The child is not dead, but is sleeping."

M 25. *And when the multitude was put out, He entered in, and took her hand, and the girl arose.*] The editor here summarises Mk $^{40-43}$.—ἐξεβλήθη, ἠγέρθη] Mk. has ἐκβαλών, ἀνέστη. For Mt.'s preference for passives, see Introduction, p. xxiii.

E 26. *And the fame of this went out into all that land.*] This clause is inserted by the editor. His next section ends with similar words.

18–26. Mt. and Lk. agree against Mk. in the following:

ἰδού, Mt ^{18}, Lk ^{41}.

ἄρχων, Mt ^{18} = ἄρχων τῆς συναγωγῆς, Lk ^{41}, for Mk.'s εἷς τῶν ἀρχισυναγώγων.

θυγάτηρ, Mt ^{18}, Lk ^{42}, for Mk.'s θυγάτριον.

τοῦ κρασπέδου, Mt ^{20}, Lk ^{44}.

προσελθοῦσα, Mt ^{20}, Lk ^{44}, for Mk.'s ἐλθοῦσα.

ἐλθὼν—εἰς τὴν οἰκίαν, Mt ^{23}, Lk ^{51}, for Mk.'s ἔρχονται εἰς τὸν οἶκον.

γάρ, Mt ^{24}, Lk ^{52}.

αὐτῆς, Mt ^{25}, Lk ^{54}, for Mk.'s τοῦ παιδίου.

27. Mt. here inserts two miracles which illustrate Christ's power to quicken defective physical senses. The first of these, that of the two blind men, is noticeable for two reasons—(*a*) Mk records two healings of a blind man, 8^{22-26} 10^{46-52}. Mt. omits the first of these, but both here and in the parallel to 10^{46-52} has two

blind men. The case is similar to that of the demoniacs. Mk. records two healings of a man ἐν πνεύματι ἀκαθάρτῳ, 1^{23-28} 5^{1-20}. Mt. omits the first, but in the parallel to the second has δύο δαιμονιζόμενοι. (*b*) It is striking that Mt., who in 8^{4} omits ἐμβριμησάμενος and the disobedience to Christ's express and urgent command from Mk 1^{43-45}, should here (vv.$^{30-31}$) have ἐνεβριμήσατο followed by just such an act of disobedience. It looks as though the editor, both in his insertion of v.^{26}, cf. v.^{31}, and in his record of the fact that the blind men spread Christ's fame, was preparing for the extension of Christ's work in the mission of the Twelve, which forms the subject of the next chapter.

27. *And as Jesus passed thence, two blind men followed Him, crying and saying, Have mercy on us, Thou Son of David.*]—ἐκεῖθεν] (see on 4^{21}) *i.e.* from the ruler's house.—παραγόντι] cf. 20^{30}.—κράζοντες καὶ λέγοντες] cf. Mk 10^{47}.—Ἐλέησον ἡμᾶς υἱὲ Δαβίδ] cf. Mk 10^{47} υἱὲ Δαβὶδ Ἰησοῦ ἐλέησόν με. For "Son of David" as a current Messianic title, see Dalm. *Words*, pp. 319f. E

28. *And when He came into the house, the blind men came to Him. And Jesus saith to them, Believe ye that I am able to do this? They say to Him, Yes, Lord.*]—εἰς τὴν οἰκίαν] presumably the house in which Christ lived at Capharnaum.—προσῆλθον] Mt.'s favourite word. See on 4^{3}.—πιστεύετε] See on 8^{10}.—κύριε] See on 8^{2}.—ἐλθόντι δὲ] D a b c g[1] h k have καὶ ἔρχεται. E

29. *Then He touched their eyes, saying, According to your faith be it to you.*]—ἥψατο] cf. 8^{15} of the hand, 20^{34} of the eyes, Mk 7^{33} the tongue.—κατὰ τὴν πίστιν ὑμῶν] cf. Mk 10^{52} ἡ πίστις σου σέσωκέν σε.—πίστις] as in 8^{10} $9^{2.22}$. E

30. *And their eyes were opened; and Jesus urgently charged them, saying, See, let no one know it.*]—ἐνεβριμήσατο] The verb is used of horses snorting (Æsch. *Theb.* 461), of men fretting or being downcast (Luc. *Nec.* 20), or being angry (Dn 11^{30} LXX). It occurs twice in Mk., 1^{43} 14^{5}, where Mt. both times omits it. In Mt. it occurs only here. It is found twice in a different sense in Jn $11^{33.38}$, followed by τῷ πνεύματι or ἐν ἑαυτῷ. Here, as in Mk 1^{43}, it presumably means "to command with emphasis."[1] E

31. *But they went out and spread abroad His fame in all that land.*]—διαφημίζειν occurs in Mk 1^{45} and again in Mt 28^{15}. E

32–34. *And when they were going out, behold, they brought to Him a deaf man possessed with a demon. And when the demon had been cast out, the deaf man spake: and the multitudes marvelled, saying, Never was it so seen in Israel. But the Pharisees said, By the prince of the demons He casts out demons.*] A similar story is substituted by Mt 12^{22-24} for Mk 3^{19b-21}. But no mention is there made of the casting out of the demon, as in ἐκβληθέντος τοῦ E

[1] See Abbott, *Johannine Vocabulary*, 1811, "Gk. usage seems to demand some such rendering as 'roar.'"

δαιμονίου, Mt 9^{33}. It is curious that Mt. should not have reversed the order. 9^{32-34} would suit the discourse (Mt 12^{25-30}) better than does 12^{22-24}. Another curious fact is that Lk 11^{14-15} also substitutes for Mk 3^{19-21} an incident which has greater similarity to Mt 9^{32-34} than to Mt 12^{22-24}. If, however, Mt 9^{34} be omitted, see below, this agreement is much lessened. It would seem that Mt., wishing to find a miracle to conclude his series, has fashioned a short account of the healing of a deaf demoniac from phrases which for the most part occur again in the Gospel. αὐτῶν δὲ ἐξερχομένων is a mere connecting link. ἰδού and προσήνεγκαν αὐτῷ are Mt.'s favourite words. See on 1^{20} and 4^{3}. For κωφὸν δαιμονιζόμενον, cf. Mk 7^{32} and 9^{25}, both of which Mt. omits. ἐκβάλλειν is the word used frequently of the expulsion of demons. When he comes to Mk 3^{19b-21} the editor wishes to substitute a more suitable introduction to the following discourse. He therefore inserts 12^{22-24}. Lk. omits Mk 3^{19b-21}, and at a later point in the narrative substitutes for the discourse which follows in Mk, another similar one from a different source which Mt. has also seen. As an introduction to it, Lk. inserts 11^{14-15}, very possibly by reminiscence of Mt 9^{32-33}.

34. Om. S^1 D a k. It may be due to assimilation to 12^{24} = Mk 3^{22}.

(4) Extension of His work in the mission of the Twelve, 9^{35}–11^{1}. 9^{35-38} an expansion of Mk 6^{6b}.

35. Having finished his illustrations of Christ's teaching (5–7) and healing (8–9^{34}), the editor now proposes to show how this ministry found extension in the mission work of the Twelve. The fame of Jesus had gone forth into all the land of Israel (9^{26-31}), and men were everywhere desirous to see Him. He therefore sent forth the Twelve to carry on His work. In order to introduce his account of this sending, the editor postpones Mk 6^{1-6a}, and expands Mk 6^{6b} into an introduction to this mission, modelled on the similar introduction to his illustrations of Christ's preaching and healing (4^{23-25}).

E **35.** *And Jesus passed about all the cities and villages, teaching in their synagogues, and preaching the good news of the kingdom, and healing every sickness and every disease.*] Mk. has: "And He passed about the villages in a circuit teaching." For τὰς πόλεις πάσας καὶ τὰς κώμας, cf. Mk 6^{56} εἰς κώμας ἢ εἰς πόλεις; for ἐν ταῖς συναγωγαῖς αὐτῶν, 4^{23}; for καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, 4^{23}; for καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν, 4^{23}.

E **36.** *And when He saw the multitudes, He was moved with compassion for them, because they were harassed and cast down as sheep that have not a shepherd.*]—ἐσπλαγχνίσθη] σπλαγχνίζεσθαι occurs 5 times in Mt., 4 in Mk., 3 in Lk., in *Testaments of XII. Patriarchs*, in LXX A, Pr 17^{5}, 2 Mac 6^{8}, in Symm., 1 S 23^{21}, and Ezk 24^{21}.

—ἐσκυλμένοι] σκύλλειν in Æsch. and the *Anthol.* = to "flay" or "mangle." In the N.T. to "annoy," "importune," Mk 5^{35}, Lk 7^{6} 8^{49}. In *Berlin Papyri*, 757. 14 (12 A.D.), to "plunder"; in a 4th cent. papyrus (*Fayûm Towns*, 134. 2), σκῦλον σεαυτόν = to "hasten"; cf. ποίησον αὐτὸν σκυλῆναι = "make him concern himself," *Ox. Pap.* i. 123. 10. The substantive σκυλμός means "vexations," Artemid. II. xxxi.; "fatigue" of a journey, *Fayûm Towns*, iii. 5; "insolence," *Tebtunis Pap.* 41. 7, B.C. 119; "violence," *ib.* 48. 22, B.C. 113. Used here of the common people, it describes their religious condition. They were harassed, importuned, bewildered by those who should have taught them; hindered from entering into the kingdom of heaven (23^{13}), laden with the burdens which the Pharisees laid upon them (23^{4}). ἐριμμένοι denotes men cast down and prostrate on the ground, whether from drunkenness, Polyb. v. 48. 2, or from mortal wounds. Here "mentally dejected."—ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα] An Old Testament simile. Cf. Nu 27^{17}, 1 K 22^{17}, Ezk 34^{5}. The words are anticipated here from Mk 6^{34}.

37, 38. *Then He saith to His disciples, The harvest indeed is abundant, but the labourers few; pray, therefore, the Lord of the harvest that He will send forth labourers into His harvest.*]—τότε] See on 2^{7}.—ἐκβαλῇ] For the weakened sense, "bring out," "send out," cf. 12^{20} 12^{35}, Mk 1^{43}. These two verses occur in Lk 10^{2} at the beginning of the charge to the Seventy in identical words, except that Lk. has in the introductory clause "and He said to them." L

36. ἐσκυλμένοι] ℵ B C D *al*; ἐκλελυμένοι, L.

X. 1. The editor continues with Mk 6^{7}.

And having called His twelve disciples, He gave to them authority over unclean spirits, so that they should cast them out, and heal every sickness and every disease.] Mk. has: "And He calleth the Twelve, and began to send them forth two by two, and was giving them authority over the unclean spirits."—καὶ προσκαλεσάμενος] The editor avoids as often Mk.'s historic present. See Introduction, p. xx.—τοὺς δώδεκα μαθητὰς αὐτοῦ] Mk. has simply τοὺς δώδεκα. In Mt., who has previously omitted Mk $3^{13\text{-}19a}$, and has not hitherto recorded the choice of the Twelve, the mention of the twelve disciples is abrupt and unprepared for. ἔδωκεν for Mk.'s ἐδίδου. See Introduction, p. xx. The editor omits Mk.'s "and began to send them forth two by two"; but shows a reminiscence of it by arranging the Apostles in pairs. For the last clause, cf. 4^{23} and 9^{35}. M

2. The editor thought that this would be a suitable place for the insertion of the names of the Apostles, Mk $3^{16\text{-}19}$, which he had previously omitted.

Now of the twelve apostles the names are these: First, Simon, who is called Peter, and Andrew his brother; and James the son E M

of Zebedee, and John his brother.] Mk. has: "And He appointed the Twelve. And he added to Simon a name Peter, and James the son of Zebedee, and John the brother of James; and He added to them names,[1] Boanerges, that is, sons of thunder; and Andrew."

τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα] This is an editorial introduction. ἀπόστολος, which occurs only here in Mt., is a reminiscence of Mk 3^{14}.[2]—πρῶτος] The word is unexpected in a mere catalogue like the following. It can only mean that Peter was the most prominent amongst the members of the Apostolic band; cf. 16^{17-19}.—Σίμων ὁ λεγόμενος Πέτρος] The editor simplifies Mk.'s harsh construction. On Σίμων, see note on 4^{18}. Mk. places the three chief Apostles first, and thus brings together the Greek names Andrew and Philip. Mt. places the brothers in pairs.—'Ανδρέας ὁ ἀδελφὸς αὐτοῦ] Lk. also has 'Ανδρέαν τὸν ἀδελφὸν αὐτοῦ. — 'Ιωάνης ὁ ἀδελφὸς αὐτοῦ] avoiding Mk.'s iteration of the name James. See on 4^{18}. For Mk.'s ἐπέθηκεν αὐτοῖς ὀνόματα,[1] cf. Dn 1^7 LXX, Th.

M 3. *Philip, and Bartholomew; Thomas, and Matthew the toll-gatherer; James (the son) of Alphæus, and Thaddæus.*] Mk. has: "And Philip, and Bartholomew; and Matthew and Thomas; and James (the son) of Alphæus, and Thaddæus."

Βαρθολομαῖος] an Aramaic name; cf. Dalm. *Gram.* 176.—Θωμᾶς] another Aramaic name = "twin"; cf. Dalm. *Gram.* 145.—Μαθθαῖος] also Aramaic. Cf. Dalm. *Gram.* 178; *Words*, 51. The editor transposes Thomas and Matthew, and adds to the latter ὁ τελώνης in order to identify the Apostle with the Matthew of 9^9.—'Αλφαῖος] Aramaic; cf. Dalm. *Gram.* 179.—Θαδδαῖος] according to Dalm. *Gram.* 179, *Words*, 50, is of Greek extraction = Θευδᾶς.

3. Θαδδαῖος] ℵ B c ff[1] g[2]; Λεββαῖος, D k; Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος, C[3] E *al.* S[1] has "Judas the son of James," assimilating to Lk 6^{16}. In Mk. Θαδδαῖος is read by most authorities, including S[1]; Λεββαῖος by D a b ff[2] i q. It is best to suppose that in both Gospels Θαδδαῖος is original, and that Λεββαῖος was substituted in Western texts for reasons that can only be conjectured. It is possible that someone who supposed Thaddæus to be connected with the Aramaic word for "breast" substituted Lebbæus, which he had formed from the Hebrew word for "heart," as a more fitting name for an Apostle. The Thaddæus of Mk. and Mt. may be a corruption of Judas, which Lk. has rightly replaced. Cf. *Encycl. Bib.* "Thaddæus."

M 4. *Simon the Cananæan, and Judas Iscariot, who also delivered Him up.*] Mk. has: "And Simon the Cananæan, and Judas Iscariot, who also delivered Him up."

Καναναῖος] according to Lk. means "Zealot," *i.e.* a member of the fanatical sect known to us from Josephus, *Wars*, iv. 160, v.

[1] ὀνόματα is read by ℵ A C L *al*, ὄνομα by B D.

[2] οὓς καὶ ἀποστόλους ὠνόμασεν, ℵ B C* vid Δ. But this clause may be an interpolation in Mk from Lk 6^{15}. If so, the title ἀποστόλος in Mt. is due to reminiscence of Mk 6^{30}.

310, vii. 268; cf. Schürer, I. ii. 80 ff. Dalman (*Gram.* p. 174) thinks that the Greek form should be Καννaῖος, and this has been changed into Καναναῖος by assimilation to the geographical term Canaanite.

Ἰσκαριώτης] Mk. has Ἰσκαριώθ, which Mt. has found unintelligible, and has græcised. Ἰσκαριώθ has been explained in many ways, but none of them are satisfactory. Dalman, who thinks that it is equivalent to the Hebrew איש קריות, admits that it is surprising that this phrase should have been left untranslated. Cf. *Words*, 51 f.

5. *These twelve Jesus sent forth, having charged them, saying.*] **M**
Mk 6^8 has: "And He charged them."

The relation to Mk. of the discourse which follows may be shown as follows:

Mt 10^{5b-8}.		
$^{9-10a}$	=	Mk 6^{8-9}.
^{10b}.		
$^{11-14}$.	Expand	6^{10-11}.
$^{15-16}$.		
$^{17-22}$.		
^{23}–11^1.		
omit.		6^{12-13}.

It is clear that Mk describes a sending out of the Twelve on a definite occasion. They go forth in pairs, Mk 6^7. Their activity brings the name of Jesus to the notice of Herod, 6^{14}. They return and report the result of their work, 6^{30}. To the editor of the first Gospel this mission of the Twelve during Christ's lifetime seems to have had little interest. He omits the statement that they went forth, and the notice that they returned. Further, he draws together here sayings that clearly refer to the work of the Apostles in the interval between Christ's death and His return, *e.g.* $^{17-23.\ 38-39}$. His discourse seems to have in view the circumstances of the band of disciples after His death whilst they were still in Palestine expecting their Master's return. The startling feature in it is that Christ is represented as bidding His disciples to limit their preaching to the Jews (v.^{6}), and as assuring them that they will not have exhausted the cities of Israel before His return (v.^{23}). We may compare with this the parallel conception that Christ's return would immediately follow the fall of Jerusalem. It might be possible to harmonise these sayings with the rest of the Gospel by interpreting "cities of Israel," not geographically, but ethnographically = "cities where Israelites lived," thus including the Jews of the dispersion. Along these lines v.^{6} would mean "do not go out of your way to preach to non-Israelites, rather go to the dispersion of the Jews." But it seems more probable that the two sources Mk. and the Logia, which the editor of the Gospel is combining, represented different standpoints on this question. The compiler of the Jewish Christian Logia preferred to emphasise those sayings of

Christ's teaching which seemed to limit the preaching of the kingdom to the Jewish people. The Twelve were to preach in Palestine, 10^{6. 23}; but the Jews in the dispersion, and proselytes from the heathen, would also furnish disciples of the kingdom, 8^{11}.

In Mk., on the other hand, emphasis is laid on a preaching to all nations; cf. 13^{10} "The good news must first be preached to all nations," and Mt 28^{19} "all nations," which probably comes from Mk.'s lost ending. Mt. borrows these passages, but defines the object of the preaching of Mk 13^{10} as εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν. He seems to have found it possible to combine the ideas of a coming of Christ to usher in the end of the world immediately after the fall of Jerusalem, and of a previous preaching of the good news of the Kingdom to all nations. We may suppose that to him the phrase "all nations" was only a wide generalisation, and that he saw no difficulty in the idea that the good news could be preached "in all the world" within a single generation. The difficulty of completely harmonising 10^{23} with other parts of the Gospel, arises from the fact that the editor is borrowing from sources representing different points of view, which he has not found it possible to blend so thoroughly that no trace of the original divergence remains.

L **5, 6.** *Go not away to the Gentiles, and enter not into a Samaritan city; but be going rather to the lost sheep of the house of Israel.*]—εἰς ὁδὸν] means apparently "to," "towards," "in the road that leads to." The reference is to the large Gentile population in Palestine. For the Hellenistic towns there, see Schürer, II. i. 57 ff. For the Pharisaic view of the Samaritans as "in many respects on a level with the Gentiles, see Schürer, II. i. 8.—τὰ πρόβατα τὰ ἀπολωλότα] cf. 15^{24}, Jer 50^{6} = LXX 27^{6}.

7. *And as you go, preach, saying that The kingdom of the heavens is at hand.*] Cf. 3^{2} 4^{17}.

L **8.** *Heal sick people, raise the dead, cleanse lepers, cast out demons. Freely ye received, freely give.*] For καθαρίζειν, see on 8^{2}.—ἀσθενοῦντας] cf. ἰατρὸν τὸν θεραπεύοντα τοὺς ἀσθενοῦντας, Ditt. *Syll.* 503. 16.

M **9, 10.** *Acquire neither gold, nor silver, nor brass in your girdles; nor a wallet*[1] *for travelling, nor two coats, nor sandals, nor a staff; for the labourer is worthy of his rations.*] Mk. has: "That they should take nothing for travelling except a staff only; neither bread, nor a wallet, nor brass in the girdle; but being shod with sandals, and not to put on two coats."

In Mk. these regulations seem intended to teach the disciples that they need make no preparations for their journeys. Their wants will be supplied. A staff is all that they will require. No bread need be carried, and consequently no travelling sack will

[1] Deissmann, *Exp. Times*, Nov. 1906, p. 62, suggests that πήρα means "a beggar's collecting bag," and quotes in support a Greek inscription of the Roman period found in Syria.

be needed. Nor need they take money to purchase food. The recommendation of sandals seems to strike a discordant note. How could it be of any importance whether the missioners went barefoot or not? The prohibition of wearing two coats seems to refer to the under and overcoats (see *DB*, art. "Dress"). It is, however, difficult to think that the text of Mk. is in order. The Greek is harsh (see Swete), and the command to wear sandals seems quite pointless. The command not to wear them, though difficult, would at least be easier, as having the same sort of meaning as the prohibition of two coats. In B. *Berakhoth* 54^a it is said that men were forbidden to use the Temple courts as a thoroughfare. Consequently they went there without a staff in the hand, without shoes on the feet, and without money, whether in the girdle or in a purse. It is possible that Christ wished His missioners to avoid anything that would make them look like ordinary travellers journeying for purposes of trade or pleasure. In that case, the prohibition of staff and sandals would be more natural than the command to take them. Mt. has *μηδὲ ὑποδήματα μηδὲ ῥάβδον*. Lk. in the parallel section has *μήτε ῥάβδον*, and omits the reference to the sandals; but in the next chapter, in the charge to the Seventy, he has *μὴ ὑποδήματα*. Both Mt. and Lk. seem to be rewriting Mk. in the light of a more familiar tradition of Christ's words, according to which staff and shoes were forbidden.

ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν.] Lk., in the charge to the Seventy (10^7), has the same words with *μισθοῦ* for *τροφῆς*, and without *ἐστιν*; and Lk.'s form occurs in 1 Ti 5^{18}, where the words seem to be quoted as Scripture.

11. *And into whatsoever city or village you enter, inquire who* M
in it is worthy, and there abide until you go out.] Mk. has: "And He said to them, Wheresoever you enter into a house, there abide until you go out thence." Lk. in the parallel section has: "And into whatsoever house you enter, there abide and thence go out." But in the charge to the Seventy He has separate sections dealing with the entry into a house and into a city. It would seem, therefore, that Mt.'s *πόλιν ἢ κώμην* is due to reminiscence of a traditional form of this saying which contained these words.—*ἐξετάσατε, κ.τ.λ.*] comes probably from this tradition. For *ἐξετάζειν*, cf. 2^8.

12, 13. *And when you enter into the house, salute it. And if* L
the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.] Mk. has no parallel words; but Lk., in the charge to the Seventy ($10^{5.6}$) has: "And into whatsoever house you enter, first say, Peace to this house. And if a son of peace be there, your peace shall rest upon him. But if not, it shall return to you." The words differ from those in Mt. The two Evangelists are drawing from different sources.

I **14.** ***And whosoever will not receive you, nor hear your words; as you go outside that house or city, shake off the dust of your feet.***] Mk. has: "And whatsoever place will not receive you, and they will not hear you; as you proceed thence shake off the dust which is under your feet for a testimony against them." Lk. has: "And whosoever will not receive you, as you go out from that city, shake away the dust from your feet for a testimony against them." Both Mt. and Lk. substitute *κονιορτός* for Mk.'s *χοῦς*, and introduce the reference to the city. Lk. has the same features in the charge to the Seventy (10^{10}). They are due to the use of independent non-Marcan sources.

L **15.** ***Verily, I say to you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgement than for that city.***] Lk. has similar words in the charge to the Seventy: "I say to you, that for Sodom in that day it shall be more tolerable than for that city." Sodom is used in the N.T. as a typical instance of the execution of divine judgement; cf. $11^{23.\,24}$, Lk 10^{12} 17^{29}, Ro 9^{29}, 2 P 2^{6}, Jude ^{7}. So in *Jub* 36^{10} "On the day of turbulence, and execration, and indignation, and anger, with flaming devouring fire, as He burnt Sodom, so likewise will He burn His land and His city."—*ἡμέρα κρίσεως.*] For the omission of the article in a technical phrase, see Blass, p. 151. For the end of the world as a day of judgement, see the references in Volz, *Jüd. Eschat.* p. 188; Charles, *Enoch*, p. 126; and cf. *Ps-Sol* 15^{12} "The sinners shall perish in the Lord's day of judgement for ever"; *Jub* 4^{19} "until the day of judgement"; *Secrets of Enoch* 39^{1}, 2 Es $7^{102.\,113}$ 12^{34}.

L **16.** ***Behold, I send you forth as sheep in the midst of wolves: be therefore wise as serpents, and harmless as doves.***] The first clause, with *ἄρνας* for *πρόβατα*, occurs in Lk 10^{3} in the charge to the Seventy, and is probably to be reconstructed in the fragment called *Fragment of a Lost Gospel*, published by Grenfell and Hunt. It there stands immediately after fragments of a saying parallel to Lk 11^{52} = Mt 23^{13}.—*φρόνιμοι ὡς οἱ ὄφεις.*] Cf. Gn 3^{1} *ὁ δὲ ὄφις ἦν φρονιμώτατος.*

It will have been noticed that in the preceding verses Mt. seems to have borrowed Mk $6^{6b\text{-}11}$. Lk. in the parallel section seems also to have borrowed Mk $6^{7\text{-}12}$. Mt. and Lk., in several striking respects, agree against Mk., *e.g.* *προσκαλεσάμενος—ἔδωκεν*, Mt 10^{1} = *συνκαλεσάμενος—ἔδωκεν*, Lk 9^{1}; *καὶ θεραπεύειν πᾶσαν νόσον* Mt 1 = *καὶ νόσους θεραπεύειν*, Lk 9^{1}. Both have *μήτε (δὲ) ῥάβδον*. Both add "nor silver." Both add a reference to a city, *ἐξερχόμενοι ἔξω—τῆς πόλεως ἐκείνης*, Mt 14 = *ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης*, Lk 9^{5}. Both have *κονιορτόν* for Mk.'s *χοῦν*. The case is complicated by the fact that Lk., in the charge to the Seventy (ch. 10), has verses parallel to Mt $9^{37.\,38}$ $10^{7.\,10b.\,12\text{-}13.\,15.\,16a}$, and also has parallels to Mt.'s expansions or alterations of Mk. in Mt 10^{9} *μὴ*

ὑποδήματα, [11] πόλιν. These facts seem to be best accounted for by supposing that Mt.'s modifications of Mk. are due to the fact that he not infrequently substitutes for Mk.'s phrases others which were more familiar to him. He may, of course, have had before him in writing another account of the charge to the Twelve, or of words spoken to disciples with reference to their mission work, and it is probable that the Logia contained such an account. Lk., in copying Mk., has also been influenced by his memory of other forms of Christ's charge. Sometimes the phraseology which he remembers, or the second source which he uses, agrees with Mt.'s source. In compiling or copying the charge to the Seventy, the language of his source, oral or written, is often in agreement with the language of verses which Mt. has inserted in the charge to the Twelve. In other words, the situation is best explained as follows. Mt. has before him Mk.'s short account. He also has quite probably a section of the Logia containing a charge to the Twelve. These he combines, with quite possibly insertions or turns of phrase from his reminiscence of forms of the charge current in Church circles. Lk. has before him Mk., and quite possibly one or more other accounts of the charge. Amongst these may have been the first Gospel. He sometimes substitutes for Mk.'s phrases others drawn either from Mt., or from another source which was closely allied to Mt. in phraseology. The common theory that Mt. and Lk. both used (*a*) Mk., (*b*) the Logia, and that Lk. had also a third source, is too artificial to be carried through the Gospels, and does not leave enough to the independence of the Evangelists.

17. The editor is reminded by the *ἐν μέσῳ λύκων* which he has just written of a passage which occurs later in Mk.'s Gospel (13^{9b-13}). He therefore inserts it here, though it is clear that it does not, like the preceding sayings, refer to the Apostolic mission during Christ's lifetime, but to their preaching after His death.

But beware of men: for they shall deliver you up to Sanhedrins, M
and in their synagogues shall they scourge you.] Mk. has: "But take ye heed to yourselves. They shall deliver you up to Sanhedrins, and in synagogues shall ye be beaten."—*προσέχετε ἀπό*] cf. 7^{15}, and Blass, p. 126. Mk. has *βλέπετε δὲ ὑμεῖς ἑαυτούς*; cf. Mk 8^{15} *βλέπετε ἀπό*, where Mt. again has *προσέχετε ἀπό*. Mt. omits *βλέπετε* from Mk $13^{23.33}$.—*παραδώσουσι*] Mt. as often inserts a connecting particle, here *γάρ*.—*συνέδρια*] the local courts of justice; see Schürer, II. i. 151.—*καὶ ἐν ταῖς συναγωγαῖς μαστιγώσουσιν ὑμᾶς*] Mk. has the harsh *καὶ εἰς συναγωγὰς δαρήσεσθε*. For the substitution of *ἐν* for *εἰς*, cf. 24^{18} = Mk 13^{16}, and Introduction, p. xxvii.

18. *And before rulers and kings shall ye be led for My sake, for* M
a testimony to them and to the Gentiles.] Mk. has: "And before

rulers and kings shall ye stand (fast) for My sake, for a testimony to them."—ἀχθήσεσθε] for Mk.'s σταθήσεσθε is suggested by ἄγωσιν of Mk v.[11].—καὶ τοῖς ἔθνεσιν] for Mk.'s harsh καὶ εἰς πάντα τὰ ἔθνη, which in Mk. belongs to the following verse. The editor could not take over the next few words, πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον, since they are obviously unsuited to this charge to the Twelve. He should therefore have stopped at μαρτύριον αὐτοῖς. See on 24^{14}.

M 19. *And when they shall deliver you up, take no thought how or what ye shall speak: for there shall be given to you in that hour what ye shall speak.*] Mk. has: "And when they shall lead you, delivering you up, do not be taking thought beforehand what ye shall speak. But whatsoever shall be given to you in that hour, this speak."

ὅταν δέ] Mk. has καὶ ὅταν; see Introduction, p. xx.—παραδῶσιν] Mk. has ἄγωσιν—παραδιδόντες. The editor has carried the ἄγωσιν into the previous verse (ἀχθήσεσθε). The editor adds πῶς ἤ, which are found also in Lk 12^{11}.

M 20. *For not ye are the speakers, but the Spirit of your Father which speaketh in you.*] Mk. has: "For not ye are the speakers, but the Holy Spirit."

M 21. *And brother shall deliver up brother to death, and father, child: and children shall rise up against parents, and shall kill them.*] So Mk. with καί for δέ at the beginning. See Introduction, p. xx. Social strife is a common feature of the Apocalyptic description of the last days; cf. 2 Es 5^9 "all friends shall destroy one another"; 6^{24} "At that time shall friends make war one against another like enemies"; *Jub* 23^{19} "And they will strive one with another, the young with the old, and the old with the young, the poor with the rich, and the lowly with the great, and the beggar with the prince"; *Apoc. Bar* 70^3 "And they will hate one another, and provoke one another to fight; and the mean will rule over the honourable, and those of low degree will be extolled above the famous"; *Enoch* 56^7 99^5 100^1. See note on v.[34].

M 22. *And ye shall be hated by all for My name's sake. But he that endured to the end, he shall be saved.*] So Mk. In Mk. the τέλος is the coming of the Son of Man in the period after the great tribulation; cf. 2 Es 6^{25} "Whosoever remaineth—he shall be saved, and shall see My salvation, and the end of the world"; $9^{7.8}$ "And every one that shall be saved—shall be preserved."—ὑπομείνας] cf. Dn 12^{12} (Th) μακάριος ὁ ὑπομένων.

L 23. *But when they persecute you in this city, flee to the other: for verily I say to you, Ye shall not exhaust the cities of Israel, until the Son of Man come.*] The εἰς τέλος of the last verse has carried away the mind of the editor, in spite of his context, to the thought of the Second Coming. The apostles had been forbidden to go to the Gentiles or Samaritans. They were to preach to the lost sheep of the house of Israel, vv.[5.6]. In this work they would

suffer persecution, vv.[17-22]. But persecution would not become so universal that a city of Israel could not be found as a refuge before the Son of Man came. It seems to be impossible to interpret this verse of a coming of Christ to His missionaries during His lifetime. In this Gospel the coming of the Son of Man is always a final coming after His death to inaugurate the kingdom.

19. πῶς ἤ] om. S^1 a b k.
23. After τὴν ἑτέραν] D L S^1 a b k g^1 q h add: "and if they persecute you in the other, flee ye to another." The words, as Merx points out, seem necessary to explain the following exhortation.

24. The editor here collects together other sayings bearing upon persecution.

A disciple is not above the teacher, nor a slave above his master.] L
Lk. in his Sermon (6^{40}) has clause *a*, adding: "but every one who is perfected shall be as his teacher."

25. *Sufficient for the disciple that he be as his teacher, and the* L
slave (shall be) as his master. If they called the master of the house Beelzeboul, how much more the members of his house?] In Lk. the saying about the disciple and his teacher illustrates the saying about the blind leading the blind. Because a blind man cannot be directed by a blind man, so a scholar dependent on his teacher cannot receive more wisdom than his teacher has. At the best, he will he as wise as his teacher. Here the words have a different application, and are intended as a warning to the disciples to expect persecution. If their Master has been ill-treated and slandered, they must expect similar treatment. It is clear that Mt. and Lk. were acquainted with the saying in a detached form or in different contexts.—ἵνα γένηται] Here as in 8^8 practically equivalent to the infinitive. See Moulton, p. 206 ff.—Βεελζεβούλ] Here clearly a term of reproach.[1] In 12^{24} it is wrongly made equivalent to arch-devil. It has been traced to the בעל זבוב = god of flies, of 2 K 1^6. This has been changed into בעל זבול in order to introduce assimilation to the sound of זבל = dung. In B. *Ab. Zar* 18^6 the sacrifice (זבח) of the heathen is ironically called זבל "dung." Cf. Dalm. *Gram.* p. 137. The objection to this explanation is that there is no evidence that Baalzebul was adopted into the popular demonology as a powerful devil, or that flies were particularly identified with evil spirits. Others connect *zebul* with the Hebrew זבול, meaning "lofty dwelling," cf. 1 K 8^{13}, Is 63^{15}; but זבול in this sense is used as the dwelling of God, whereas we should expect here some term equivalent to Hades, the abode of evil spirits. In the Rabbinical literature, Zebul is the name of the fourth heaven, in which are the heavenly Jerusalem, the Temple, the Altar, and Michael.[2] In the apocalyptic literature

[1] C E *al* have Βεελζεβούλ; ℵ B, Βεεζεβούλ; S^1 c g^2 Beelzebub. See on 12^{24}.
[2] Cf. *Chagiga* 12^b.

the lord of evil spirits and the Antichrist is called Beliar; cf. Charles on *Ascension of Isaiah* 1^8.

25. ἀρκετόν] See on 6^{34}.—ὁ δοῦλος] *sc.* "let him be" or "shall be." We should expect τῷ δούλῳ. The nom. is probably due to careless translation.

26–33. The editor here inserts a section which finds a parallel in Lk 12^{2-9}, where it is ascribed to an occasion at a later period in Christ's life. There is a good deal of agreement in language, with some striking differences. These differences do not favour the theory that the two Evangelists borrowed from the same written source; and the difference in historical setting is still more unfavourable to such a view, unless the supposed source contained sayings without any historical settings. It is probable that the two writers drew these words from different written sources, Mt.'s being the Logia.

L **26.** *Fear them not, therefore; for nothing is covered which shall not be revealed, and hidden which shall not be known.*] Three times in the following verses we get this "fear not." See Introduction, p. lxv. The saying about that which is hidden being revealed seems to have been a traditional utterance of Christ which could be adapted to any context. Mk. has it after the parable of the Sower, 4^{22}, in the difficult form, οὐ γάρ ἐστιν κρυπτὸν ἐὰν μὴ ἵνα φανερωθῇ οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ. It there seems to be applied to the teaching in parables. The truth was hidden in the parabolic teaching, but only that it might gain the greater publicity. Mt., having inserted a similar saying here, omits Mk 4^{22} in his parallel section. Lk. in the parallel to Mk. has: οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ. Lk. here in γνωσθῇ shows remembrance of the form of the saying which occurs in Mt., γνωθήσεται. Lk. has the saying again in 12^2, where he has a section, 12^{2-9}, parallel to Mt 10^{26-33}, but assigned to a different occasion. The saying in 12^2 runs thus: οὐδὲν δὲ συγκεκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωθήσεται. This is almost identical with Mt., where the words seem to be used as a proverbial saying, affording an analogy for the following exhortation: "Just as all hidden things are destined to be brought to light, so you must publish to the world what I tell you now in obscurity." In Lk. the application seems different: "Beware of hypocrisy, because the truth will come to light."

L **27.** *What I say to you in the darkness, speak ye in the light; and what you hear at the ear (in whispers), proclaim upon the housetops.*] Lk. has: "Wherefore (ἀνθ' ὧν), whatever things you say in the darkness shall be heard in the light, and what you speak to the ear (*i.e.* privately) in the chambers shall be proclaimed upon the housetops." In Mt. the meaning seems to be: "I give you

My teaching in privacy and obscurity. But I wish you to be the agents in making it everywhere public." In Lk. the idea rather is: "Hypocrisy is essentially futile, inasmuch as all things hidden ultimately come to light, and your secret words and whispers will one day be known."

28. *And fear not those who kill the body, but cannot kill the* L
soul. But fear rather Him who is able to destroy both soul and body in Gehenna.] The second "fear not," cf. v.^{26}. The warning there is against fear of slander; here, against fear of persecution to the death: "In your work of making My teaching public you will meet with persecution. Fear not physical death. But fear the wrath of God against unfaithfulness to Him, for He can destroy soul and body together in Gehenna." The Talmud (B. *Rosh ha Sh* 16^b 17^a) says that the school of Shammai taught that at the judgement-day there would be three classes of men. Of these, one would remain in Gehinnom for twelve months, after which their bodies would be destroyed and their souls burned. But, as a rule, both in Apocalyptic and Talmudic literature, the punishment of the wicked is regarded as eternal; cf. Volz, *Jüd. Eschat.* pp. 286 f. Lk. has: "But I say unto you, my friends, Fear not those who kill the body, and after these things have nothing more that they can do. But I will show you whom you should fear. Fear Him who has power after killing to cast into Gehenna. Yea, I say unto you, fear Him."

For φοβηθῆτε ἀπό, a Hebraistic idiom, cf. Blass, p. 88.

For γέεννα, cf. on 5^{22}.

29. *Are not two sparrows sold for a farthing? and not one of* L
them falls to the ground without your Father.] Lk. has: "Are not five sparrows sold for two farthings? and not one of them is forgotten before God."

ἀσσάριον] The Latin *as*, known to the Talmudic writers as אסר. It was equivalent to $\frac{1}{16}$th of a denarius, *i.e.* to something less than a halfpenny. Cf. *Pesikta des Rab. Kahana*, 10 (Wünsche), p. 113: "If the bird is not captured without the will of heaven, how much less we!"

30. *But even the hairs of your head are all numbered.*] So Lk. L
with ἀλλὰ καὶ—ὑμῶν for ὑμῶν δὲ καί. The emphasis here is rather upon αἱ τρίχες than upon ὑμῶν.

31. *Fear not, therefore, you are more valuable than many* L
sparrows.] So Lk. without οὖν or ὑμεῖς. This is the third "Fear not"; cf. vv.$^{26.28}$.

32. *Every one, therefore, who shall acknowledge Me before men, I* L
also will acknowledge him before My Father which is in the heavens.] Lk. has: "And I say to you, Every one who shall acknowledge Me before men, also the Son of Man will acknowledge him before the angels of God." ὁμολογεῖν ἐν occurs only here and in Lk 12^8.

It is an Aramaic and Syriac idiom. Cf. even Moulton, p. 104: "It seems best not to look for any justification of this usage in Greek."—τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς] See on 5^{16}.

L **33.** *But whosoever shall deny Me before men, I also will deny him before My Father which is in the heavens.*] Lk. has: "But he who denied Me before men, shall be denied before the angels of God." Vv.$^{32.33}$ find a differently worded parallel in Mk 8^{38}, which the editor of Mt. omits when he comes to that section of Mk.

L **34.** The thought of persecution, especially of persecution at the hands of near relatives, reminds the editor of other sayings bearing upon the divisions caused by Christ's teaching in families.

Think not that I came to cast peace upon the earth. I came not to cast peace, but a sword.] This and the following verse find a parallel in Lk 12^{51-53} in a different context. Lk. has: "Think ye (δοκεῖτε) that I came (παρεγενόμην) to give peace on the earth? No, I tell you, but division." Phraseology and context alike differ. The two Evangelists draw from different sources.

Μὴ νομίσητε ὅτι ἦλθον—οὐκ ἦλθον] The same formula occurs in 5^{17}. The editor probably assimilates.

35. *For I came to divide a man against his father, and a daughter against her mother, and a bride against her mother-in-law.*] Lk $12^{52.53}$ has a similar thought in different words.

Cf. B. *Sanhed.* 97^{a} "In the period when the Son of David shall come, a daughter will rise up against her mother, a daughter-in-law against her mother-in-law." For similar formulas in Babylonian Inscriptions, cf. Jeremias, *Babylonisches im NT*, p. 97.

Cf. also *Sotah* $49^{a\ b}$ "The son despises the father, the daughter rebels against the mother, the daughter-in-law against the mother-in-law, and a man's enemies are they of his own household."

L **36.** *And a man's enemies (shall be) those of his household.*] This and the previous verse seem to be a reminiscence of Mic 7^{6}.

L **37.** *He who loveth father or mother more than Me, is not worthy of Me; and he who loveth son or daughter more than Me, is not worthy of Me.*] This and the following verse find a parallel in Lk 14^{26-27}. But context and phraseology are alike different. The Evangelists draw from different sources. Lk. has: "If any man come to Me, and hate not his own father, and mother, and wife, and children, and brothers, and sisters, yea, and also his own life, he cannot be My disciple."

L **38.** *And he who taketh not his cross, and followeth after Me, is not worthy of Me.*] Lk. has: "Whosoever beareth not his cross, and cometh after Me, cannot be My disciple." It is clear that in the Synoptic Gospels we have three recensions of this saying, viz. (*a*) Mk 8^{34} = Mt 16^{24} = Lk 9^{23}, a positive form, εἴ τις θέλει ὀπίσω μου ἐλθεῖν (Lk. ἔρχεσθαι) ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ (Lk. adds καθ' ἡμέραν) καὶ ἀκολουθείτω μοι. (*b*) Mt 10^{38}, a

negative form, ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου. (*c*) Lk 14^{27}, another negative form in a different context, ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου. The two latter look like independent translations of a Semitic original. It is commonly assumed that this saying betrays reflection upon the manner of Christ's death. So far as Lk. is concerned, the thought of discipleship as involving probable death in persecution, seems less obvious than that of faithful discipleship simply. It would not have been surprising had we found "yoke" for "cross" there. The Rabbis spoke of a man as receiving the yoke of the law, cf. *Ab* 3^{6}; or the yoke of the kingdom of the heavens, cf. B. *Berakhoth* 13^{a}. So Christ, elsewhere, Mt 11^{29}, spoke of His yoke. But it is historically probable that Christ in speaking of His death should anticipate it as one of crucifixion. This had become, as it would seem, typical of violent death. It is so used in the parables of the *Mechilta*. Cf. Fiebig, *Altjüd. Gleichnisse*, p. 44: "(Like) a robber who entered in and outraged the king's palace, (saying), If I find the king's son I will seize him and kill and crucify him." Cf. Plato, *Rep.* ii. 361: "The just man—will be impaled." The condemned man carried his cross to the place of execution. Cf. Artemidorus, ii. 56: ὁ μέλλων αὐτῷ (σταυρῷ) προσηλοῦσθαι πρότερον αὐτὸν βαστάζει;[1] *Bereshith Rabba*, Par. 56 (Wünsche, p. 266): "Abraham took the wood of the offering as one who bears his cross upon his shoulder"; Plut. *de Sera Num. Vind.* c. 9: καὶ τῷ σώματι τῶν κολαζομένων ἕκαστος κακούργων ἐκφέρει τὸν αὐτοῦ σταυρόν. The thought in Mt 10^{38} is no doubt of death in persecution. The disciples would be dragged before courts of justice, v.^{17}; they would be killed by their relatives, v.^{21}. But they were not to fear physical death, v.^{28}. If they shrank back and recanted their faith in Christ, He would deny them before God, v.^{33}. They must be prepared to go to a shameful death, following His example, v.^{38}.

39. *He that found his life shall lose it; and he that lost his life* I
for My sake shall find it.] This saying occurs in four forms: (*a*) Mk 8^{35} = Mt 16^{25} = Lk 9^{24} ὃς γὰρ ἐὰν (Lk. ἂν) θέλῃ τὴν ψυχὴν αὐτοῦ (Mk. ἑαυτοῦ ψυχὴν) σῶσαι ἀπολέσει αὐτήν, ὃς δ' ἂν ἀπολέσῃ (Mk. ἀπολέσει) τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ (Mk. καὶ τοῦ εὐαγγελίου) οὗτος (om. Mt. Mk.) σώσει αὐτήν (Mt. εὑρήσει, assimilating to 10^{39}). (*b*) Mt 10^{38} ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. (*c*) Lk 17^{33}, in a different context, ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ' ἂν ἀπολέσῃ ζωογονήσει αὐτήν. This and No. 1 look like independent translations of a Semitic original. They are not based on a common Greek source. (4) Jn 12^{25} ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

[1] Quoted by Dr. Bigg, *The Church's Task under the Roman Empire*, p. 79.

In Mk 8 = Mt 16 = Lk 9, and in Mt. 10, this saying is connected with the saying about bearing the cross.

Here in Mt. it clearly has reference to death in persecution. "He who shrinks from death, and wishes to preserve his life of the body, will indeed do so, but will lose the higher life of the soul into which he would have passed through martyrdom. He who is content to suffer death because of his faithfulness to My teaching, will forfeit the life of the body, but will make discovery on the other side of death of the higher life of the soul."

L **40.** ***He who receiveth you receiveth Me, and he who receiveth Me receiveth Him that sent Me.***] Cf. Mk 9^{37}.

L **41.** ***He who receiveth a prophet in the name of a prophet shall receive the reward of a prophet; and he who receives a righteous man in the name of a righteous man shall receive the reward of a righteous man.***] V.^{40} finds a parallel in Mk 9^{37b} ὃς ἂν ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχηται οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με. Mt. adapts to his context here by substituting ὑμάς for "one of such children," and omits from Mk when he comes to that passage. The thought passes from the fate of the disciples to that of those who receive the teaching of Christ, which they are to proclaim to the world. Those who receive them, *i.e.* welcome their teaching, receive Christ, because it is His teaching which the disciples transmit, and receive God who sent Him. This idea of Christ's mission from God has already underlain the ἦλθον of 5^{17} 10^{34}. In v.^{40} the Christian missionaries are called προφῆται and δίκαιοι. For the first, cf. 23^{34}. They were δίκαιοι as practising the δικαιοσύνη which he taught them, 6^{1-18}; cf. 5^{20}. εἰς ὄνομα is a translation of the Jewish לשם = "in the capacity of," "as," "on the ground of his prophetic qualifications." Cf. Heitmüller, *Im Namen Jesu*, pp. 112 ff. Those who receive the Christian missionaries in respect of their Christian message, *i.e.* accept their teaching and become Christians, will receive the same reward as the preachers themselves. For the idea of eternal life as a reward, see on 19^{29}; and for the conception that early and late comers into the kingdom receive the same reward of eternal life, see on 20^{1-16}.

M **42.** ***And whosoever shall give to drink one of these little ones a cup of cold water only in the name of a disciple, verily I say to you, he shall not lose his reward.***] This saying is clearly out of place here, because there is nothing in the context to explain the meaning of τῶν μικρῶν τούτων. It occurs again in Mk 9^{41} with ὑμᾶς for "these little ones." ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. Mt. in the parallel section to Mk. omits this verse. Mk., however, has τῶν μικρῶν τούτων in the next verse, 9^{42}. Mt. seems to be quoting from memory, and to have brought in the "these little

ones" inadvertently. Mk.'s ὑμᾶς would have suited the purpose much better. If Mt. had known the saying independently with τῶν μικρῶν τούτων, he would almost certainly have inserted it in this form in the parallel to Mk 9^{41}. On the other hand, τῶν μικρῶν τούτων in Mt 10^{42} can only be explained as a reminiscence of Mk $9^{41.\,42}$.

XI. 1. *And it came to pass, when Jesus finished charging His twelve disciples, He departed thence to teach and to preach in their cities.*] For this formula at the end of five long discourses, cf. Introduction, p. lxiv. For ἐκεῖθεν, cf. on 4^{21}.—τοῦ διδάσκειν] Mt. has τοῦ with inf. 7 times. The present tense emphasises the continuance of the action; cf. 13^{3}, and contrast 2^{13} 3^{13}. See Blass, pp. 196 ff.; Abbott, *Johannine Grammar*, 2496. **E**

(5) Survey of His ministry, 11^{2-30}.

2. The editor gives a survey of Christ's work. It falls into three sections. Christ's work is considered (*a*) in relation to that of the Baptist, $^{2-19}$; (*b*) in view of its apparent failure, $^{20-24}$; (*c*) in view of its real success, $^{25-30}$.

No part of this is found in Mk.

Vv.$^{2-19}$ find a parallel in Lk 7^{18-35}. But

Mt $^{2-3}$ bear little resemblance to Lk $^{18-21}$.
$^{4-11}$ agree verbally for the most part with $^{22-28}$.

At this point Lk. breaks the thread of the discourse by inserting an editorial comment, vv.$^{29-30}$. Mt. seems to carry on the speech, but vv.$^{12-15}$ are probably inserted here by him from another context. Vv.$^{12.\,13}$ find a parallel in Lk 15^{16}, where the clauses are in the reverse order.

Mt $^{16-19}$ agree very closely with Lk $^{31-35}$.
^{20} is an editorial comment.
$^{21-23a}$ agree closely with Lk 10^{13-15} from the charge to the Seventy.
^{23b} has no parallel in Lk.
^{24} agrees closely with Lk 10^{12}.
$^{25-27}$ agree closely with Lk $10^{21.\,22}$ after the return of the Seventy.
$^{28-30}$ have no parallel in Lk.

So far as vv.$^{20-30}$ are concerned, it seems probable that the editor is bringing together detached sayings, some of which Lk. has placed in or after the charge to the Seventy. The two Evangelists cannot have had a common source for these sayings, unless the source consisted of sayings only, without historical connections. These sayings had probably become stereotyped in tradition, and were drawn by the two writers from different sources. But the relation of Mt $^{4-11.\,16-19}$ to Lk $^{22-28.\,31-35}$ is very puzzling. Why do both writers connect these groups of sayings; and why do both insert between them a paragraph which is quite different in the two Gospels? It is probable that the two groups

existed independently before the two Evangelists. Why both writers connected them is not easy to explain. But since both groups deal with John the Baptist, it is not altogether unnatural that two or more Gospels should have connected them together. That they did this independently is shown by the different character of the connecting links, Mt $^{12-16}$, Lk $^{29-30}$.

If it be thought that the close verbal agreement of Mt $^{4-11}$ = Lk $^{22-28}$ and of Mt $^{16-19}$ = Lk 7^{31-35} compels us to think of a direct connection between the Gospels, it would be better to fall back upon the view that Lk. had seen Mt., than to suppose that both are borrowing from a common source. In the latter case it is impossible to explain the fact that both editors independently insert extraneous words at the same point in a common source. If Lk. had seen Mt., he may well have taken objection to vv.$^{12-15}$ as obscure, and substituted for them a comment which prepared an anticipatory explanation of Mt ^{19b}. In that case he has not cared to pass over Mt $^{12-13}$ altogether, but has placed them in another context, transposed them, substituted ἀπὸ τότε for ἀπὸ δὲ τῶν ἡμερῶν Ἰωάνου which he felt to be anachronistic, substituted εὐαγγελίζεται for the ambiguous βιάζεται, and paraphrased βιασταὶ ἁρπάζουσιν αὐτήν by πᾶς εἰς αὐτὴν βιάζεται, thus making the sentence clearly express the idea that the Baptist's ministry was the inauguration of the kingdom of heaven. Cf. Ac 1^{22} 10^{37}.

L **2, 3.** *And John having heard in the prison the works of the Messiah, sent through his disciples, and said to Him, Art Thou the Coming One, or are we to wait for another?*] Lk. agrees only in the last clause.

ἐν τῷ δεσμωτηρίῳ] The imprisonment of the Baptist has been referred to in 4^{12}.—τὰ ἔργα] of which illustrations have been given in 8^1–9^{34}.—ὁ ἐρχόμενος] *i.e.* the Messiah; cf. 3^{11}, Ps 118^{26}, Dn 7^{13}.

L **4–6.** *And Jesus answered and said to them, Go report to John what ye hear and see: blind men see, and lame men walk. Lepers are cleansed, and deaf men hear. And dead men are raised, and poor men are told good news. And blessed is he who shall not be made to stumble in Me.*]—καθαρίζονται] See on 8^2.—εὐαγγελίζονται] The verb occurs only here in this Gospel. For the construction, cf. He $4^{2.6}$.—σκανδαλισθῇ] See on 5^{29}.

Lk. agrees almost word for word. He omits ὁ Ἰησοῦς, has εἴδετε καὶ ἠκούσατε for ἀκούετε καὶ βλέπετε, omits καί before χωλοί, νεκροί, and πτωχοί, and has ἐάν for ἄν in the last clause.

L **7.** *And as they were going, Jesus began to speak to the multitudes concerning John, What went ye out into the wilderness to behold? A reed shaken by the wind?* or: *Why went ye out into the wilderness? To behold a reed shaken by the wind?*] Lk. has: ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάνου, for τούτων δὲ πορευομένων.

The reed shaken by the wind seems to be a metaphor for a

commonplace event. But there is probably a side reference to the thoughts of the multitudes concerning John. He had predicted the coming of One mightier than he (3^{11}). He had recognised in Christ one who honoured him by coming to his baptism. Now his message seemed to show that he was vacillating, doubtful whether after all Christ was the coming mightier One.

θεάσασθαι] does not occur in Mk. The seeing implied is the beholding, gazing at, *e.g.* a spectacle or pageant. It occurs in 6^1 "to be gazed at by them," 22^{11} "to look at the guests," 23^5 "to be gazed at by men."

8. *But what went ye out to see? A man clothed in soft (raiment)?* L
Behold, they who wear soft (raiment) are in kings' houses.] Lk. has ἐν μαλακοῖς ἱματίοις in the first clause, and for the second: ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. The meaning is: "You did not go all that way into the wilderness to see a worldly sensualist."

9. *But what went ye out to see? A prophet? yes, I say to you,* L
and more than a prophet.] So Lk.

"You went to see a spiritual leader of men. And the fulfilment exceeded your expectation. You saw a prophet, and that no ordinary prophet."

10. *This is he, of whom it stands written, Behold, I send My* L
messenger before Thy face, who shall prepare Thy way before Thee.]

"For John is he whom the Scripture predicted as the messenger who should prepare the way for the Messiah." The quotation comes from Mal 3^1, where the LXX has ἰδοὺ (ἐγώ, ℵ^c A Q Γ) ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου. Mt., Mk 1^2, and Lk 7^{27} agree against the LXX—(*a*) in ἀποστέλλω for ἐξαποστέλλω; (*b*) in πρὸ προσώπου σου after "My messenger"; (*c*) in ὃς for καί; (*d*) in κατασκευάσει for ἐπιβλέψεται, and Mt. and Lk. agree; (*e*) in ἔμπροσθέν σου for πρὸ προσώπου σου after "way." Both Mt. and Lk. omit in their parallels to Mk 1^2. It seems clear that the quotation was current in Christian circles in a form slightly different from the LXX. πρὸ προσώπου μου after "My messenger," may be due to assimilation to Ex 23^{20}.

11. *Verily I say to you, There hath not arisen among women-born* L
a greater than John the Baptist. But the least in the kingdom of the heavens is greater than he.] Lk. has: μείζων ἐν γεννητοῖς γυναικῶν Ἰωάνου οὐδείς ἐστιν, and "of God" for "of the heavens." "Thus as fulfilling the prophecy of Malachi and heralding the Messiah, John is pre-eminent. But the least who shall stand within the kingdom shall be more privileged than he." The thought is that it is better to enter the kingdom than to herald its coming. John was unique amongst men, but citizenship of the kingdom will be better than his unique position. On ἀμήν, cf. on 5^{18}.—ἐν γεννητοῖς γυναικῶν] is equivalent to "amongst mortal men";

cf. Job 14^1 15^{14} 25^4.—*μικρότερος*] For grades within the kingdom, cf. 5^{19}. The comparative form is probably used in a superlative sense. Cf. Blass, p. 33; Moulton, pp. 77 ff. In 13^{32}, Lk 9^{48}, *μικρότερος* has the same superlative sense. For *βασιλεία τῶν οὐρανῶν*, see Introduction, p. lxvii. Here as hitherto in this Gospel it is thought of as the kingdom to be inaugurated when the Son of Man comes.[1] The least in that kingdom will be more privileged than if he had been its herald.

E? L **12–15.** ***And from the days of John the Baptist until now the kingdom of the heavens suffers violence, and violent men ravage it. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was about to come. He that hath ears to hear, let him hear.***]

These obscure verses serve as a connecting link between vv.$^{4-11}$ and $^{16-19}$. Lk. has instead two verses of editorial comment describing how the people and the toll-gatherers were baptized by John, whilst the Pharisees and the lawyers refused to submit to his baptism. Of Mt.'s four verses, Lk. in 16^{16}, in quite a different context, has a parallel to ^{12} and ^{13} in the reverse order: *ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάνου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.* Mt v.^{14} is not found elsewhere. V.^{15} is a refrain which occurs again in $13^{9.43}$. In Lk 16^{16} *βιάζεται* is clearly middle. "Every one presses into it with vehemence." That is to say, the good news of the kingdom is preached, and men welcome the good news. For the middle sense, see Deissm. *Bib. Stud.* p. 258, and add to his reference to Ditt. *Syll.* 379 the following, *εἴ τις—βιασάμενος ἀνοίξῃ τὴν καμάραν*, Ditt. *Syll.* 893. 5. Cf. also *βιάζεσθαι* = "to take forcible possession of," in a decree of B.C. 140–139, *Tebtunis Papyri*, 6. 31. In Mt. the subject of *βιάζεται* is *ἡ βασιλεία*. The verb, therefore, can hardly be middle, for in what sense could it be said that the kingdom forces its way with violence. We must translate, The kingdom of the heavens is violently treated, that is, in the persons of its messengers and heralds. The editor has in mind the death of the Baptist and the similar ill-treatment meted out to subsequent Christian preachers, cf. 23^{34-35}. Cf. Dalm. *Words*, pp. 139 ff. So far the words might be taken as a simple editorial comment parallel to the editorial comment at this place in Lk. But just as Lk 7^{29-30} are so worded that they might appear to be a continuation of Christ's words, so Mt 11^{12} suggests the question, Is this a simple comment of the editor reflecting on the fact that John was the first of a long line

[1] *ἐστίν* need not compel us to suppose that the kingdom is here thought of as a present condition of things in any other sense than that the good news of its near advent and of its nature was after a fashion a present foretaste of its future blessedness. The verb would not be represented in the original Aramaic. See note on 5^3.

of men who suffered on behalf of the kingdom, or did he intend the verse to be taken as a continuation of Christ's words? The parallel in Lk 16^{16} seems to prove that Mt. was acquainted with a traditional saying of Christ which brought into close connection the kingdom and the verb βιάζεσθαι. That is to say, in his comment in v.[12] he is paraphrasing words traditionally ascribed to Christ, and he probably intended the verse to be taken as spoken by Christ in continuation of v.[11] in spite of the fact that the phrase ἀπὸ δὲ τῶν ἡμερῶν Ἰωάνου τοῦ βαπτιστοῦ clearly betrays either Christ speaking on another occasion than that described in vv.[2-6], or the Evangelist himself. It seems probable that he knew of a saying ascribed to Christ which described the kingdom, since John preached as in some sense the object of men's violence. He therefore inserted it here, together with vv.[14] and [15], as affording a connecting link between vv.[7-11] and [16-19], and with the intention of preparing for the latter paragraph in which John's career is viewed as finally closed.

V.[13] seems to be brought in here only on the ground that it contains the name John. It seems impossible to find any good connection with v.[12]. What is the meaning of "all the prophets and the law prophesied until John"? And why the "prophets and the law," and not "the law and the prophets"? Does the verse mean that in foretelling the Christ, John had been preceded by the prophets and the law, and that these had borne witness until he came to supplant them, and to give the finishing touch to their witness?

If, however, we prefer to disregard the obvious clue to compilation in the words ἀπὸ δὲ τῶν ἡμερῶν Ἰωάνου τοῦ βαπτιστοῦ ἕως ἄρτι, and to interpret βιάζεται in a middle sense, as in Lk., it will be possible to connect the verses in the following manner:

V.[9]. John was more than a prophet. He was a fulfilment of prophecy. A prophet foretells the future. John helped to inaugurate what he preached. He proclaimed the Messiah, and at the same time prepared the way for Him.

V.[10]. He was thus the messenger foretold by Malachi.

V.[11]. Hence he was the greatest of men. But though in a sense he inaugurated the kingdom, yet he stood outside it. The least who has become a disciple of it is more privileged than he.

V.[12]. For since his preaching men can, in a sense, stand within the kingdom. The good news of its near advent has entered into life with all the force and energy of a spiritual movement, and men and women fired with enthusiasm welcome it.

Vv.[13. 14]. Before John's coming the prophets had foretold the kingdom; and when there were no prophets, the law, *i.e.* the whole divine Scriptures, bore the same witness. But when He came, prophecy was at an end, and fulfilment began. For He was Elias whom the Scripture foretold.

13. *προεφήτευσαν*] For the augment, see Blass, p. 39.

14. Already in Ecclus 48^{10} the coming of Elijah to accomplish a work of restoration is presupposed on the basis of Mal $4^{5.\,6}$. This idea is common in the later Jewish literature; cf. Weber, *Jüd. Theol.* 352 f.; Volz, *Jüd. Eschat.* p. 192. There is a remarkable discussion as to the work of the prophet in B. *Edujoth* 8^{7}. It is there said that Johanan ben Zakkai had received from his teacher a tradition that Elijah would not come to pronounce clean or unclean, to separate or receive (*i.e.* to decide upon the legitimacy of Israelites whose descent was doubtful), but to separate those who had been received by force (המקורבין בזרוע), and to receive those who had been separated by force, *i.e.* to remove those who had fraudulently claimed Israelitish descent, and to receive back those whose legitimacy had been wrongly denied. Here we have the idea of membership of the Israelite community suffering violence, and violent men wrongly laying claim to it. It is possible that this throws some light on the sayings underlying Mt 11^{12}, Lk 16^{16}. The Baptist strongly denounced the claim to Abrahamic descent as in itself conferring merit (3^{9}). In other words, he threw open the kingdom, or the stage of preparation for it, to all men without regard to the question of legitimacy. Consequently, since his day men forced their way into it whose claims would have been denied from an orthodox Jewish standpoint. The common people and men of suspected orthodoxy like the *τελῶναι* welcomed his teaching, Lk 7^{29}, and forced their way into the kingdom. In thus opening the kingdom to invasion on the part of those whom orthodox Jewish theologians would have excluded, John fulfilled one of the functions expected of the coming Elijah; cf. Ecclus 48^{10} "to restore the tribes of Israel," but in a sense opposed to Jewish theological expectation, not merely by restoring to their rights those whose true membership was wrongly denied, but by clearing away the superstition that purity of descent in itself was essential to participation in the Messianic blessings. In this respect John was Elijah who was to come.

2. *διά*] ℵ B C* D *al* 33 124 q. *δύο* of C^{3} E F *al* seems to be an assimilation to Lk. For *διά*, cf. 1^{22} $2^{6.\,15.\,17.\,23}$ 3^{3} 4^{14} 8^{17} 12^{17} 13^{35} 21^{4} 24^{15} 27^{9} *δι' οὗ*, 18^{7} 26^{24}, and *ὀμόσαι δι' ἀγγέλων*, Ditt. *Syll.* 122. 25.

5. *καὶ πτωχοὶ εὐαγγελίζονται*] Omit S^{1} k. *εὐαγγελίζεσθαι* occurs only here in Mt. It is common in Lk. For other Lucan words occurring once
L in texts of Mt., cf. *συνέχεσθαι*, 4^{24}; *νομικός*, 22^{35}.

15. The words occur again in $13^{9.\,43}$. Here they seem to call attention to a fulfilment of prophecy, and they may have a similar purpose in 13^{43}. See note there.

16. *But to what shall I liken this generation? It is like to children sitting in market-places, who call to the others, and say.*] Lk. has: "To what therefore shall I liken the men of this genera

tion, and to what are they like? They are like to children who sit in the market-place, and call to one another. Who say."

τίνι δὲ ὁμοιώσω—ὁμοία ἐστί] In the Jewish Midrashic literature the most common formula for introducing a parable is משל למה הדבר דומה ל... = "a parable. To what is the matter like? to," etc.; cf. Bacher, *Exeget. Termin. der Jüd. Traditionsliteratur*, i. p. 121, ii. p. 121.—*ἀγοραῖς*] on Mt.'s preference for the plural, see on 8^{26}.

17. *We piped to you, and ye did not dance; we wailed, and* L
you did not lament.] Lk. has *ἐκλαύσατε* for *ἐκόψασθε*. The idea is that the children could get no response from their playmates, whom they could attract to no games, whether cheerful or mournful.

18. *For John came neither eating nor drinking, and they say,* L
He hath a devil.] Lk. has: "For John the Baptist has come neither eating bread nor drinking wine," and you say, He hath a devil. The austere life of the Baptist (cf. ch. 3), and his call to repentance, failed to influence his contemporaries. "He has a demon," they said, "who drives him to an excess of asceticism."

19. *The Son of Man came eating and drinking, and they say,* L
Behold a man a glutton and a winebibber, a friend of publicans and sinners.] Lk. has again *ἐλήλυθεν* for *ἦλθεν* and *λέγετε* for *λέγουσιν*. On the other hand, the sociability of Christ, His intercourse with the common people, equally failed to attract His contemporaries. He associates, they said, with men of lax life.

It is clear that this paragraph is aimed at the orthodox Jews, the Pharisees, who judged the Baptist and the Lord by the standard of their Pharisaic righteousness. It seems out of place as addressed to the multitudes, and probably originally belonged to a context in which Christ was addressing the Pharisees. Lk. has endeavoured to prepare for it by inserting $7^{29.30}$.

And Wisdom was justified by (against) her children.] Lk. has: L
"all her children."

This obscure verse is full of difficulty. *σοφία* is presumably the divine Wisdom of God to whom the Baptist and the Lord alike owed their inspiration. Both had been sent by Wisdom, and the responsibility for the different character of their teaching and methods rested with her. Cf. Lk. 11^{49} *διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν ἀποστελῶ, κ.τ.λ.*, and see on Mt 23^{34}.—*ἐδικαιώθη*] If we suppose that the editor wishes this clause to be taken as a continuation of Christ's words, the aorist must be compared with the similar aorists in 4^{17} (*εὐδόκησα*), 11^{27} (*παρεδόθη*), 28^{18} (*ἐδόθη*), as implying a pre-temporal foreordaining of future events by the divine Wisdom, which was eternally "justified" as it developed itself in history. If it were not that the clause occurs also in Lk., it would be natural to interpret it (cf. on v.^{12}), as a comment of the Evangelist reflecting on the fact that the divine Wisdom which had seemed to fail in its methods, so far as Christ's contemporaries

were concerned, had nevertheless justified her plan of action in the history of the Christian Church. If the Jews had failed to respond to her summons, others had obeyed her call; cf. 8^{12} the sons of the kingdom rejected, whilst many from east and west take their place. *ἀπό* here is apparently equivalent to *ὑπό*; cf. Blass, p. 125. The divine Wisdom, which had planned and carried out its purposes of sending the Baptist and the Son of Man to call the Jews to repentance and to the kingdom, was declared to be right, approved, justified by her children, *i.e.* by those who did not pass condemnatory judgements on the Baptist and on the Son of Man, but did respond to their teaching, and become their disciples. These showed themselves to be the sons of the Wisdom who called to them through John and through the Son of Man. The clause therefore seems to qualify the "this generation" of v.[16]. As a whole, or in large part, they were indeed as irresponsive children unaffected by the message of Baptist or Son of Man. But there were exceptions, Wisdom's sons. These caught the sound of her voice in the preaching of the Baptist and of Christ, and responded to it. In so doing they justified the methods and agents used by the divine Wisdom. For the "sons" of Wisdom, cf. Pr 8^{32} Ecclus 48^{11}; and in this Gospel the parallel *υἱοὶ τῆς βασιλείας*, 13^{38}. Lk. seems to have anticipated the meaning of *ἐδικαιώθη* in his insertion in 7^{29} "All the people and the tax-gatherers justified God, *i.e.* declared, proved Him to be right by submitting to John's baptism." Thus Wisdom was justified of her children. Wellhausen gives a different turn to the passage by taking *ἀπό* as = מן קדם or מפני = against. The divine Wisdom represented by John and Jesus was justified against her children, *i.e.* the Jews, in so far as their complaints against her (vv.[18. 19]) were seen to be contentious contradictions. For "sons of Wisdom" as = the Jews, cf. the *υἱοὶ τῆς βασιλείας* of 8^{12}, which also is equivalent to the Jews.

16. *ἃ προσφωνοῦντα — λέγουσιν*] so ℵ B D Z. — *καὶ προσφωνοῦσι — καὶ λέγουσιν*] so E F *al.* S^1 S^2 have "send" for *προσφωνεῖν*, and so S^1 in Lk. 7^{32}.—*τοῖς ἑτέροις*] so ℵ B D Z; *τοῖς ἑταίροις αὐτῶν*, G S U V *al* S^1 S^2. C E F *al* S^1 S^2 add *αὐτῶν* to *τοῖς ἑτέροις*. *ἑταῖρος* occurs in this Gospel three times in the vocative, 20^{13} 22^{12} 26^{50}, but *τοῖς ἑτέροις* is both best attested and most likely to have given rise to the variants. Lk. has *ἀλλήλοις*.

19. *τέκνων*] B^2 D *al* S^1 S^2 a c k; *ἔργων*, ℵ B^* S^3 S^4 codd. ap. Hier. In Lk. *ἔργων* is read by ℵ only. It might be urged that *τέκνων* in Mt. is due to assimilation to Lk.; but, on the other hand, *ἔργων* may be a late conjectural emendation. There seems to be no trace of it before the fourth century.

20. The editor adds a connecting link in order to introduce the following paragraph, which in Lk. occurs in the charge to the Seventy.

E *Then He began to reproach the cities in which His many miracles happened, because they repented not.*

τότε] See on 2^7.—*αἱ πλεῖσται δυνάμεις*] For *ὁ πλεῖστος* = *ὁ πολύς*, cf. Blass, p. 143; Moulton, p. 79, "those very numerous

mighty works." δύναμις = "a miracle," "a mighty deed," is common to the Synoptic tradition, but is avoided by Jn. Cf. Abbott, *Johannine Vocabulary*, 1686 e.

21. *Woe to thee, Chorazin! woe to thee, Bethsaida! Because* L
if in Tyre and Sidon had happened the miracles which happened in you, long ago they would have repented in sackcloth and ashes.] Lk. has ἐγενήθησαν for ἐγένοντο, and adds καθήμενοι after σποδῷ. Chorazin lay about an hour's distance north from Tell Ḥûm (= Capharnaum?); see Sanday, *Sacred Sites*, p. 24. Bethsaida was situated on the left side of the Jordan, a little north of the lake; see Sanday, p. 41. It is remarkable that the Gospel tradition should have preserved the name Chorazin without at the same time transmitting some account of the "many" miracles done there. For sackcloth and ashes as symbols of grief, cf. Jon 3^{6}, Dn 9^{3}, Is 58^{5}.

22. *But I say to you, For Tyre and Sidon it shall be more* L
tolerable in the day of judgement than for you.] Lk. omits λέγω ὑμῖν, and has ἐν τῇ κρίσει for ἐν ἡμέρᾳ κρίσεως. See for this phrase on 10^{15}.

23. *And thou, Capharnaum, shalt thou be exalted up to heaven?* L
Unto Hades shalt thou come down. Because if in Sodom had happened the miracles which happened in thee, they would have remained unto this day.] Lk. has only the first clause. Clause *a* seems to contain a reminiscence of Is $14^{13.15}$ εἰς τὸν οὐρανὸν ἀναβήσομαι—εἰς ᾅδην (ᾅδου, ℵ A) καταβήσῃ. The words are purely metaphorical. The men of Capharnaum dwelt in a flourishing city, of which they were proud. But they had failed to appreciate the true significance of Christ's works, and need expect no better fate than the judgement which overwhelmed the inhabitants of Sodom. On Sodom, see note on 10^{15}.

24. *But I say unto you, That for the land of Sodom it shall be more tolerable on the day of judgement than for thee.*] The verse does not occur in Lk. Similar words have already occurred in 10^{15}; see note there.

23. μὴ—ὑψωθήσῃ] ℵ B C D Φ a b c ff[1] g[2]; ἡ—ὑψωθεῖσα, N Σ *al*; ἡ—ὑψώθης E F *al*. S[1] has "that hath been uplifted," S[2] "not unto heaven shalt thou be uplifted," k "ne quomodo in cœlum elata es." The variation between the two Greek readings is explicable as due either to a repetition of the μ of Καφαρναούμ or the omission of the μ of μή. The rendering of S[2] is due to misunderstanding of μή. Either reading gives a good sense. For the exclamatory question, cf. 7^{14} τί στενή, κ.τ.λ.

καταβήσῃ] B D; καταβιβασθήσῃ, ℵ C *al*. The former is probably original here, and is due to assimilation to Is 14^{15} on the part of the editor. The latter is due to assimilation to Lk. by the copyists.

25. The editor here inserts a paragraph which, in Lk. 10^{21-22}, occurs after the return of the Seventy.

25. *At that time Jesus answered and said, I praise Thee, Father,* L
Lord of heaven and earth, because Thou didst hide these things from

wise and prudent men, and didst reveal them to babes.] Lk. has: "In that same hour Jesus rejoiced in the Holy Spirit, and said," etc.

ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν] For the Hebraistic ἀποκριθείς, see Dalm. *Words*, pp. 24 f.—ἐξομολογοῦμαι] used as in the LXX = הודה ל, "to give praise to"; cf. 2 S 22[50], and see Kennedy, *Sources*, p. 118. In view of the dependence of vv.[28. 29] upon Ecclus 51[23-27], cf. also Ecclus 51[1. 17]. ταύτα in this connection means the δυνάμεις which the men of Chorazin, Bethsaida, and Capharnaum failed to recognise in their true bearing, and the methods of the divine Wisdom which the Jews misunderstood.—σοφῶν καὶ συνετῶν] *i.e.* the Jews, with their arrogant condemnation of Wisdom's methods.—νηπίοις] *i.e.* the children of Wisdom who justified her methods. There is an underlying contrast here between the stereotyped orthodox Jew, who misunderstood Christ's teaching, and the unlearned, childlike simplicity of His disciples, the "children of Wisdom," who accepted it.

L 26. *Yea, O Father, because so it was well-pleasing before Thee.*] So Lk.—ὁ πατήρ] For the nominative used as the vocative, cf. Blass, p. 87, and 27[29] ὁ βασιλεύς.—ἐγένετο εὐδοκία ἔμπροσθεν σου] is equivalent to the late Hebrew and Aramaic רעוא קדם, רצון מלפני. Cf. יהי רצון מלפניך, B. *Berakhoth* 17[a] 29[b], B. *Taanith* 24[b], and אילו רעוא קדם יי", *Targ. Jud.* 13[23].

L 27. *All things were delivered to Me by My Father. And no one understandeth the Son except the Father. Neither understandeth any one the Father except the Son, and he to whom the Son wills to reveal (Him).*] Lk. has γινώσκει τίς ἐστιν for ἐπιγινώσκει, and καὶ τίς ἐστιν ὁ πατήρ for οὐδὲ τὸν πατέρα τις ἐπιγινώσκει. ἐπιγινώσκειν is used in 7[16. 20] 14[35] 17[12] in the sense "to recognise," and so four times in Mk. Jn. uses γινώσκειν of the relationship between Father and Son. See Abbott, *Johannine Vocabulary*, 1626.

For the aorist παρεδόθη, cf. εὐδόκησα, 3[17]; ἐδόθη, 28[18]. The idea involved is of a pre-temporal act, and carries with it the conception of the pre-existence of the Messiah. The same thought probably underlies the ἦλθον of 5[17] 10[34], and the ἀποστείλαντα of 10[40]. For the belief in the pre-existence of the Messiah, cf. *Enoch* 48[3] "Before the sun and the signs were created, before the stars of heaven were made, His name was named before the Lord of Spirits," 48[6] "He has been chosen and hidden before Him before the creation of the world, and for evermore"; and see Charles on *Enoch* 48[3]; Schürer, II. ii. 160; Bousset, *Rel. Jüd.* pp. 250 ff.; Volz, *Jüd. Esch.* pp. 217 ff.; Weber, *Jüd. Theol.* p. 355; Dalm. *Words*, pp. 129 ff., 299 ff. Dalman endeavours to show that "Judaism has never known anything of a pre-existence peculiar to the Messiah *antecedent to His birth as a human being*"; but however true this may be of

Rabbinical Judaism, traces of a conception of a premundane existence of the Messiah or Son of Man in the Apocalyptic literature cannot be altogether explained away. For traces of this idea in the LXX, see Bousset.—*τὸν υἱόν*] The remarkable antithesis, the Son—the Father, is found only here in this Gospel. But see note on 24^{36} and Intro. p. lxvi, note 1. It is a reminiscence of a side of Christ's teaching which is prominent in the Fourth Gospel. The occurrence of this verse in both Mt. and Lk., even if the two Evangelists borrow from a single source, proves that this saying reaches back to an early stage of the Gospel tradition. If, as is probable, the two writers drew from different sources, this tradition was widespread. If we add the fact that a similar use of the Son—the Father occurs in Mk 13^{32}, this usage as a traditional saying of Christ is as strongly supported as any saying in the Gospels. It implies consciousness of a unique relationship to God, and that relationship, as the context suggests, consisted in part of fulness of revelation, "all things were delivered," and in part of pre-existence with God. Whether the words as originally uttered involved consciousness of pre-existence is, no doubt, open to question. But it is difficult not to suppose that the editor of this Gospel interpreted them in this sense. The Messiah was supernaturally born of a virgin, 1^{18-25}. His return from Egypt fulfilled the words, "Out of Egypt I called My Son," 2^{15}. The devil challenged Him upon this point: "If Thou be God's Son," $4^{3.6}$. At His baptism the divine voice proclaimed Him to be "My Son, the Messiah, elected by divine choice from all eternity," 3^{17}. In His teaching He spoke of having come, "I came" (5^{17} 10^{34}), and of having been "sent" (10^{40}). In accordance with this line of thought, 11^{25-27} are most easily explained if the tenses be treated as aorists referring to pre-temporal acts of God wrought in the prehistoric "beginning" or eternity: "Thou didst conceal—didst reveal—all things were delivered." Since the Son was pre-existent with God, it follows that no one knows the Son (*i.e.* knows fully) except the Father; and the reverse is equally true.

ᾧ ἐάν] *ἐάν* is found after relatives for *ἄν* in the LXX, in MSS of the N.T., and in the papyri; cf. Blass, pp. 60 f.; Deissm. *Bibl. Stud.* 202 ff.; and Moulton, *Class. Rev.* 1901, p. 32, *Gram.* pp. 42 f., who speaks of it as "a fashion of the first and second centuries." "It seems fair to conclude that *ἄν* in cents. 1 and 2 was written by those who were particular about correctness, and that N.T. writers, therefore, used predominantly the popular *ἐάν*."

28-30. These verses are peculiar to this Gospel.

Come unto Me, all who labour and are burdened, and I will L
refresh you. Take My yoke upon you, and learn of Me. Because I am meek and humble-hearted: and you shall find refreshment for your souls. For My yoke is easy, and My burden is light.] There

seems to be an undoubted dependence of these words upon Ecclus 50, 51. Cf. the following:

Mt 11^{25} *ἐξομολογοῦμαί σοι πάτερ Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς.*
Ecclus 51^{1} *ἐξομολογήσομαί σοι Κύριε βασιλεῦ . . . ἐξομολογοῦμαι.*
51^{10} *ἐπεκαλεσάμην Κύριον πατέρα Κυρίου μου.*

Mt 11^{28} *δεῦτε πρός με.*	Ecclus 51^{23} *ἐγγίσατε πρὸς μέ.*
11^{28} *πάντες οἱ κοπιῶντες.*	51^{27} *ἐκοπίασα.*
11^{29} *ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς.*	51^{26} *τὸν τράχηλον ὑμῶν ὑπόθετε ὑπὸ ζυγόν.*
11^{29} *καὶ μάθετε ἀπ' ἐμοῦ.*	51^{26} *καὶ ἐπιδεξάσθω ἡ ψυχὴ ὑμῶν παιδείαν.*
11^{29} *καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.*	51^{27} *καὶ εὗρον ἐμαυτῷ πολλὴν ἀνάπαυσιν.*

For this last phrase, cf. also Ecclus 6^{28} and Jer 6^{16}, Heb. The LXX has *καὶ εὑρήσετε ἁγνισμὸν ταῖς ψυχαῖς ὑμῶν.*

29. *τὸν ζυγόν μου*] See on 10^{38}, and cf. *Ab* 3^{6} "Whoso receives upon him the yoke of the law"; B. *Berakhoth* 13^{a} "Yoke of the kingdom of the heavens"; "Yoke of the commandments," *Schemoth R.* Par. 30 (Wünsche, p. 217); "the yoke of God," *Ps-Sol* 7^{8}; *ἡμεῖς ὑπὸ ζυγόν σου*, 17^{32}.

There is throughout this passage an underlying contrast between the Pharisaic conception of religion and the teaching of Christ. The Pharisees maintained the authority of the law as traditionally interpreted: Christ had a higher authority committed to Him by the Father. "All things were delivered." The Pharisaic treatment of the law made it a heavy burden; cf. 23^{4}. Christ's teaching was a light burden and an easy yoke. The Pharisaic conception of religion made them despise the unlearned and common people. Christ summoned to Him these simple folk groaning beneath the burden of religion as expounded by the Pharisees. The paragraph may be paraphrased as follows: "I praise Thee because Thou hast concealed the working of Wisdom's methods from the orthodox Pharisaic formalist, and hast revealed them rather to simple-hearted peasants innocent of religious technicalities. So Thy divine pleasure foreordained it. The Pharisees claim authority and inspiration. I have complete and final authority from the highest source. The Pharisees fail to recognise the Son of God, and indeed no one knows Him but the Father. They misrepresent God, and indeed no one knows Him but the Son, and those to whom the Son wills to reveal Him. The Pharisees despise the unlearned and simple, and burden them with the heavy burdens of their expositions of the law. But I bid those who are weary of carrying Pharisaic loads to come to Me that they may be relieved. Let them take in exchange the yoke of allegiance to

Me; let them be disciples of one who is a sympathetic teacher, not harsh nor arrogant. They shall find My yoke which I lay on them to be mild, and My burden which I impose to be light."

27. We should expect: "And no one understandeth the Father save the Son, and he to whom the Son will reveal Him." The insertion of the words relating to the knowledge of the Son by the Father do not seem in place in the context, and the order "the Son," "the Father" is unexpected. Iren. i. 13. 2 has the reverse order, but in iv. 11. 1 he ascribes this order to "those who wish to be more skilful than the Apostles." The same order is given by Just. *Dial.* 100 and *Apol.* i. 63, and by Tertullian, *Adv. Marc.* iv. 25. But the difficulty is not removed by reversal of the order of the clauses. Even if placed second, the clause relating to knowledge of the Son by the Father seems irrelevant to the context. But it occurs also in Lk., and is no doubt genuine in Mt. The connection seems to be as follows: "All things were delivered to Me by My Father," *i.e.* "I was appointed as the agent of His revelation of Himself." "And no one understands the Son save the Father," *i.e.* "My true nature and functions are known to God alone." "Nor does any one understand the Father save the Son, and he to whom the Son wishes to reveal Him," *i.e.* "As the appointed representative of the Father, I alone have full knowledge of Him, which I can impart to whom I will." But there does not seem to be any clear connection of thought with vv.$^{25-26}$, where the Father is the revealer of things hidden from the wise. The link of "revelation" (ἀπεκάλυψας, v.^{25}; ἀποκαλύψαι, v.^{27}) may have brought together detached sayings in a source lying behind our two Evangelists.

(6) Hostility of the Pharisees, 12^{1-45}.

XII. The editor now wishes to illustrate the grounds of the hostility of the Pharisees to the Messiah and His work. For material for this he goes back to the earlier point at which he left Mk.'s narrative, *i.e.* 2^{23}. He borrows Mk 2^{23-28} = Mt 12^{1-8}, and also the next section, Mk 3^{1-6} = Mt 12^{9-14}. In vv.$^{15-21}$ he summarises Mk 3^{7-12}, and adds a reference to the Old Testament. As he has already inserted Mk 3^{13-19a}, this brings him to 3^{19b-21}. For this he substitutes Mt 12^{22-23}, thus completing a series of three incidents illustrative of Pharisaic hostility. For arrangement in threes, see Introduction, p. lxv.

1. *At that time, Jesus went on the Sabbath day through the cornfields. And His disciples were hungry, and began to pluck ears of corn, and to eat.*] Mk. has: "And it came to pass that He was going on the Sabbath day through the cornfields; and His disciples began as they went to pluck the ears of corn."—ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς] Mk. has καὶ ἐγένετο αὐτὸν—διαπορεύεσθαι. The editor avoids καὶ ἐγένετο as a connecting link except in a special formula; see on 3^{13}. ἐν ἐκείνῳ τῷ καιρῷ occurs three times, here, 11^{25}, and 14^{1}, in this Gospel; never in Mk. or Lk. We have just had it in 11^{25}. Formulas have a way of appearing in close connection in this Gospel; cf. εἰς ὅλην τὴν γῆν ἐκείνην, 9^{26}; ἐν ὅλῃ τῇ γῇ ἐκείνῃ, 9^{31}; the construction ἀναχωρησάντων δὲ αὐτῶν

—*ἰδού*, $2^{1.13.19}$. *παραγίνεται* Ἰωάνης, 3^{1}; *παραγίνεται ὁ* Ἰησοῦς, 3^{13}; the construction *ἀκούσας δὲ—ἀνεχώρησεν*, $4^{12.18}$ 5^{1}; the construction *καὶ ἐμβάντι αὐτῷ—ἠκολούθησαν αὐτῷ*, $8^{23.28}$; *καὶ μεταβὰς ἐκεῖθεν*, 15^{29}; *καὶ ἐξελθὼν ἐκεῖθεν*, 15^{21}; the construction *καὶ ἐμβὰς—διεπέρασε*, $9^{1.9}$. Cf. Intro. lxxxvi. The editor avoids Mk.'s pleonastic *διαπορεύεσθαι διά* by substituting the simple verb. Cf. *περιπατῶν παρά*, 4^{18}, for Mk.'s *παράγων παρά*; and cf. Intro. xxv.—*τοῖς σάββασι*] from *σάββατα*, which seems to correspond to the Aramaic שַׁבְּתָא, but is declined as though it were a neuter plural.—*τὰ σπόριμα*] = sown land or crops, seems to occur only here.—*οἱ δὲ μαθηταί*] for Mk.'s *καί οἱ μαθηταί*, see Introduction, p. xx. *ἐπείνασαν καί* is omitted by Mk. For *ἐπείνασαν*, see on 4^{2}.—*ἤρξαντο τίλλειν*] Mk. has *ἤρξαντο ὁδὸν ποιεῖν τίλλοντες*. Mt. omits the ambiguous *ὁδὸν ποιεῖν* and substitutes after *σταχύας, καὶ ἐσθίειν*. Mk. specifies one action, "making a way" and "plucking"; Mt. has two, "plucking" and "eating"; Lk. has three, "plucking," "rubbing with the hands," and "eating," The "eating" already involved in Mk.'s "plucking" is probably an explanatory addition of the later Evangelists. The "plucking" was, probably, from a Pharisaic standpoint, regarded as work on the Sabbath. "Reaping" is one of the thirty-nine kinds of work forbidden on the Sabbath in the Talmud, B. *Shab.* 73^{b}; and Lightfoot, *Hor. Heb.*, quotes Maimonides as saying: "To pluck ears is a kind of reaping."

M 2. *And the Pharisees saw it, and said to Him, Behold, Thy disciples do that which is not lawful to do on the Sabbath.*] Mk has: "And the Pharisees were saying to Him, See! Why do they on the Sabbath that which is not lawful?"]—*οἱ δὲ*] as often for Mk.'s *καὶ οἱ.*—*ἰδόντες εἶπαν*] for Mk.'s *ἔλεγον*. For the form *εἶπα*, see Blass, p. 45; Moulton, *Class. Rev.* 1901, p. 36.—*ἰδοὺ οἱ μαθηταί σου*] Mk. has simply *ἰδέ*.—*ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ*] Mk. has: *ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν*. *σάββατον* is the Greek form of the Hebrew שַׁבָּת.

M 3. *And He said to them, Did you not read what David did, when he was hungry, and those who were with him.*] Mk. has: "And He saith to them, Did ye never read what David did when he had need and was hungry; he and those who were with him?" *ὁ δὲ εἶπεν*] as often for Mk.'s *καὶ λέγει*.—*οὐκ*] for Mk.'s *οὐδέποτε*.—*ὅτε ἐπείνασεν*] Mk. has two clauses: *ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν*. For Mt.'s omission of one of two synonymous clauses, see Introduction, p. xxiv.—*καὶ οἱ μετ' αὐτοῦ*] Mk. prefixes *αὐτός*.

M 4. *How he entered into the house of God, and ate the bread of the setting forth, which was not lawful for him to eat, nor those who were with him, but for the priests alone?*] Mk. has: "How He entered into the house of God in the time of Abiathar the high priest, and ate the bread of the setting forth, which it is not

lawful to eat save for priests, and gave also to those who were with him." In clause *a* Mk. has *ἐπὶ Ἀβιάθαρ ἀρχιερέως*. Mt. omits as an erroneous reference (as do D latt S^{1} in Mk.), Ahimelech (LXX Abimelech) being high priest at the time; cf. 1 S 21^{1}.—*τοὺς ἄρτους τῆς προθέσεως*] is one of the renderings of the LXX for the Hebrew לחם הפנים; cf. 2 Ch 4^{19}. Other renderings are *ἄρτοι ἐνώπιοι*, Ex 25^{29}; *οἱ ἄρτοι οἱ προκείμενοι*, Ex 39^{18}; *ἄρτοι τοῦ προσώπου*, 1 K 21^{6}. For its meaning, see Deissm. *Bib. Stud.* p. 157.—*ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις*] Mk. has: *οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς καὶ ἔδωκεν τοῖς σὺν αὐτῷ οὖσιν*. Mt. assimilates *τοῖς σὺν αὐτῷ οὖσιν* to *οἱ μετ' αὐτοῦ* of v.^{3}, and substitutes the easier dative for *τοὺς ἱερεῖς*.

Christ meets the complaint that His disciples work on the Sabbath by pleading necessity, and by quoting an analogous instance sanctioned by Scripture. The charge was based on the Rabbinical exposition of the law of the Sabbath. "Plucking the ears" was not in itself an offence, cf. Dt 23^{25}, but it came under the category of work forbidden on the Sabbath by scribal tradition. Against this tradition Christ appealed to Scripture. David ate the shewbread. That was an illegal act. But he was impelled by necessity. In the same way the action of His disciples was sanctioned by their need.

5. The second point in Christ's answer in Mk. is the statement L
that "the Sabbath was made for man, not man for the Sabbath," with the inference that "the Son of Man is lord of the Sabbath." It is clear that this last statement in the form given by Mk. does not very well suit the context. It is the disciples who were blamed, not Christ Himself. Very possibly *ὁ υἱὸς τοῦ ἀνθρώπου* is a mistranslation for "man." This would give the required justification of the disciples. The Sabbath was made to subserve man's need, therefore man is lord of the Sabbath, and may use it as need requires, working upon it if necessary. But Mk.'s *καὶ ἔλεγεν αὐτοῖς* may be a hint that he has added here words spoken on the occasion of some other Sabbath dispute, when Christ Himself was attacked, and the *ὁ υἱὸς τοῦ ἀνθρώπου* would be in place. Mt. omits the words *καὶ ἔλεγεν—διὰ τὸ σάββατον*, and substitutes a second appeal to the Old Testament. Just as it furnished a precedent for the breaking of religious regulations in case of necessity, so it also sanctioned the overruling of general laws (in this case the prohibition of work on the Sabbath) in particular cases. The editor then adds an appeal to the general tenor of the Old Testament witness, as illustrated in Hos 6^{6}, and ends with Mk 2^{28}. The argument in these verses is not easy to follow. The action of the disciples is in no sense parallel to that of the priests in the temple; nor could the fact that the priests obeyed the injunctions of the law, by working on the Sabbath, justify the disciples for

disobeying the scribal expositions of the law which prohibited work on the Sabbath. The appeal to Hos 6^6 is more suitable in such a context as 9^{13}, where the editor has again inserted it, than it is here.

It seems probable, therefore, that the editor here, as elsewhere, adds to a particular incident sayings spoken on other similar occasions. He is also, probably, influenced here by the difficulty of the present text of Mk vv.$^{27-28}$. "The Sabbath was made for man—so that the Son of Man is Lord of the Sabbath," seems to have no bearing upon the disciples and their plucking the ears of corn. If ὁ υἱὸς τοῦ ἀνθρώπου is a mistranslation for "man," the saying becomes pertinent, "Man is lord of the Sabbath." That justifies the action of the disciples. But "the Son of Man is Lord of the Sabbath" seems to be no true inference from the preceding clause, nor to have any bearing upon the action complained of. The editor, therefore, omits "the Sabbath was made for man, not man for the Sabbath," and, losing sight of the incident of the disciples and the ears, adds a saying in which Christ on some other occasion justified His own action in working on the Sabbath. The priests in the temple work on the Sabbath. That is to say, the sanctity of the temple overrides Sabbath regulations. But the Messiah is greater than the temple. Much more, therefore, can He dispense Sabbath rules. For the Son of Man (= the Messiah) is, in virtue of His personality, Lord of the Sabbath.

L **5.** *Or did you not read in the law, that on the Sabbath the priests in the temple profane the Sabbath, and are without guilt?*]—ἐν τῷ νόμῳ] Cf. Nu $28^{9.10}$.—βεβηλοῦσιν] *i.e.* by performing the actions necessary to the offering of the sacrifices.

L **6.** *But I say to you, That more than the temple is here.*] The "more than the temple" is the Son of Man = the Messiah. If the temple was not subservient to Sabbath rules, how much less the Messiah!

L **7.** *But if you had known what is "Mercy I wish, and not sacrifice," ye would not have condemned the guiltless.*] See on 9^{13}. The words are of the nature of a parenthesis. The γάρ of the next verse continues the thought of v.^{6}.

M **8.** *For the Lord of the Sabbath is the Son of Man.*] Mk. has: ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σάββατου. Mt.'s γάρ is necessary to his argument. The Messiah is greater than the temple, for He is Lord of the Sabbath, *i.e.* = to God who ordained it.

1–8. Mt. and Lk. agree against Mk. in one or two striking details. Both omit ὁδὸν ποιεῖν from Mk ^{23}, and specify the "eating." Both have εἶπαν for ἔλεγον in Mk ^{24}, and εἶπεν for λέγει in Mk ^{25}. Both insert μόνους (-οις) in Mk ^{26}, and both omit χρείαν ἔσχεν from Mk ^{25}; ἐπὶ Ἀβιάθαρ ἀρχιερέως from Mk ^{26}, and τὸ σάββατον—τὸ σάββατον from Mk ^{27}. It does not, however, seem

necessary to suppose that they had a second source other than Mk. See on 8^{4}.

9. *And having departed thence, He went into their synagogue.*] M
Mk. has: "And He entered again into a synagogue."—*καὶ μεταβὰς ἐκεῖθεν*] for Mk.'s *καὶ—πάλιν*. *πάλιν* as a connecting link in descriptive narrative is characteristic of Mk., occurring 26 times. Mt. generally avoids it. For *ἐκεῖθεν*, see on 4^{21}. *καὶ μεταβὰς ἐκεῖθεν* occurs again in 15^{29}. *μεταβαίνειν* 5 times in Mt., never in Mk. —*ἦλθεν εἰς*] avoids the redundancy of Mk.'s *εἰσῆλθεν—εἰς*. See on 12^{1}.—*εἰς τὴν συναγωγὴν αὐτῶν*] Mk. has simply *εἰς συναγωγήν*. Lk. also has the article.

10. *And, behold, a man having a withered hand. And they* M
questioned Him, saying, Is it lawful to heal on the Sabbath? that they might accuse Him.] "Mk. has: "And there was there a man having the hand withered. And they were observing Him, if He would heal him on the Sabbath, that they might accuse Him."—*καὶ ἰδού*] See on 1^{20}. Mk. has *καὶ ἦν ἐκεῖ.* —*χεῖρα ἔχων ξηράν*] Mk. has *ἐξηραμμένην ἔχων τὴν χεῖρα.* Lk. also has *ξηρά.* —*καὶ ἐπερώτησαν αὐτὸν λέγοντες*] Mk. has *καὶ παρετήρουν αὐτόν.* —*εἰ ἔξεστιν—θεραπεύειν*] Mk. has *εἰ—θεραπεύσει αὐτόν.* For *εἰ* before a direct question, cf. Blass, p. 260.

Mk. has here: "And He saith to the man having the withered (*ξηράν*) hand, Rise into the midst. And He saith to them, Is it lawful on the Sabbath to do good or to do evil, to save life or to kill? And they were silent. And looking round at them with anger, being grieved at the hardness of their hearts." Mt. omits all this. He elsewhere omits clauses which describe Christ's human emotions. See Introduction, p. xxxi. Here he substitutes instead an example of the doing good of which Mk. speaks in v.[4].

That he may introduce vv.[11. 12] the editor changes Mk.'s "they were observing Him, if," into a direct challenge, "they asked Him if."

11. *And He said to them, What man of you shall there be, who* L
shall have one sheep, and if this fall on the Sabbath into a pit, will he not take hold of it and lift it out?]

12. *How much therefore is a man better than a sheep? So that* L
it is lawful to do well on the Sabbath.] Lk. has similar sayings differently worded in another miracle, 14^{1-6}. There is no sufficient reason for thinking that the two Evangelists drew from a common source.

11. *πρόβατον ἕν*] See on 8^{19}, and Blass, p. 144. S[1] S[2] ff[1] k omit *ἕν*.

12. *πόσῳ οὖν διαφέρει*] Cf. 10^{31} *πολλῶν στρουθίων διαφέρετε*, 6^{26} *οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν.*

13. *Then He saith to the man, Stretch forth thy hand. And* M
he stretched it forth; and it was restored whole, as the other.] Mk. has: "He saith to the man, Stretch forth thy hand. And he

stretched it forth, and his hand was restored." For τότε, see on 2^{7}.—ἀπεκατεστάθη] For the double augment, see Blass, p. 39. Omit ὑγιής, S¹ S² latt.

M 14. *And the Pharisees went out, and took counsel against Him, how they might destroy Him.*] Mk. has: "And the Pharisees straightway, with the Herodians, went out and gave counsel against Him, how they might destroy Him."—ἐξελθόντες δέ] as often for Mk.'s καὶ ἐξελθόντες. After Φαρισαῖοι, Mk. has εὐθὺς μετὰ τῶν Ἡρῳδιανῶν. For the omission of εὐθύς, see on 3^{16}. The editor omits the Herodians here, but retains them in 22^{16} = Mk 12^{13}.—συμβούλιον ἔλαβον] Mk. has ἐδίδουν or ἐποιοῦν. συμβούλιον λαμβάνειν occurs 5 times in Mt., here and in 22^{15} $27^{1.7}$ 28^{12}. συμβούλιον occurs in Plutarch, *Rom.* 14, *Lucull.* 26; and in Dittenberger, *Syll.* 316. 11 (second cent. B.C.), 328. 7. 8, 334. 7. 29, 39, 55, 57 (73 B.C.); and twice in Egyptian Papyri of the second century. See Deissm. *Bib. Stud.* p. 238.

M 15, 16. *And Jesus perceived it, and departed thence: and there followed Him many, and He healed them all; and He charged them that they should not make Him known.*] The editor summarises Mt 3^{7-12}, which he might have omitted as not congruous to this chapter of controversy. But Mk $3^{7.12}$ suggested to him a contrast between the Lord's quiet work of healing and His avoidance of publicity, and the hostile clamour of the Pharisees. He adds the quotation from Isaiah to emphasise the contrast.—ὁ δὲ Ἰησοῦς] as often for Mk.'s καὶ ὁ Ἰησοῦς. γνοὺς is not in Mk. ἐκεῖθεν added by Mt.; see on 4^{21}.—ἠκολούθησαν αὐτῷ πολλοί] Mk. has πολὺ πλῆθος—ἠκολούθησεν. —πάντας] Mk. has πολλούς. For a similar change, see on 8^{16}. Lk. also has πάντας. —ἐπετίμησεν] Mk. has πολλὰ ἐπετίμα. Mk.'s adverbial πολλά (13 times) is generally omitted by Mt. He retains it twice, 13^{3} 16^{21}; and has it once besides, 27^{19}. For the substitution of the aorist for the imperfect, see Introduction, p. xx.

The editor here adds a fulfilment of prophecy.

O 17-21. *That it might be fulfilled which was spoken through Isaiah the prophet, saying, Behold My Son, whom I adopted; My Beloved, in whom My soul was well pleased: I will put My spirit upon Him, and He shall announce judgement to the Gentiles. He shall not strive, nor cry out; nor shall any one hear His voice in the streets. A bruised reed He shall not break, and smoking flax He shall not quench, until He bring forth judgement to victory. And in His name shall Gentiles hope.*]

ὅπως πληρωθῇ, κ.τ.λ.] For the formula, see on 1^{22}. The quotation is from Is 42^{1-4}. The only trace of the LXX seems to be in the last clause, where the Hebrew has "His law" for "His name." The editor may be translating from the Hebrew, but more probably is using an existing Greek version which is

already presupposed in Mk 1^{11}. The passage had probably been adapted in Christian circles in order to bring out the conception that the Messiah, the Son of God, accomplished the career that had been foretold of the idealised nation. We should expect to find *υἱός* here or *παῖς* in Mk 1^{11} = Mt 3^{17}. But *υἱός* as more applicable to the Messiah may have been substituted for *παῖς* either by the author of the Greek second Gospel, or at some stage between his time and the first appearance of the quotation in this Greek form. *παῖς* in Mt. is either a return to the original form of the quotation in Greek, or a reminiscence of the LXX.—*ὃν ᾑρέτισα*] *αἱρετίζειν* is a late word common in the LXX. It is used as = equivalent to "adopt" in 1 Ch 28^{6} *ὅτι ᾑρέτικα ἐν αὐτῷ εἶναί μου υἱόν*; Mal 3^{17} *ὃν τρόπον αἱρετίζει ἄνθρωπος τὸν υἱόν*; Kaibel, *Epigrammata*, 252: *αἱρετίσας δὲ πατὴρ στοργαῖ φύσιν ἐπροτέρησεν*. The aorist here and in *εὐδόκησεν* may simply be due to imitation of the Hebrew tenses, but in the mind of the Christian translator probably imply the eternal pre-temporal act of God in the election of the Messiah. *ὁ ἀγαπητός μου* = the Messiah, see on 3^{17}.—*εἰς ὃν εὐδόκησεν ἡ ψυχή μου*] in 3^{17} *ἐν ᾧ εὐδόκησα*. For the good pleasure of God in the Messiah as shown in election and adoption to Messiahship and Sonship, cf. Eph 1^{4-6}, and see Bacon, *Am. Journ. Theol.* ix. 458 ff. —*ἀπαγγελεῖ*] Heb. is יוציא, LXX *ἐξοίσει*. *ἀπαγγέλλειν*, a very common LXX word, seems to be a translation according to the sense.—*ἐρίσει*] The Heb. is יצעק, LXX *κεκράξεται*.—*κραυγάσει*] Heb. ישא, LXX *ἀνήσει* (cf. נשא = *ἀνίημι*, Gn 18^{24}, Jos 24^{19}, Is 1^{14} 2^{9} 46^{4}).—*κραυγάζειν*] only here in Mt., is used once in Ac 22^{23}, and 4 times in Jn. of a multitude of people, and once Jn 11^{43} of Christ at the tomb of Lazarus. By earlier writers it is used of discordant forms of utterance—of a dog, Plat. *Rep.* x. 607; of a drunken man, Demosth. *Con.* 1258; of a raven, Epict. *Diss.* iii. 1. 37; of shouting in a theatre, *ib.* iii. 4. 4.—*κατεάξει*] For the augmented fut., cf. Blass, p. 52; Moulton, *Class. Rev.* 1901, p. 36.—*εἰς νῖκος*] Heb. לאמת, LXX *εἰς ἀλήθειαν*, but cf. Hab 1^{4} לא יצא לנצח משפט. After *κρίσιν*, Is 42^{4a} is omitted, the translator's eye passing from משפט to the second occurrence of the same word.

22. The editor here omits Mk 3^{19b-21}. He elsewhere omits Mk.'s references to a house, see on 15^{15}; and also elsewhere omits the descriptions of the thronging of the multitude; cf. the omissions of Mk 1^{33} from Mt 8^{16}, Mk 1^{45} at Mt 8^{4}, Mk 2^{2} from Mt 9^{1}, Mk 3^{9} from Mt 12^{15}. And he has probably felt objection to Mk 3^{21}, especially *ἔλεγον γὰρ ὅτι ἐξέστη*. The copyists of Mk. have felt the same difficulty. D has *ἐξέσταται αὐτούς*; a b d ff i q *exsentiat eos*. But a reminiscence of this verse betrays itself in the *ἐξίσταντο* of Mt 12^{23}. There follows in Mk. the statement that "the scribes . . . said that he hath Beezeboul," and this is followed by a short rebutting discourse of Christ. Mt. has here

a short introductory miracle followed by a much longer discourse, in which are verses parallel to the discourse of Mk. Thus:

Mt 12^{22-23}. Introductory miracle.		
24-26	=	Mk 3^{22-26}.
27-28.		
29	=	3^{27}.
30.		
31. 32b	=	3^{28-30}.
33-37.		

Here follows the statement that some of the scribes asked for a sign, v.^{38}, and a discourse in answer, vv.$^{39-45}$. The question of relationship is complicated by the parallels in Lk. Lk. omits Mk 3^{22-30} in its order. It should come at Lk 6^{19} or 8^{4}. But later in his Gospel he has a discourse which is very similar to that in Mt. Thus:

Mt 12^{22-23}		=		Lk 11^{14}.
24-26	=	Mk 3^{22-26}	=	15. 17-18.

Lk. has here combined the request for a sign which in Mt. comes later with the charge of demoniac agency.

Mt 12^{38}			=	Lk 11^{16}.
27-28			=	19-20.
29	=	Mk 3^{27}	=	21-22.
30			=	23.
43-45			=	24-26.

Lk vv.$^{27-28}$ have no parallel in Mt.

Mt vv.$^{31-37}$ have no parallel in this discourse in Lk.

Mt 12^{39-42} = Lk 11^{29-32}.

It will be seen that both Mt. and Lk. prefix an introductory miracle. Both have parallels to Mk $^{23-26}$, but in this section Mt. and Lk. have verbal agreements against Mk. *E.g.*:

εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Mt ^{25} = *αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς*, Lk ^{17}.

πᾶσα βασιλεία μερισθεῖσα, Mt ^{25} = *πᾶσα βασιλεία — διαμερισθεῖσα*, Lk ^{17}. Mk. has *καὶ ἐὰν βασιλεία—μερισθῇ*.

ἐρημοῦται, Mt ^{25}, Lk ^{17}. Mk. has *οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη*.

πῶς—σταθήσεται ἡ βασιλεία αὐτοῦ, Mt ^{26}, Lk ^{18}. Mk. has *οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει*.

Both have parallels to Mk ^{27}, but here Mt. agrees closely with Mk., whilst Lk. considerably diverges. Mt. embodies Mk $^{28-30}$. Lk. omits. Further, in Mt. the whole discourse falls into two portions, one an answer to the charge of demoniac agency, the second an answer to a request for a sign. In Lk. the charge and the request are combined, but the discourse is divided by vv.$^{27-28}$, which have no parallel in Mt. And, lastly, Mt. has a section, $^{31-37}$, which has no parallel in the discourse in Lk. It is not easy to explain adequately this complex relationship. The fact that

Lk. omits Mk.'s paragraph at the place where it would naturally occur in his Gospel, and gives instead a longer discourse later in his Gospel, would naturally suggest the explanation that he had before him a second source containing this longer discourse at a later period in Christ's life, and that he abandoned Mk. to follow this source. Cf. his omission of Mk 1^{16-20} at Lk 4^{15}, because he proposes to insert a little later, 5^{1-11}, a similar narrative from another source. Cf. his omission at 8^{56} of Mk 6^{1-6}, because he has inserted a similar account in 4^{16-30}. It seems, therefore, necessary to suppose that Lk. had a second narrative before him containing matter parallel to Mk 3^{22-30}. That being so, it is natural to suppose that Mt. also had a discourse longer than Mk 3^{22-30}, and containing many features parallel to Lk. Their divergence in many points makes it unlikely that they were copying from the same document. More probably they had before them different sources containing discourses in many respects parallel to one another. To some extent their agreement may be due to Lk.'s reminiscence of Mt. Mt.'s source is probably the Logia.

22. *Then there was brought to Him a demoniac, blind, and* E
dumb: and He healed him, so that the dumb spake and saw.] Lk. has: "And He was casting out a dumb devil. And it came to pass when the devil was gone forth the dumb spake." Mt. has already inserted in 9^{32-33} a similarly worded miracle: "Behold, they brought to Him a dumb demoniac. And when the devil was cast forth, the dumb spake." It is striking that Lk 11^{14} is not, as we should expect, so nearly agreed with Mt 12^{22} as with Mt 9^{32-33}. It must remain doubtful whether this miracle was in the sources used by Mt. and Lk. It is quite possible that in 9^{32-34} Mt., wishing to add another miracle, described as shortly as possible the healing of a deaf demoniac (see on 9^{32}), the fact of such a healing being current in Christian tradition. At 12^{21} he wants a suitable introduction to the following discourse, and rewrites shortly a similar account. But it is curious that he should not have specially mentioned, as in 9^{33}, the "casting out" of the devil in order to prepare for the ἐκβάλλει of 12^{24}. Lk., when inserting in $11^{14ff.}$ the discourse which follows, has felt the same need of an introductory miracle. His choice of a deaf demoniac may be due to reminiscence of the two passages in Mt., or may be accidental, and due simply to the fact that both Evangelists inserted in this same connection the story of a deaf demoniac, known to them as an incident current in Christian tradition, of which no details had been preserved. Given the fact of the healing of a dumb demoniac, the agreement in language between Mt 9^{32-33} and Lk 11^{14} is not very remarkable. It would be difficult to describe the bare fact of such a healing without some verbal agreement.

τότε προσηνέχθη αὐτῷ] For *τότε*, see on 2^7. For *προσφέρειν* as characteristic of Mt., see Introduction, p. lxxxvi. *προσηνέχθη* is the reading of ℵ C D *al* latt. B S¹ S² have *προσήνεγκαν*, as in 9^{32}. For the passive, cf. 18^{24} 19^{13}.

E **23.** *And all the multitudes were astonished, and said, Is this indeed the Son of David?*] *ἐξίσταντο* only here in this Gospel. It is a reminiscence of Mk 3^{21}. For "Son of David" as a title of the Messiah, see Dalm. *Words*, 319 ff.

M **24.** *But the Pharisees heard it, and said, This man doth not cast out devils, except by Beelzeboul, chief of the devils.*] Mk. has: "And the scribes who had come down from Jerusalem were saying that He hath Beelzeboul, and that by the chief of the devils He casts out devils." Mt. and Lk. independently, or Lk. by reminiscence of Mt., fuse together the two clauses of Mk ^{22}, and wrongly make Beelzeboul equivalent to the chief of the devils and Satan. In 10^{25} *βεελζεβούλ* is a name of reproach. Here in Mk. it seems to be the name of a demon by whom Christ was regarded as possessed. But it is not equivalent to Satan, the *ἄρχων τῶν δαιμονίων* from whom Mk. distinguishes Beelzeboul. For Beelzeboul,[1] see on 10^{25}.

M **25.** *And knowing their thoughts, He said to them, Every kingdom divided against itself is made desolate; and every city or house divided against itself shall not stand.*] Mk. has: "And having called them, He was saying to them in parables, How can Satan cast out Satan? And if a kingdom be divided against (*ἐπί*) itself, that kingdom cannot stand. And if a house be divided against itself, that house shall not be able to stand." Lk. agrees closely with Mt. in omitting the summoning of the disciples, in substituting the knowledge of the thoughts of the Pharisees, and in combining Mk.'s two analogies into one clause. "But He (*αὐτός*), knowing their thoughts (*διανοήματα*), said to them, Every kingdom divided (*διαμερισθεῖσα*) against itself (*ἐφ' ἑαυτήν* as in Mk., Mt. has *καθ' ἑαυτῆς*) is made desolate, and house falls on house," or "a house (divided) against a house falls."—*οἶκος*] Mt. and Mk. have *οἰκία*. Wellhausen argues that "house" in Aramaic, and so here, means "a political territory," as in "house of Lysanias." This would give an appropriate meaning in Mt. No kingdom torn by internal dissension can escape devastation. And no city or State so divided can long maintain its independent existence. Lk.'s source seems to have differed here from Mt.'s.

M **26.** *And if Satan cast out Satan, he is divided against himself; how therefore shall his kingdom stand?*] Mk. has: "And if Satan rise up against himself and be divided, he cannot stand, but hath an end." Lk. agrees closely with Mt.: "And if Satan be divided (*διεμερίσθη*) against himself, how shall his kingdom stand?" Lk.

[1] C D *al* have Βεελζεβούλ, and so Eph. Syr., the Armenian and the Arabic Diatessaron. ℵ B have Βεεζεβούλ, as in 10^{25}. S¹ S² have Beelzebub, as in 10^{25}.

adds here: "because you say that by Beelzeboul I cast out devils"; cf. Mk v.^{30}.

27-28. *And if I by Beelzeboul cast out devils, your sons by whom do they cast (them) out? therefore they shall be your judges. But if I by the Spirit of God cast out devils, then the kingdom of God came upon you.*] These verses are not in Mk. Lk. has them in verbal agreement with Mt., except that he has δακτύλῳ for πνεύματι. Christ, after urging the absurdity of the charge brought against Him ($^{25-26}$), now throws back the accusation upon the Jews. They, too, practised exorcism. Were they also the agents of Beelzeboul?—οἱ υἱοὶ ὑμῶν] means "people of your own race and religion," *i.e.* Jews. It is here an Oriental circumlocution for "you." For an example of Jewish exorcism, cf. Jos. *Ant.* viii. 46, 47 (quoted on 8^{29}), and Ac 19^{13}.—διὰ τοῦτο] occurs 11 times in Mt., 3 in Mk., 4 in Lk.—κριταὶ ὑμῶν] "shall convict you of hypocrisy in accusing Me of employing diabolical arts whilst you yourselves practise exorcism."—πνεύματι θεοῦ] Lk. has the striking δακτύλῳ θεοῦ; cf. Ex $8^{19\,(15)}$ where it is applied to a miraculous event, and Dt 9^{10}.—ἔφθασεν] φθάνειν occurs only here in the Synoptic Gospels. With prepositions it means to "arrive at," "reach to," "come upon"; cf. Jg 20^{34} οὐκ ἔγνωσαν ὅτι φθάνει ἐπ' αὐτοὺς ἡ κακία. The aorist is difficult, and we should expect the perfect. The same unexpected aor. occurs in 1 Th 2^{16} ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργή. "If I by the Spirit of God cast out devils, then when I began my work, or when I came, the kingdom of God came to and amongst you, though you were not aware of it." βασ. τοῦ θεοῦ occurs 4 times in Mt, here and in 19^{24} $21^{31.43}$. The kingdom is here regarded as something present. But only by anticipation. Where the Messiah was, there must be the kingdom in some sense. But in a fuller sense it was still future, to be inaugurated when He came on the clouds of heaven. ἡ βασιλεία τοῦ θεοῦ here is certainly due to the source used by the editor, in this case probably the Logia, which therefore contained sayings about "the kingdom of God" and "the kingdom of the heavens." The reason why the editor did not here substitute the latter for the former no doubt is that he always uses ἡ βασιλεία τῶν οὐρανῶν in an eschatological sense, which would here be out of place; cf. Introduction, p. lxvii f. L

29. *Or how can any one enter into the house of "the strong man," and spoil his goods? unless first he bind "the strong man," and then he will spoil his house.*] Mk. has: "But no one can, having entered into," etc. Lk. has a different version of the saying.—ἢ πῶς] In Mk. the saying is loosely appended to the preceding with ἀλλά. The saying about the strong man and his goods had probably become proverbial; cf. *Ps-Sol* 5^{4} οὐ γὰρ λήψεται σκῦλα ἄνθρωπος παρὰ ἀνδρὸς δυνατοῦ; Is 49^{24} μὴ λήμψεταί τις παρὰ γίγαντος σκῦλα. M

So far from acting as a subordinate of Beelzeboul, Christ had

invaded his territory, and by ejecting devils from the possessed, was spoiling his goods. This implied a previous victory over him.

L **30.** *He that is not with Me is against Me: and he that gathereth not with me scattereth.*] So Lk v.^{23}.

In this war against Satan's strongholds there are only two sides: for Christ or against Him, gathering with Him or scattering with Satan.

M **31.** *Therefore I say to you, Every sin and blasphemy shall be forgiven to men: but blasphemy against the Spirit shall not be forgiven.*] Mk. has: "Verily I say to you that all things shall be forgiven to the sons of men,[1] the sins and the blasphemies wherewith soever they shall blaspheme. But whosoever shall blaspheme against the Holy Spirit hath not forgiveness for ever, but is guilty of an eternal sin. Because they were saying that He hath an unclean spirit." Lk. has no parallel in this discourse, but in 12^{10} has "He who blasphemed against the Holy Spirit shall not be forgiven."

In Mt. the meaning seems to be: "You have taken sides against Me in the war against Satan. In so doing you have committed an unpardonable sin, because in charging Me with being an agent of Satan you have hardened yourselves against a revelation of God's Spirit working in Me."

M **32.** *And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the coming.*] This verse seems to repeat the thought of the last, the difference being that as a contrast to speaking against or blasphemy against the Spirit, we have here speaking against the Son of Man in particular, instead of all sin and blasphemy in general. The two verses seem to be different recensions of the same saying. Mt. has probably conflated Mk. and his other source, or Mk. = the other source and another form of the saying known to him. Lk. in 12^{10} has: *καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ Ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.* Lk. appears to borrow the first clause from Mt ^{32}, the second from Mt ^{31} = Mk ^{29}. He may have done so from memory, or may have had the saying before him in this form. If Mt ^{32} and Mt ^{31} = Mk $^{28\text{-}29}$ be different recensions of one saying, it is probable that Mk.'s striking *τοῖς υἱοῖς τῶν ἀνθώπων* and Mt.'s *κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου* go back to the same original Aramaic phrase. Of the two, Mk.'s phrase is probably the more accurate translation. "Anything shall be forgiven to men save blasphemy against the Holy Spirit," gives a clear and intelligible meaning. On the other hand, "Opposition to the Son of Man is pardonable, opposition to the Holy Spirit is unpardonable," is difficult to

[1] This Aramaic "sons of men" = "men" occurs only here in the Synoptic Gospels. Mt. avoids it.

explain. How could the Pharisees be supposed to be able to distinguish between the Son of Man (= Christ?) acting as such, and the Son of Man driving out devils by the power of the Spirit. We have here a fairly clear instance where an original Aramaic phrase meaning "sons of men" = "men" has been mistakenly represented by ὁ υἱὸς τοῦ ἀνθρώπου. Mk 4^{28} is probably another instance. The general drift of vv.$^{31.\,32}$ seems to be: "You accuse Me of Satanic methods in casting out devils. In reality I cast them out by the power of God's Spirit. In substituting Satan for the Holy Spirit you are guilty of blasphemy. And this is an unpardonable sin. It is the lie in the soul."—οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι] Mk 10^{30} has: ἐν τῷ αἰῶνι τῷ ἐρχομένῳ. So Lk.; but Mt. omits. Lk. also has: τοῦ αἰῶνος τούτου, 16^{8} 20^{34}, and τοῦ αἰῶνος ἐκείνου, 20^{35}. These phrases are connected with the distinction which is common in apocalyptic literature of the first cent. A.D. between the present and the future age. See Dalm. *Words*, pp. 147–156; Volz, *Jüd. Eschat.* p. 57; and cf. 2 Es 7^{50} "the Most High hath not made one world, but two"; 7^{47} "the world to come"; *Apoc. Bar* $15^{7.\,8}$ 44^{15} "the world to come." The distinction is also found in Rabbinical literature; cf. *Aboth* 2^{8}. Hillel said: "He who acquires for himself the words of the law, acquires for himself the life of the age which is coming." Dalman says of this, "if genuine." *Ber. R.* 44 (Wünsche, p. 209): According to Jochanan ben Zaccai, *c.* 80 A.D., God revealed to Abraham "this age, but not that age." According to Akiba, "He revealed to him both ages." "The currency of these expressions 'this age,' the future age," says Dalman, "is at all events established by the end of the first Christian century." Mt. has also 5 times the expression συντέλεια τοῦ αἰῶνος. See on v.^{39}.—οὐκ ἀφεθήσεται] B has οὐ μὴ ἀφεθῇ. For this construction, see on 5^{18}.

33–35. The editor here inserts a paragraph which is similar to one which he has already recorded in the Sermon on the Mount, 7^{17-20}. Lk. in his Sermon, 6^{43-45}, also has a similar section, which, however, is more closely in agreement with Mt 12 than with Mt 7; that is to say, Lk 6^{43} and ^{44b} = Mt $7^{18.\,16}$, whilst Lk $6^{44a.\,45}$ = Mt $13^{33a.\,34b.\,35}$. Lk. is here perhaps conflating the words of his source for the Sermon with reminiscences of Mt 13.

33. *Either make the tree good, and its fruit good; or make the tree rotten, and its fruit rotten: for by the fruit the tree is known.*] L
Cf. $7^{17.\,18}$, Lk 6^{43}. The meaning here is "Be consistent. Either allow My acts of casting out devils to be good in result, and attribute the power to do such good acts to the Holy Spirit; or condemn them as evil in result, and attribute them to Satanic agency."

34. *Ye offspring of vipers, how can you speak good things, being evil?*] L
This has no parallel in Lk. The meaning is: "The

reason why you utter judgements which directly gainsay plain facts is to be found in your evil nature."

L **34.** *For out of the abundance of the heart the mouth speaketh.*]

L **35.** *The good man from the good treasure brings forth good things: and the evil man from the evil treasure brings forth evil things.*] Cf. Lk 6^{45} "The good man from the good treasure of (his) heart brings forth (προσφέρει) the good. And the evil man from the evil brings forth the evil. For out of the abundance of the heart his mouth speaketh."

The meaning is: "Your malicious judgements come from the treasure-house of your malicious nature."

36–37. These verses have no parallel in Lk.

L *But I say to you, that every idle utterance that men shall speak, they shall give account concerning it in the day of judgement. For from thy words shalt thou be acquitted, and from thy words shalt thou be condemned.*]

36. πᾶν ῥῆμα ἀργόν] The Pharisees might urge that their saying of v.^{24} was after all only a pleasantry, and did not express their real beliefs. Christ warns them that such idle utterances, because they come from the heart (v.^{34}), give expression to the inward nature, and will be called into judgement no less than the reasoned statement or the outward action. The last verse, with its change to the singular and its substitution of λόγος for ῥῆμα, sounds like a quotation or a proverbial saying. Clause (*a*) is perhaps a reminiscence of Ps 50^{6} ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου. For ὃ ἐάν, see on 11^{27}.

L **38.** *Then answered Him certain of the scribes and Pharisees, saying, Teacher, we wish to see a sign from Thee.*] In Lk 11^{16} this request is combined with the accusation at the head of the discourse. "But others tempting (Him), were seeking a sign from heaven from Him."

τότε] see on 2^{7}.

L **39.** *And He answered and said to them, An evil and adulterous generation seeks for a sign; and a sign shall not be given to it, save the sign of Jonah the prophet.*] Lk. has: "And when the multitudes were crowding together, He began to say, This generation is an evil generation: it seeks a sign, and a sign shall not be given to it, save the sign of Jonah."—μοιχαλίς] means apostate, disobedient, and unfaithful to God.

E?L **40.** *For as Jonah was in the belly of the monster three days and three nights; so shall the Son of Man be in the heart of the earth three days and three nights.*] Lk. has: "For as Jonah was a sign to the Ninevites, so shall be also the Son of Man to this generation."

It is probable that Mt. (or the writer of his source) has paraphrased the saying as recorded by Lk., in order to explain the

parallelism between Jonah as a sign and the Son of Man as a sign. "As Jonah was a sign." But how was he a sign? Certainly not simply because he preached. His message of warning could in no true sense be called a sign. He was a sign because of his remarkable experience recorded in Jon 1–2. "So shall the Son of Man be a sign," in virtue of His remarkable life's history from beginning to end. The writer of the saying as recorded in Mt. has wished to make this parallelism clear. He has done so by illustrating it from one particular event in the life history of Jonah and of the Son of Man, in connection with which there was, as it seemed to him, a striking coincidence. The Son of Man (= Christ) foretold, as tradition recorded, that He would rise again after three days; cf. Mk 8^{31} 9^{31} 10^{34}, Mt 27^{63}. (This was traditionally interpreted as equivalent to "on the third day," cf. Mt 16^{21} 17^{23} 20^{19}, Lk 9^{22} 18^{33} $24^{7.46}$, Ac 10^{40}). It might, therefore, be said that He lay in the grave for three days. Mt. turned to the Book of Jonah, and found in 2^1 the words: καὶ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας. Here was material for a comparison. Jonah's wonderful story of guidance and preservation culminated in his sojourn in the belly of the sea monster followed by his miraculous deliverance. This, as illustrating his whole unique experience, made him a sign to the Ninevites. He preached to them as one miraculously accredited. The life history of the Son of Man culminated in His sojourn in the grave, followed by His miraculous resurrection. This, as illustrating His whole life of wonder and marvel, constituted Him a sign to the men of that generation. Mt. has, of course, rather forced his analogy.[1] Putting aside the fact that according to Christian tradition Christ lay in the grave only one whole day and parts of two others, he has tried to increase the parallelism by adding τρεῖς νύκτας, when at the most there were only two.

The words ἦν Ἰωνᾶς—νύκτας are borrowed from Jon 2^1.—τῇ καρδίᾳ τῆς γῆς] cf. Dt 4^{11} Heb. "the heart of heaven," and *cor maris*, 4 Es (= 2 Es R.V.) $13^{25.51}$.

41. *The men of Nineveh shall rise up at the judgement with this generation, and shall condemn it: because they repented at the message of Jonah; and, behold, more than Jonah is here.*] Lk. transposes this and the next verse, probably simply in order to secure a chronological sequence. He has this verse in verbal agreement with Mt. L

ἀναστήσονται ἐν τῇ κρίσει] shall stand or rise up at the judgement. Except in this and the next verse, Mt. uses ἡμέρα κρίσεως in this

[1] For an early attempt to account for the "three days" and "three nights," see the *Syriac Didascalia* (ed. Lagarde), p. 88, where the "three days" are reckoned as Friday 6 a.m. to noon, Friday 3 p.m. to 6 p.m., and Saturday; the "three nights" as Friday 12 to 3 p.m. (darkness = night), Friday night, and Saturday night.

sense; cf. 10^{15} $11^{22.24}$ 12^{36}. For ἡ κρίσις = the last judgement, cf. Lk 10^{14}. The idea is that at the final judgement the men of Nineveh will indict the men of this generation for not having repented at the preaching of Christ, who had been a greater sign to them than Jonah had been to the Ninevites. Wellhausen urges that in Aramaic "stand or rise up in judgement with" means "to accuse." That is true; but even so the implied period of accusation must have been the final judgement day. The Greek translator, who rendered the Aramaic original by ἀναστήσονται ἐν τῇ κρίσει μετά, only made his words express what he supposed to be implied in the original.—πλεῖον Ἰωνᾶ] cf. 12^{6} τοῦ ἱεροῦ μεῖζον.

L 42. *The queen of the South shall rise up at the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and, behold, more than Solomon is here.*] So Lk. with τῶν ἀνδρῶν after μετά. ἐγερθήσεται is synonymous with ἀναστήσεται of v.[41]. Both represent the same Aramaic word.—νότου] In 1 K 10^{1} שְׁבָא = LXX Σαβά. Jos. *Ant.* viii. 165 calls her queen of Egypt and Ethiopia. But Sheba was in southern Arabia. Wellhausen remarks that this is the earliest instance of the name Jemen (= "south" = νότος) for South-West Arabia.

L 43-45 are placed by Lk. (11^{24-26}) earlier in the discourse. There they seem to illustrate the futility of the methods of the Jewish exorcists (v.[19]). These seem to do the same work as Christ, but really they act against Him (v.[20]); for the evil spirit whom they drive out returns, making the sufferer worse than before. In Mt. the verses seem rather to describe the condition of the Jewish nation in Christ's time. They had formerly repented at the summons of God, and their evil spirit had been driven out. But it had returned with seven others. And now the condition of the nation was such that even the preaching of Christ had no effect. Or the passage may have been added here by the editor, with immediate reference to the preceding verses, as bearing upon the subject of exorcism with which the discourse started. It is possible that Lk. may have tried to improve the connection by placing the verses within the body of the discourse.

L 43. *But when the unclean spirit is gone forth from the man, he passes through waterless places, seeking rest, and finds none.*] So Lk. with μὴ εὑρίσκον for οὐχ εὑρίσκει.—ἀνύδρων τόπων] Demons were thought to dwell in deserted places. Cf. Is 13^{21} 34^{14}, Bar 4^{35}, Rev 18^{2}, Mk 5^{10}. For the waterless place, cf. the incantation given in Thompson, *Devils and Evil Spirits of Babylonia*, i. pp. 61, 167:

"Neither with sea water, nor with sweet water,
Nor with bad water, nor with Tigris water,
Nor with Euphrates water, nor with pond water,
Nor with river water, shalt thou be covered."

And for desert places as the abode of demons, cf. the same work:

p. 123: "O evil spirit—to the desert.
O evil demon—to the desert.
O evil ghost—to the desert.
O evil devil—to the desert.

p. 139: O evil spirit, get thee forth to distant places.
O evil demon, hie thee unto the ruins.
. . . .
A ruined desolate house is thy home."

44. *Then he saith, I will return to my house whence I came out; and having come, he finds it vacant, swept, and adorned.*] So Lk. with ὑπόστρεψω εἰς τὸν οἶκόν μου for εἰς τὸν οἶκόν μου ἐπιστρέψω; but ℵ* A D *al* S¹ S² omit σχολάζοντα in Lk.—σχολάζοντα] Rare in this sense; cf. Plut. *Cai Græc.* 12; and of uncultivated land, Plut. *Timol.* ch. 22 end.—σαρόω] A late form of σαίρω, Artem. ii. 33. L

45. *Then he goeth, and taketh with himself seven other spirits worse than himself, and entering in they dwell there; and the last state of that man becomes worse than the first.*] So Lk. without μεθ' ἑαυτοῦ, and with ἑπτά after ἑαυτοῦ.—ἑπτά] For the seven evil spirits of Babylonian demonology, cf. Thompson, pp. xlii ff. L

So shall it be to this evil generation.] These words are not found in Lk.

(7) His relations seek Him.

46. The editor now goes back to Mk 3^{31-35}. In Mk. Christ is in a house (3^{19b}), where the preceding discourse was presumably uttered. But in Mt. the last place mentioned is the synagogue of 12^{9}. In 12^{15} He leaves the synagogue, and in 12^{22} a blind and deaf demoniac is brought to Him; but no detail of place is given.

While He was still speaking to the multitudes, behold, His mother and brethren had taken their stand without, seeking to speak to Him.] Mk. has: "And His mother and His brethren come, and, having taken their stand outside, sent to Him, calling Him." The outside here means outside the house in which He was (3^{19}). In Mt. the outside must be interpreted as on the outskirts of the crowd. The editor is obliged to rewrite Mk.'s opening words, ἔτι αὐτοῦ λαλοῦντος] Cf. the insertion of a similar formula, ταῦτα αὐτοῦ λαλοῦντος, as a connecting link, in 9^{18}.—τοῖς ὄχλοις] cf. v.^{23}.—ἰδού] See on 1^{20}.—ζητοῦντες αὐτῷ λαλῆσαι] Mk.'s ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν is unsuitable here, where Christ is separated from His relatives only by the circle of people round Him. Mt anticipates the ζητοῦσίν σε of Mk v.^{32} which he omits. M

48. *And He answered and said to him who told Him, Who is My mother? and who are My brethren?*] The editor summarises Mk vv.$^{32, 33}$ "And the crowd sat about Him; and they say to Him, Behold, Thy mother and Thy brethren without seek Thee. And He answered them, and saith, Who is My mother and brethren?" M

M **49.** *And He stretched out His hands towards His disciples, and said, Behold My mother and My brethren!*] Mk. has: "And He looked round at those sitting in a circle about Him, and saith, Behold My mother and My brethren!" It is in Mt.'s manner to make the reference apply specially to the disciples.—ἰδού] for Mk.'s ἴδε. See on 1^{20}.

M **50.** *For whosoever shall do the will of My Father who is in the heavens, the same is My brother, and sister, and mother.*] Mk. has: "Whosoever shall do the will of God, he is My brother, and sister, and mother." For τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, see on 5^{16}. Cf. *Aboth* 5^{22} "Be bold as a leopard, and swift as an eagle, and fleet as a hart, and strong as a lion, to do the will of thy Father which is in heaven." 2^{4} "Do His will as if it were thy will, that He may do thy will as if it were His will. Annul thy will before His will, that He may annul the will of others before thy will." B. *Berakhoth* 16^{b} "Our will is to do Thy will." See also on 6^{12}.

47. $\aleph^{a}$ C D E *al* latt insert here: "And one said to Him, Behold, Thy mother and Thy brethren are standing without, seeking to speak to Thee." Mk. has: "And there sat about Him a multitude; and they say to Him, Behold, Thy mother and Thy brethren outside are seeking Thee." The verse in Mt. is rightly omitted by $\aleph^{*}$ B L Γ S^{1} S^{2} ff^{1} k. Mt. has purposely omitted the corresponding clause in Mk., and has only taken from it the ζητοῦσίν σε = ζητοῦντες αὐτῷ λαλῆσαι, Mt ^{46}. The interpolator has written the words to assimilate to Mk. and Lk., and to prepare the way for v.^{48}. If the verse were genuine, Mt. and Lk. would agree against Mk. in ἑστήκασιν, as they do in the next verse in εἶπεν for λέγει.

(8) Illustrations of His parabolic teaching, 13.

XIII. The editor now comes to Mk 4.

M **1.** *On that day Jesus went (out of the house?), and sat by the sea.*] Mk has: "And again He began to teach by the sea."

ἐν ἐκείνῃ τῇ ἡμέρᾳ] inserted to make the connection closer, as in 22^{23}, and as a substitute for Mk.'s πάλιν, which Mt. often omits. ἐκ τῆς οἰκίας if genuine is a reminiscence of Mk 3^{19b} καὶ ἔρχεται εἰς οἶκον, which Mt. had omitted, but which still underlies 12^{46}; but D S^{1} a b e $ff^{1\,2}$ g^{1} k omit ἐκ τῆς οἰκίας. B omits ἐκ. C E *al* have ἀπό. The words are probably a gloss to explain ἐξελθών.—ἐκάθητο] Mk. has ἤρξατο διδάσκειν. Mt. often avoids ἤρξατο. For ἐκάθητο, cf. 15^{29}. It is suggested here by the καθῆσθαι of the next clause in Mk.

M **2.** *And there were gathered to Him many multitudes, so that He embarked into a boat, and sat.*] Mk. has: "And there is gathered to Him a very great multitude, so that He embarked into a boat, and sat in the sea."—συνήχθησαν] for Mk.'s hist. pres., as often.—ὄχλοι] for Mk.'s singular, as often. Mt. omits Mk.'s superfluous ἐν τῇ θαλάσσῃ.

M *And all the multitude had taken its stand on the shore.*] Mk. has: "And all the multitude were at the sea upon the land."—ἐπὶ

τὸν αἰγιαλόν] For *αἰγιαλός*, cf. v.^{48}. Mt. avoids Mk.'s redundant "at the sea upon the land." Cf. Introduction, p. xxiv.

3. *And He spake to them many things in parables, saying, Be-* M
hold, the sower went out to sow.] Mk. has: "And He was teaching them many things in parables, and He said to them in His teaching, Hear; Behold, the sower went out to sow."

πολλά] Mt. generally omits Mk.'s adverbial *πολλά*.—*ἐλάλησεν*] abbreviates Mk.'s *ἐδίδασκεν—καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδάχῃ αὐτοῦ*. See Introduction, p. xxiv.—*τοῦ σπείρειν*] for Mk.'s *σπεῖραι*. Mt. has *τοῦ* with inf. 7 times. The present tense emphasises the continuance of the action. See Blass, p. 196 f., and note on 11^{1}.

4. *And during his sowing, some fell by the wayside, and the* M
birds came and devoured them.] Mk. has: "And it came to pass during the sowing, some (ὃ) fell by the wayside, and the birds came and devoured it."—*ἅ*] Mk. has the singular. For Mt.'s preference for plurals, see on 8^{26}.—*ἐλθόντα—κατέφαγεν*] for Mk.'s *ἦλθεν καὶ κατέφαγεν*.

5. *And others fell upon the stony places, where they had not much* M
earth; and immediately they sprang up, because they had not depth of earth.] Mk. has: "And other fell upon the stony place, and where it had not much earth; and immediately it sprang up because it had not depth of earth."—*ἄλλα*] plural again, and so in *πετρώδη* for Mk.'s *ἄλλο* and *πετρῶδες*; see on 8^{26}. But Mk. has *ἄλλα* in v.^{8} and *πετρώδη* in v.^{16}.—*ἄλλα δέ*] for Mk.'s *καὶ ἄλλο*, as often.

6. *And the sun having risen, they were scorched; and because they* M
had not root they withered.] Mk. has: "And when the sun rose," etc.

7. *And others fell upon the thorns, and the thorns grew up and* M
choked them.] Mk. has: "And other (sing.) fell into the thorns; and the thorns grew up and choked it, and it gave no fruit."—*ἄλλα δέ* for Mk.'s *καὶ ἄλλο*, as often.—*ἀπέπνιξαν*] Mk. has *συνέπνιξαν*. In Mt. ℵ D have the simple verb, which occurs also in 18^{28}, Mk 5^{13}. *ἀπέπνιξαν* may be an assimilation to Lk.

8. *And others fell upon the good ground, and was giving fruit.*] M
Mk. has: "And others fell into the good ground, and was giving fruit, growing and increasing." Mt. omits Mk.'s rather obscure last three words, see Swete.—*ἄλλα δέ*] for Mk.'s *καὶ ἄλλα*, as often. *ἐπί* is easier than Mk.'s *εἰς*. "*Some an hundred, and some sixty, and some thirty fold.*" Mk. has: "And was bearing one thirty, and one sixty, and one an hundred fold." Mk.'s *εἷς—ἓν—ἓν* is due to mistranslation of the Aramaic על חדא or Hebrew חד; cf. על חד מאה, Gn 26^{12} (Targ.) = an hundred fold, חד שבעה, Dn 3^{19} = sevenfold. Cf. *Exp. Times*, xiii. p. 330, and so now Wellhausen on Mt. Mt. has avoided the Aramaism by substituting ὃ—ὃ—ὃ.

9. *He that hath ears to hear, let him hear.*] Mk. has: "And M
He said, Who hath ears to hear, let him hear." The words occur again in Mt 11^{15} and 13^{43}.

1-9. Mt. and Lk. agree against Mk. in the following:

ὄχλοι πολλοί, Mt [2] = ὄχλου πολλοῦ, Lk [4]. Mk. has ὄχλος πλεῖστος.

τοῦ σπείρειν, Mt [3] = τοῦ σπεῖραι, Lk [5]. Mk. has σπεῖραι alone.

ἐν τῷ σπείρειν αὐτόν, Mt [4], Lk [5]. Mk. has καὶ ἐγένετο ἐν τῷ σπείρειν.

ὁ ἔχων, Mt [9], Lk [8]. Mk. has ὃς ἔχει.

M **10.** *And the disciples came and said to Him, Why dost Thou speak to them in parables?*] Mk. has: "And when He was in private, those who were around Him with the Twelve were asking Him the parables." This is ambiguous. Lk. interprets it to mean, "asked Him the meaning of the parable." In Mk. we must understand that vv.[10-33] refer to teaching on some occasion other than that implied in vv.[1-9. 35-36]. This explains Mk.'s plural παραβολάς. On some other occasion the Twelve and others asked for an explanation of the parable of the Sower and of other parables. But Mt. prefers to treat Mk 4^{10-33} as a part of the same scene as Mk [1-9. 35-36]. He therefore omits "And when He was in private," and changes "Asked Him about the parables" = "asked Him what the meaning of the parables was" into "Said to Him, Why dost Thou speak to them in parables?" For προσελθόντες, see on 4^{3}.—οἱ μαθηταί] "disciples" in a wide sense. Mt. thus avoids representing the Twelve as ignorant of the reason of Christ's use of parables. See Introduction, p. xxxiii.

M **11.** *And He answered and said that, To you it has been given to know the secrets of the kingdom of the heavens, but to them it has not been given.*] Mk. has: "And He said to them, To you the secret of the kingdom of God has been given, but to those outside all things happen in parables."—μυστήρια] for the plural, see on 8^{26}. The singular might suggest that the very conception of the kingdom was something unknown. But the idea of the kingdom was current and familiar. Christ's teaching about it contained, however, many things unfamiliar. Hence the plural. Mt. adds the explanatory γνῶναι.—δέδοται] Christ's teaching about the kingdom had familiarised His disciples with many conceptions (μυστήρια) of its nature and near approach which remained unknown to the masses of the people.—μυστήρια] The word is used in the LXX to denote a "secret"; cf. Wis 2^{22} "the secrets of God," To 12^{7} "the secret of a king," Jth 2^{2} the same, 2 Mac 13^{21}. The representation of eschatological ideas, immortality of the soul, resurrection of the body, future judgement, Messianic kingdom as "secrets" revealed to the elect, is especially characteristic of the Apocalyptic and Sibylline literature, and the word in this sense has been adopted by the New Testament writers. See Armitage Robinson, *Ephesians*, pp. 234 ff. S^1 a b e ff k omit τῶν οὐρανῶν.

ἐκείνοις δὲ οὐ δεδόται] Mk. has the obscure ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς πάντα γίνεται, which may perhaps mean, "all spiritual

teaching is like an unexplained parable to the uninitiated," or "to the multitude outside (the place where we are)."

12. *For whosoever hath, there shall be given to him, and increased. But whosoever hath not, even that which he hath shall be taken from him.*] Mk. has a similar clause in 4^{25} "For he who hath, there shall be given to him; and he who hath not, there shall be taken from him even that which he hath." Similar words occur in 25^{29} in the parable of the Talents, and Mt. here adds καὶ περισσευθήσεται to assimilate to that passage or in anticipation of καὶ προστεθήσεται ὑμῖν, Mk 4^{24}. Here the words seem to refer to spiritual opportunities. The disciples "had," *e.g.*, faith to receive the revelation of the secrets of the kingdom. Hence these secrets were entrusted to them. The masses of the people "had not" such capacity for divine truth. Hence these secrets were withheld from them, because the parabolic form in which Christ taught them only yielded its "secret" to those who already had some understanding of the nature of the secrets concerned. But the verse does not seem entirely applicable here, because it is difficult to give any adequate meaning to the last clause. The teaching in parables did not bring about the "taking away even what he hath." Mt. has probably added them here in order to afford at least a partial explanation of Mk.'s obscure "all things happen in parables." M

13. *Therefore I speak to them in parables: because seeing they do not see; and hearing they do not hear, nor understand.*] Mk. has: "(Happen in parables) in order that seeing they may see, and not see; and hearing they may hear, and not understand; lest they should turn, and be forgiven." M

The verse in Mk. is an adaptation of Is $6^{9.10}$ ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε—μή ποτε—ἐπιστρέψωσι καὶ ἰάσομαι αὐτούς. In the last clause Mk.'s καὶ ἀφεθῇ αὐτοῖς is nearer to the Heb. ורפא לו than to the LXX. As the words stand in Mk. they describe the purpose of the "all things happen in parables." This may mean, "To the unspiritual masses of the people, who have no capacity for divine truth, the whole of life, and, in particular, all revelation of divine secrets, is like an unexplained parable, into the real meaning of which they never penetrate. And this condition of things fulfils the words of God to the prophet Isaiah, which described the spiritual condition of that generation." A modern speaker would use terms of analogy rather than of purpose to connect the state of things before him with the Old Testament parallel. But in the New Testament any condition of things parallel to or analogous to a similar condition in the Old Testament is said to fulfil the terms which describe the latter. And the use of future tenses in the LXX of Isaiah easily lead to the use of the passage as a prediction of future events rather than as the description of a present condition.

Mt., however, has explained the question of Mk 4^{10} as asking after the reason of Christ's use of parables, *διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;* and introduces this use of Isaiah's language with the direct answer, "Therefore I speak to them in parables." He cannot, therefore, continue with Mk.'s *ἵνα*, the effect of which would be to represent Christ's speaking in parables as purposely adopted in order to prevent the people from understanding the teaching underlying them. The editor feels that this would be intolerable. He therefore changes *ἵνα* into *ὅτι*, and substitutes indicatives for Mk.'s subjunctives. "I speak in parables, because the people are not able to receive nor to understand the 'secrets' when revealed in plain language." "They see, and yet do not see; and they hear, and yet do not hear, nor understand." Nothing is here said (as apparently in Mk.) of the object gained by the use of parables, but an explanation is given of the causes which made it necessary. But there is implied the inference that the object was to present the "secrets" of the kingdom in a form which would enable all such as had (v.^{12}) capacity to understand, to penetrate their meaning, whilst it would shroud these divine secrets from those who had no qualifications for appreciating them. In this way Christ fulfilled His own saying, "Give not that which is holy to dogs, nor cast your pearls before swine" (7^6). D S^1 S^2 a b c d e ff k add *μή ποτε ἐπιστρέψωσιν* from Mk.

14, 15. Mt. here introduces the direct quotation, which is indirectly employed in Mk 5^{12}.

E *And there is being fulfilled for them the prophecy of Isaiah, which says, With hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For the heart of this people was made fat, and with their ears they heard heavily, and their eyes they smeared; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should turn, and I should heal them.*]

καὶ ἀναπληροῦται αὐτοῖς] We might expect the editor to use the formula *ὅπως (ἵνα) πληρωθῇ τὸ ῥηθέν*, on which see Introduction, p. lxi. But that formula seems to have been characteristic of a special group of quotations which the editor had before him in a Greek form. In this case he himself has recourse to the LXX, in order to quote a passage which has been suggested to him by Mk 4^{12}. He therefore uses an introductory phrase of his own, which was suggested, no doubt, by the *πληρωθῇ* of the recurring formula. The quotation which follows seems to be verbally identical with the LXX of Is 6^{9b-10}, even to the unexpected fut. ind. *ἰάσομαι* of the last clause.

16-17. Cf. Lk 10^{23-24}, Mk 4^{13}.

L *But blessed are your eyes, for they see; and your ears, for they hear. For verily I say to you, That many prophets and righteous*

men desired to see the things which ye see, and did not see; and to hear the things which ye hear, and did not hear.] Mk. has: "And He saith to them, Do ye not know (οἴδατε) this parable, and how shall you understand (γνώσεσθε) all the parables?" Mt. omits this reproach (see Introduction, p. xxxiii), and substitutes for it a passage from the Logia containing a statement of the privileges of the disciples. This saying also occurs in Lk 10$^{23-24}$ in a different context (the return of the Seventy), and differently worded: "And turning to the disciples, privately He said, Blessed are the eyes which see the things which ye see; for I say to you, that many prophets and kings wished to see the things which ye see, and did not see; and to hear the things which ye hear, and did not hear."

ὑμῶν δέ.] The ὑμῶν is emphatic, and contains a direct contrast to those referred to in αὐτοῖς, vv.$^{10-13}$, ἐκείνοις, v.^{11}, and in vv.$^{13-15}$. "They" cannot understand the parables, and that is why I use the parabolic method, because they are not capable of appreciating the "secrets" when plainly taught in literal language; "for they have blinded their eyes to the light of divine truth. But blessed are your eyes, for they see this divine light."

18. *Ye therefore hear the parable of the sower.*] The words are inserted by the editor.—ὑμεῖς] "Because your eyes see, you are able to understand and to receive the 'secrets' which the parable enfolds." E

19. *In the case of every one who hears the word of the kingdom, and does not understand, there comes the evil one, and wrests away that which was sown in his heart. This is he who was sown by the wayside.*] Mk. has: "The sower sows the word. These are they who (are) by the wayside, where the word is sown. And when they hear, straightway cometh Satan, and taketh away the word which was sown into them." Mk.'s explanation of the parable suffers from condensation. "These are they who are by the wayside" interprets ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, v.^{4}, *i.e.* the seed which fell by the wayside describes the case of the people who hear the doctrine and allow it quickly to be lost from their memory and understanding. Properly speaking, "that which fell by the wayside" is the doctrine, and the wayside represents superficial hearers; but Mk.'s loosely connected words seem to confuse the seed sown, *i.e.* the doctrine, with the people amongst whom it is sown, *i.e.* those who hear it. Mt. might have simplified by saying in his last clause, "This is, *i.e.* this is represented by, that which was sown by the wayside"; but he follows Mk.'s confusion between the seed sown and the people amongst whom it is sown. He adds καὶ μὴ συνιέντος to explain why the evil one succeeds in wresting the seed from them, and substitutes ἐν τῇ καρδίᾳ αὐτοῦ for Mk.'s harsher εἰς αὐτούς—ὁ πονηρός, as in v.^{38}. M

20, 21. *And he that was sown upon the stony places, this is he who hears the word, and straightway with joy receives it; but hath* M

not root in himself, but is ephemeral; and when tribulation or persecution for the word cometh, straightway is made to stumble.] Mk. has: "And these are they likewise who are being sown on the stony places, who, when they hear the word, straightway with joy receive it; and have not root in themselves, but are ephemeral. Then when tribulation or persecution for the word cometh, straightway they are made to stumble." There is here again the same confusion in Mk., followed by Mt., between the seed and the people amongst whom it is sown.—σπαρείς] and so in v.[22] for Mk.'s less suitable σπειρόμενοι. Mk. has σπαρέντες in v.[20]. ὁ δέ for καὶ οὗτοι; and οὐκ ἔχει δέ for καὶ οὐκ ἔχουσιν, as often; τὸν λόγον throughout this chapter means the good news of the kingdom; cf. v.[19].

M 22. *And he that was sown into the thorns, this is he who hears the word; and the care of the world and the deceitfulness of riches choke the word, and it becomes unfruitful.*] Mk. has: "And others there are who are being sown into the thorns. These are they who heard the word; and the cares of the world, and the desires concerning the rest, enter in and choke the word, and it becometh unfruitful." Again the same verbal confusion. Lk. here simplifies by substituting the neuter: "And that which was sown," etc. Mt. omits καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι as being involved in ἡ μέριμνα τοῦ αἰῶνος. τοῦ αἰῶνος probably implies the distinction between this and the coming age; see on 12[32].

M 23. *And he that was sown upon the good ground, this is he who hears the word and understands, who brings forth and produces fruit, some an hundred fold, and some sixty, and some thirty.*] Mk. has: "And these are they who were sown upon the good ground, who hear the word and receive it, and bring forth fruit, one thirty fold, and one sixty, and one an hundred. Lk., again, has the neuter—"that which," etc. συνιείς, cf. v.[19], explains Mk.'s παραδέχονται.—ὁ—ὁ—ὅ] for Mk.'s ἓν—ἓν—ἕν. See on v.[8].—ὁ δέ] for Mk.'s καί, as often.

The parable as it stands here seems to describe the reception of the word, or good news, or teaching (v.[19]) about the secrets of the kingdom (v.[11]) as taught by Christ. Some do not understand it (v.[19]). Some cannot endure the persecution with which its disciples are assailed (vv.[20-21]). Some are too much preoccupied by wordly pursuits to allow it to influence them (v.[22]). But others welcome it, and become true disciples of the kingdom (v.[23]); cf. v.[52].

10–23. Mt. and Lk. agree against Mk. in the following:

οἱ μαθηταί, Mt [10]; οἱ μαθηταὶ αὐτοῦ, Lk [9]. Mk. has οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα.

ὁ δὲ—εἶπεν—γνῶναι τὰ μυστήρια, Mt [11], Lk [10]. Mk. has καὶ ἔλεγεν—τὸ μυστήριον.

ἐν τῇ καρδίᾳ αὐτοῦ, Mt ^{19} = ἀπὸ τῆς καρδίας, Lk ^{12}. Mk. has εἰς αὐτούς.

δέ, Mt ^{20}, Lk ^{13}; Mt ^{22}, Lk ^{14}; Mt ^{23}, Lk ^{15}. Mk. has καί.

24–30. The tares.

24. *Another parable He put forth to them, saying, The kingdom of heaven is likened to a man who sowed good seed in his field.*] L

ὡμοιώθη] The usual introduction of a parable in the later Jewish literature is: "A parable. To what is the matter like? To," etc. See Bacher, *Exeg. Term.* i. 121, ii. 121. The use of parables is very common in this literature. Examples from the *Mechilta* may be seen in Fiebig, *Altjüd. Gleichnisse.* All the parables in Mt. which are not borrowed from Mk. are introduced with the formula ὡμοιώθη or ὁμοία ἐστί, except 25^{14-30}, which is introduced with a simple ὥσπερ, a method also used in the Jewish parables. Cf. Fiebig, p. 78.

25. *And whilst men were sleeping, the enemy came and sowed tares in the midst of the wheat, and went away.*] L

26. *But when the blade sprouted and made fruit, then appeared also the tares.*] L

27. *And the servants of the householder came, and said to him, Lord, didst thou not sow good seed in thy field? Whence, therefore, hath it tares?*] L

28. *And he said to them, An enemy hath done this. And the servants say to him, Dost thou wish, therefore, that we go and gather them?*] L

29. *And he saith, No, lest as you gather the tares ye root up also with them the wheat.*] L

30. *Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather first the tares, and bind them into bundles to burn them; but the wheat gather into my granary.*] L

αὐτὰ εἰς δέσμας] L X Δ S^1 S^2 a b c $g^{1\,2}$ ff^2 q omit εἰς. D e f h k omit αὐτά. Epiph. quoted by Tisch. gives δέσμας δέσμας; cf. συμπόσια συμπόσια, Mk 6^{39}; and see Moulton, p. 97.

31. Mt. here omits Mk.'s added sayings, 4^{21-25}. He has already inserted a parallel to 4^{21} in 5^{15}, and to 4^{22} in 10^{26}. A parallel to 4^{23} has already been given twice in 13^{9} = Mk 4^{9}, and in 11^{15}. A parallel to Mk 4^{24} has been given in 7^{2b}, and to 4^{25} in v.^{12}. This, therefore, brings the editor to 4^{26-29}. But it is probable that in the Logia he had before him a group of parables containing the Tares, the Mustard Seed, the Leaven, the explanation of the Tares, the Hid Treasure, the Goodly Pearl, the Drag-net, and a conclusion. He turns now to this source, and borrows from it, thus omitting Mk 4^{26-29}, and substituting for 4^{30-32} the similar parable of the Logia. After the third Logian parable, the Leaven, he turns back to Mk. and borrows Mk.'s conclusion, 4^{33-34}, before continuing with the explanation of the Tares from the Logia. Thus:

	Mt 13.		Mk 4.
Seed growing secretly,	omitted		$^{26-29}$.
Tares,	$^{24-30}$		—
Mustard Seed,	$^{31-32}$	substituted for	$^{30-32}$.
Leaven,	^{33}		—
Conclusion,	$^{34-35}$		$^{33-34}$.

It may seem strange that, having once abandoned Mk at 13^{24}, he should take the trouble to borrow from him 4^{33-34}, and that he should place this not after the Mustard Seed as in Mk., but after the Logian parable of the Leaven. By so doing he seems to introduce into his chapter two conclusions, 13^{34-35} from Mk., and $^{51-52}$ from the Logia.

But let us suppose that the Logia contained two groups of three parables, separated by the explanation of the Tares, and ended with the conclusion, vv.$^{51-52}$. Thus:

13^{24-30} Tares }
$^{31-32}$ Mustard Seed } First group.
^{33} Leaven }
$^{36-43}$ Explanation of Tares.
^{44} Hid Treasure }
$^{45-46}$ Goodly Pearl } Second group.
$^{47-50}$ Draw Net }

Of course, the difficulty here is in the position of the explanation of the Tares. Why does it not stand immediately after the parable? Moreover, the reference to the house, v.^{36}, is improbable as a feature of the Logia. In any case this is probably due to the editor. It does not help us to attribute the whole of vv.$^{36-43}$ to the editor, because the position of the section remains a difficulty, and because the section is characterised throughout by phrases which are probably due to the Logia.

It is easiest, therefore, to suppose that the Logian parables were arranged as above in two groups of three, separated by the explanation of the Tares. The editor having once deserted Mk., inserts the first group of three, and then adds Mk.'s conclusion. He did not place it immediately after the mustard seed, where Mk. has it, because he did not care to break up the grouping into three. For his liking for this arrangement, see Introduction, p. lxv.

31, 32. Cf. Mk 4^{30-32}, Lk $13^{18.19}$.

L M **31.** *Another parable He put forth to them, saying, The kingdom of the heavens is like to a grain of mustard seed, which a man took, and sowed in his field.*] Mk. has: "And He said, How shall we liken the kingdom of God, or in what parable shall we set it forth? As a grain of mustard seed?"

ὁμοία ἐστίν] see on v.^{24}. Mt. avoids Mk.'s redundancy; cf. Introduction, p. xxiv. For Mk.'s ὡς, cf. 25^{14}, and see on v.^{24}.

L M **32.** *Which indeed is less than all seeds. But when it has grown it*

is greater than the herbs, and becomes a tree, so that the birds of the heaven come and lodge in its branches.] Mk. has: "Which when it is sown upon the earth, though it is less than all seeds which are upon the earth, and when it is sown, grows up and becomes greater than all herbs, and makes great branches, so that the birds of the heaven are able to lodge under its shadow."

ὃ μικρότερον μέν ἐστιν] Mt. simplifies Mk.'s harsh construction, ὃς—μικρότερον ὄν. He also avoids the repetition of ὅταν σπαρῇ and ἐπὶ τῆς γῆς.—κατασκηνοῖν] cf. Ps 104[12].—ἐν τοῖς κλάδοις αὐτοῦ] Mk. has ὑπὸ τὴν σκιὰν αὐτοῦ. Both expressions are used of birds in connection with trees. For ὑπὸ τὴν σκιὰν αὐτοῦ, cf. Ezk 17[23]; and for ἐν τοῖς κλάδοις αὐτοῦ, Dn 4[18] Th. The latter phrase expresses more suitably here the size of the tree.

Mt. and Lk. have several agreements in this parable as against Mk.; cf. ὁμοία ἐστιν, Mt. Lk. ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ, Mt. = ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, Lk. αὐξηθῇ, Mt. = ηὔξησεν, Lk.; δένδρον, Mt. Lk.—ἐν τοῖς κλάδοις αὐτοῦ] So far as Mt. goes, these variations from Mk. might be easily explained as editorial revisions of Mk.'s text. But his omission of Mk 4[26-29], combined with these variations and with the fact that the interpretation of the Tares does not immediately follow that parable, but comes later, after other parables in vv.[36-43], suggests that he borrowed the whole section [24-52] (excepting v.[34]) from the Logia. In that case, when he came to Mk 4[26] he turned to his other source for all that follows down to v.[52]. His variations from Mk 4[30-32] are then due chiefly to the fact that this parable stood in the Logia in a form which differed from that of Mk. Lk. at 8[18] omits Mk 4[26-34], but has the parable of the Mustard Seed combined with that of the Leaven later in his Gospel at 13[18-21]. He probably, therefore, borrowed them from a non-Marcan source, which may have been the first Gospel, or a source which contained these two parables in the same order and largely in the same language as the Logia.

The parable seems to describe the future propagation of the word or doctrine of the kingdom. Starting from small beginnings in the teaching of Christ, it will spread rapidly and win many adherents.

31, 32. Mt. and Lk. agree against Mk. in the following:

ὁμοία ἐστίν—ὃν λαβὼν ἄνθρωπος—αὐτοῦ, Mt [31], Lk [18. 19].

αὐξηθῇ, Mt [32] = ηὔξησεν, Lk [19]. Mk. has σπαρῇ.

δένδρον, Mt [32] = εἰς δένδρον, Lk [19]. Mk. has μεῖζον πάντων τῶν λαχάνων.

ἐν τοῖς κλάδοις αὐτοῦ, Mt [32], Lk [19]. Mk. has ὑπὸ τὴν σκιὰν αὐτοῦ.

33. Cf. Lk 13[20. 21].

Another parable He spake to them; The kingdom of the heavens L

is like to leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.] Lk. has: "And again He said, To what shall I liken the kingdom of God? It is like to leaven," etc.—ὁμοία ἐστίν] for this and for Lk.'s τίνι ὁμοιώσω—ὁμοία ἐστιν, see on v.^{24}. The parable, like that of the Mustard Seed, describes the propagation of the doctrine of "the kingdom." Like leaven, this will spread rapidly until it has accomplished the purpose for which it was taught.

34. The editor now inserts Mk.'s conclusion, 4^{33-34}.

M **34.** *All these things spake Jesus in parables to the multitudes; and without a parable He was speaking nothing to them.*] Mk. $4^{33.34}$ has: "And with many such parables He was speaking to them, as they were able to hear. And without a parable He was not speaking to them. But privately He was interpreting all things to His disciples." Mt. has omitted Mk ^{33b} and ^{34b} on account of the ambiguity of ^{33b} "as they were able to hear."

35. He now adds one of the series of quotations from which he has elsewhere borrowed.

O **35.** *That it might be fulfilled which was spoken through the prophet, saying, I will open My mouth in parables; I will utter things hidden from the foundation of the world.*]—ὅπως πληρωθῇ] see Introduction, p. lxi, and on 1^{22}. The quotation is from Ps 77^{2}. The LXX there has: ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπ' ἀρχῆς. The first clause of the Gospel quotation betrays reminiscence of the LXX, the second clause appears to be an independent translation from the Hebrew. For ἐρεύγεσθαι, cf. Ps 18^{3}; and for κεκρυμμένα, cf. 2 Mac 12^{41}. καταβολὴ κόσμου does not occur in the LXX, but here, 25^{34}, Lk 11^{50}, Jn 17^{24}, Eph 1^{4}, three times in Heb., 1 P 1^{20}, and Rev 13^{8} and 17^{8}. Cf. also *Ass. Mos* 1^{14} "ab initio orbis terrarum" = πρὸ καταβολῆς κόσμου, with Charles' note, p. 58. But see critical note on p. 154.

E L **36.** *Then having left the multitudes, He went into the house; and there came to Him His disciples, saying, Explain to us the parable of the tares of the field.*]—τότε] see on 2^{7}.—ἀφείς] as in 26^{44} 22^{22}.—εἰς τὴν οἰκίαν] cf. 13^{1}. Mt.'s references to place in this chapter are very vague; vv.$^{2-9}$ were spoken in the boat. προσελθόντες, v.^{10}, may or may not suggest a change of scene, but in the former case nothing is said of the disembarkation nor of the scene of the following section, $^{10-35}$. The reference here to τοὺς ὄχλους suggests that the whole of $^{2-35}$ was spoken in the boat. If so, Christ now disembarks and returns to the house. Since the reference to the boat and the house are borrowed from Mk., it seems probable that τότε ἀφεὶς—οἰκίαν is an editorial insertion to introduce the explanation of the Tares.—προσῆλθον] see on 4^{3}.—διασάφησον]. The verb occurs again in 18^{31}, a probable Logian passage. It is found in Dt 1^{5}, Dn 2^{6} LXX, 1 Mac 12^{8}, and several times in 2 Mac.

37. *And He answered and said, He who sows the good seed is the Son of Man.*] L

38. *And the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one.*]—οἱ υἱοὶ τῆς βασιλείας] *i.e.* those who are qualified to enter into it; cf. "Son of the coming world," *Taanith* 22^a, and other phrases quoted by Dalm. *Words*, p. 115. The phrase is used with rather a different application in 8^{12}. There it means "those who were chosen to enter the kingdom, but have failed to justify the choice." L

39. *And the enemy who sowed them is the devil; and the harvest is the consummation of the age; and the reapers are angels.*]—συντέλεια αἰῶνος] The phrase occurs in vv.$^{40, 49}$ 24^3 and 28^{20}. In the two latter it seems to have been inserted by the editor into his source. If this section is Logian, the phrase in 24^3 and 28^{20} will be due to the influence of Logian language on the editor. If this section is wholly editorial the phrase points to the Jewish origin of the editor, for it is characteristic of Jewish, especially of apocalyptic, literature. It occurs in He 9^{26}. Cf. συντέλεια τῶν αἰώνων, *Test. Levi* 10; "consummation of the age," *Apoc. Bar* 83^7; "consummation of the world," 54^{21}; Dn 12^{13} συντέλειαν ἡμερῶν; "consummation of the times," *Apoc. Bar* 13^3 27^{15}; "of time," 29^8; "the day when the great consummation of the great world will be consummated," *Enoch* 16^1; "the end of this time," 2 Es 7^{113}; "the consummation of the end of the days," *Ass. Mos* 1^{18}. Cf. Dalm. *Words*, p. 155; Volz, *Jüd. Eschat.* p. 166.—ἄγγελοι] cf. 24^{31}. L

40. *As therefore the tares are gathered and burned with fire; so shall it be at the consummation of the age.*] L

41. *The Son of Man shall send forth His angels, and they shall gather together out of His kingdom all stumbling-blocks, and they who do lawlessness.*]—ἀποστελεῖ] cf. 24^{31}.—ἐκ τῆς βασιλείας αὐτοῦ] This must not be interpreted in such a way as to suggest that the kingdom is conceived of as a present condition of things within which tares and wheat grow together. When the Son of Man has come, then the kingdom also will have come. Hence at that future date the tares can be said to be gathered out of His kingdom. L

42. *And shall cast them into the furnace of fire: there shall be the wailing and the gnashing of teeth.*]—κάμινον τοῦ πυρὸς] only again in v.^{50} a Logian passage; cf. "furnace of Gehenna," 2 Es 7^{36}, and see Volz, *Jüd. Eschat.* p. 285.—ἐκεῖ ἔσται, κ.τ.λ.] See on 8^{12}. L

43. *Then the righteous shall shine as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*] L

τότε] see on 2^7.—οἱ δίκαιοι ἐκλάμψουσιν] Cf. Dn 12^3 Th. καὶ οἱ συνίεντες λάμψουσιν—καὶ ἀπὸ τῶν δικαίων.—ὡς ὁ ἥλιος] cf. references on 17^2, and add Ecclus 50^7 ὡς ἥλιος ἐκλάμπων; *Ep. Jer* 66.—ὁ ἔχων, κ.τ.λ.] A similar refrain occurs in 11^{15} 13^9.

The parable deals with the period prior to the future establishment of the kingdom, during which Christ and His disciples preach its "secrets" and announce its coming. See Introduction, p. lxx.

35. Add Ἡσαίου, ℵ* curss. and MSS. known to Eus. and Jer. Omit ℵᵇ B C D S¹ S². The word is certainly not genuine.—καταβολῆς κόσμου] ℵᵇ B 1 22 k omit κόσμου. S¹ S² have "from of old" ܡܢ ܩܕܡ ܕܥܠܡ, assimilating to the Syriac and to the Hebrew of the Psalm, which has מני קדם. It seems probable that Mt. wrote καταβολῆς, that S¹ and S² assimilated to the Hebrew, and that the mass of authorities have added κόσμου to assimilate to the general usage of the N.T.

36. διασάφησον] ℵ* B; φράσον, ℵᶜ C D *al.* S¹ S² ܐܒܥ probably implies διασάφησον.

44–50. Three Parables from the Logia.

L **44.** *The kingdom of the heavens is like treasure hidden in the field; which a man found and hid, and from joy goes and sells all that he hath, and buys that field.*] This and the following parable deal rather with the nature of the doctrine of "the kingdom" than with the method of its propagation, as in the previons parables. The good news of the kingdom is of such value that men will give up everything else to accept it.

L **45, 46.** *Again, the kingdom of the heavens is like a merchant, seeking goodly pearls. And having found one precious pearl, he went and sold all that he hath, and bought it.*]

ὁμοία ἐστι] see on v.²⁴.—ἀνθρώπῳ ἐμπόρῳ] cf. ἀνθρώπῳ βασιλεῖ, 18²³ 22²; cf. ἀνθρώπῳ οἰκοδεσπότῃ, 13⁵² 21³³.

L **47.** *Again, the kingdom of the heavens is like a net, cast into the sea, and gathering of every kind.*]

L **48.** *Which, when it was filled, they drew to the shore, and sat down, and gathered the good into vessels, but the bad they cast away.*] —ἄγγη] so ℵ B C M*. ἀγγεῖα, D E F *al.* ἀγγεῖον occurs again in 25⁴. S¹ S² have "the good as good" for τὰ καλὰ εἰς ἄγγη; see Burkitt.

L **49, 50.** *So shall it be at the consummation of the age: the angels shall go forth, and shall separate the evil from the midst of the righteous, and shall cast them into the furnace of fire: there shall be the wailing and the gnashing of teeth.*]

συντελείᾳ] see on v.³⁹.—κάμινον] see on v.⁴².—ἐκεῖ ἔσται, κ.τ.λ.] see on 8¹².

L **51, 52.** *Have ye understood all these things? They say to Him, Yea. And He said to them, Therefore every scribe who has become a disciple of the kingdom of the heavens is like a householder, who brings out of his treasure new things and old things.*]—πᾶς γραμματεύς] Christ's disciples were to be disciples and teachers of His doctrine, just as were the Jewish scribes of the Law and of the traditions; cf. 23³⁴ where He describes His disciples as "prophets and wise men and scribes."—μαθητευθείς] only here intransitive, no doubt corresponds to תלמיד, a scholar or disciple.

—ἀνθρώπῳ οἰκοδεσπότῃ] see on v.[45]. The thought seems to be of a house steward, who brings from his household stores, new and old things, food, raiment, etc., as and when they are needed for household use. Just so Christ's disciples who had learned from Him the secrets of the kingdom, *i.e.* the truths about its near approach, the qualities which befitted those who should enter into it, and the separation between bad and good which would be made at its coming, were to be teachers of others. In this respect they would be as stewards, bringing out of the stores of their newly acquired knowledge, truths new and old, as was necessary to the requirements of those who wished to learn from them.

(9) Various incidents, 13^{53}–15^{20}, borrowed from Mk.

53. *And it came to pass, when Jesus finished these parables.*] E
For this formula, see Introduction, p. lxiv.

54. The editor left Mk at 4^{34}. Having already inserted 4^{35}–5^{43}, he comes to 6^{1-6a} which he now borrows.

He departed thence, and came into His native town, and was M
teaching in their synagogue, so that they were astonished, and said, Whence hath this man this wisdom, and these miracles?] Mk. has: "And He went forth thence, and cometh into His native town; and His disciples follow Him. And when the Sabbath came, He began to teach in the synagogue. And the multitude (οἱ πολλοί) hearing were astonished, saying, Whence hath this man these things? And what is this wisdom which is given to Him, and the miracles such as happen through His hands?

μετῆρεν ἐκεῖθεν] μετῆρεν occurs again in 19^1 for Mk.'s ἔρχεται, here for Mk.'s ἐξῆλθεν. ἐκεῖθεν in Mk. refers to the house of Jairus; here, to the house of Mt 13^{36}.—εἰς τὴν πατρίδα αὐτοῦ] in Mk. apparently means Nazara, cf. Mk 1^9, and so, no doubt, in Mt., cf. 2^{23}.—ἐλθών] Mt. as usual avoids Mk.'s hist. pres. ἔρχεται, and omits καὶ ἀκολουθοῦσιν οἱ μαθηταὶ αὐτοῦ as unnecessary, since the disciples are not mentioned in the incident that follows, and καὶ γενομένου σαββάτου as unnecessary, since no further reference is made to the Sabbath.—ἐδίδασκεν] Mt. avoids Mk.'s ἤρξατο, as often.—πόθεν τούτῳ ἡ σοφία αὕτη] Mt., as often, dovetails together two clauses of Mk., see Introduction, p. xxiv; but in this case compensates by repeating the phrase in the next verse in a slightly different form, πόθεν οὖν τούτῳ ταῦτα πάντα.—καὶ αἱ δυνάμεις] Mt. omits Mk.'s τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γενόμεναι as otiose.

55. *Is not this the Son of the carpenter? Is not His mother* M
called Mary? and His brethren, James, and Joseph, and Simon, and Judas?] Mk. has: "Is not this the Carpenter, the Son of Mary, and brother of James, and Joses, and Judas, and Simon?" Mt. has substituted "the Son of the carpenter" for "the Carpenter," from a feeling that the latter was hardly a phrase of due reverence. Mk.'s striking phrase "the Carpenter" is occasionally echoed in

later writers; cf. Celsus ap. Origen, vi. 34: ἦν τέκτων τὴν τέχνην. Origen, vi. 36, denies that Jesus was called τέκτων anywhere in the Gospels; Just. *Tryph.* 88: τὰ τεκτονικὰ ἔργα ἠργάζετο ἐν ἀνθρώποις ὤν, ἄροτρα καὶ ζυγά; *Acts of Judas Thomas*, ed. Wright, p. 159: "I know how to make ploughs and yokes." This substitution explains why he has felt it necessary to change Mk.'s ὁ υἱὸς τῆς Μαριάς. He might, of course, have simply substituted καὶ Μαριάς; but it is questionable whether, whilst feeling no objection to "Son of Joseph" or "Son of the carpenter," he would not have shrunk from "Son of Joseph (or the carpenter) and of Mary." To the editor, Jesus was legally the Son of Joseph and physically the Son of Mary. He would probably avoid a phrase which seemed to describe Him as Son of Joseph in the same sense that He was Son of Mary. He therefore substitutes for ὁ υἱὸς τῆς Μαριάς a paraphrase, οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ; and this carries with it the change of καὶ ἀδελφὸς Ἰακώβου, κ.τ.λ., into καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος, κ.τ.λ.

Since parentage in Palestine was always reckoned (and expressed) from the father, it may be argued with much probability that Mk.'s ὁ υἱὸς τῆς Μαριάς implies either the death of Joseph, or, more naturally, an allusion to the supernatural circumstances of the birth of Jesus. The verse is entirely misquoted when it is used as an argument that S. Mark himself believed Jesus to be the natural Son of Joseph and Mary. He may have so believed, but no proof of such belief can be found in this passage.

Ἰωσήφ] Mt. substitutes the old Hebrew name for Mk.'s Ἰωσῆς. The latter represents the Galilean יוסי; cf. Dalm. *Gram.*[2] 175.

M 56. ***And His sisters, are they not all with us? Whence, therefore, hath this man all these things?***] Mk. has: "And are not His sisters here with us?"—πόθεν οὖν τούτῳ ταῦτα πάντα] the words are an expansion of the clause omitted from Mk[2]. See note on v.[54].—πρὸς ἡμᾶς] for Mk.'s ὧδε πρὸς ἡμᾶς, see Introduction, p. xxiv. For εἶναι πρός, see Abbott, *Johannine Grammar*, 2363[a]. 2364.—πρός] implies the familiarity of daily intercourse.

M 57. ***And they were made to stumble in Him. But Jesus said to them, A prophet is not without honour, save in his native town, and in his house.***] Mk. has: "And they were made to stumble in Him. And Jesus said to them that a prophet is not without honour, save in his native town, and amongst his kindred, and in his house." For σκανδαλίζεσθαι, see on 5^{29}.—ὁ δέ] as often for Mk.'s καί, see Introduction, p. xx.—εἶπεν] as often for Mk.'s ἔλεγεν. Mt. often omits Mk.'s ὅτι; cf. Introduction, p. xx.—οὐκ ἔστιν προφήτης, κ.τ.λ.] cf. the similar sayings, Lk 4^{24}, Jn 4^{44}; and *Sayings of Jesus*, No. 6: οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτοῦ. Mt. omits καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ, as implied in the next clause; see Introduction, p. xxiv.

58. *And He did not do there many miracles because of their unbelief.*] Mk. has: "And He could not do there any miracle, save that He laid His hands on a few sick folk, and healed them. And He marvelled because of their unbelief." For the omission of ἐδύνατο and of ἐθαύμασεν, see Introduction, p. xxxi. M

55. τέκτονος] S^s a b ff[2] g[1] h add "of Joseph"; S^1 has "of Joseph" only. The true reading in Mk. seems to be ὁ τέκτων ὁ υἱὸς τῆς Μαρίας; so ℵ B D Δ. Mt. has changed from the motives above explained. The variants in Mk. are due to assimilation to Mt. Mt. has no objection to the phrase "Son of Joseph," but might not unnaturally wish to avoid "the carpenter."

The editor now comes to Mk 6^{6b-13}. This he has already inserted ($9^{35ff.}$). So he passes to Mk 6^{14-29}. From this point in his Gospel the grouping of material taken from Mk. and elsewhere under subject-heads ceases to be observable. Henceforth he follows Mk.'s order, expanding it and adding to it other material.

XIV. 1. *At that time Herod the tetrarch heard the report concerning Jesus.*] Mk. has: "And the king, Herod, heard; for His name became notorious." In Mk. the reference in φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ seems to be to the mission of the Twelve which Mk. has just recorded: "They went out and preached, and cast out many demons," etc. "And Herod heard; for His name became notorious." Mt., by altering the order, has separated this incident of Herod from the charge to the Twelve, and, moreover, had omitted altogether the express statement that they went forth on their mission. He therefore introduces the section with a loose formula, ἐν ἐκείνῳ τῷ καιρῷ; cf. 11^{25} 12^1. For βασιλεύς he substitutes the more precisely accurate τετραάρχης, which Lk. also has, and omits the surmises of the people. For ἀκοή, cf. 4^{24}. M

2. *And he said to his servants, This is John the Baptist; he is risen from the dead; and therefore the powers are active in him.*] Mk. has: "And he said (ἔλεγεν, ℵ A C L S^1) that John the Baptizer has risen from the dead, and therefore the powers are active in him. But others were saying that it is Elijah. And others were saying that he is a prophet as one of the prophets. But Herod heard, and said, John whom I beheaded, he is risen." Mt. seems to have had ἔλεγεν in Mk [14].—βαπτιστής] for βαπτίζων, cf. the same change in 3^1. Mt. abbreviates Mk.'s double statement of Herod's opinion and the surmises of other people.—αἱ δυνάμεις] elsewhere in this Gospel means "miraculous actions." Here, as in Mk. [14], it seems to denote the supernatural powers who operated through the risen Baptist. M

3. *For Herod seized John, and bound him, and threw him into prison on account of Herodias, the wife of Philip his brother.*] Mk. has: "For he, Herod, had sent and seized John, and bound him in prison on account of Herodias, the wife of Philip his brother. Because he had married her."—ἔδησεν] The aorists M

throughout the section are borrowed from Mk. They are practically equivalent to the English pluperfect.—ἐν φυλακῇ] *i.e.* Machærus, Josephus, *Ant.* xviii. 119.—Φιλίππου] not the tetrarch, but a son of Herod the Great and Mariamne. Josephus, *Ant.* xviii. 136, calls him "Herod."

M 4. *For John said to him, It is not lawful for thee to have her.*] —αὐτῷ] Mk. has: τῷ Ἡρῴδῃ. Mt. as often omits Mk.'s ὅτι. —αὐτήν] Mk. has: τὴν γυναῖκα τοῦ ἀδελφοῦ σου. For Mt.'s avoidance of Mk.'s iteration of a phrase, see on 4^{18}, and Introduction, p. xxiv.

M 5. *And wishing to kill him, he feared the multitude, because they held him as a prophet.*] Mk. has a different account: "And Herodias set herself against him, and wished to kill him, and could not. For Herod was fearing John, knowing him to be a man just and holy. And he was keeping him in prison; and having heard him, he was much perplexed, and was hearing him gladly." Mt., in summarising Mk., seems to be influenced by another form of the story.

M 6. *And on the birthday of Herod, the daughter of Herodias danced in the midst, and pleased Herod.*] Mt. summarises Mk vv.^{21} and ^{22}.—γενεσίοις δὲ γενομένοις] For the dative, cf. Blass, p. 120, n. 3. The dative seems to be due to a fusion of Mk.'s τοῖς γενεσίοις with his preceding γενομένης ἡμέρας. γενέσια is used in the later Greek as equivalent to γενέθλια, a birthday; cf. *Fayûm Towns*, 114^{20}, 115^{8}, 119^{30}.

M 7. *Whence with an oath he promised to give to her whatever she should ask.*] Mt. summarises Mk $^{23-24}$. For ὃ ἐάν, see on 11^{29}.—αἰτήσηται] Mk. has αἰτήσῃς and αἴτησον, but ᾐτήσατο in v.^{25}. For the middle as the stronger word, see Moulton, p. 160. For the juxtaposition of both voices, see Mk $10^{35. 38}$.

M 8. *And she, being put forward by her mother, Give me, she says, here upon a dish the head of John the Baptist.*] Mt. summarises Mk $^{24-25}$. In abbreviating, he shortens the narrative so far as to make it almost unintelligible. The reader must suppose that Herodias and Herod were living together, which Mk. has stated in v.^{17} ὅτι αὐτὴν ἐγάμησεν, from the fact that the daughter of Herodias danced before Herod. He has also to infer that this took place at a public festivity from τοὺς συνανακειμένους of the next verse.

M 9. *And being grieved, the king, because of his oaths, and because of those who sat with him, commanded (it) to be given.*] Mk.'s βασιλεύς creeps in here, in spite of τετραάρχης in v.^{1}. The συνανακειμένους is a hint that Mt. has omitted much that precedes in Mk. The editor summarises Mk vv.$^{26. 27}$.

M 10. *And he sent, and beheaded John in the prison.*]

M 11. *And his head was brought upon a dish, and given to the girl;*

and she brought it to her mother.] For the passives, see on 4^1, and Introduction, p. xxiii.

12. *And his disciples came, and took up the corpse, and buried him.*] M
Mk. has: "And His disciples heard it, and came (ἦλθαν) and took up his corpse and placed it in a sepulchre." For προσέρχεσθαι as characteristic of Mt., see on 4^8.

And came and brought word to Jesus.] Mk. has: "And the M
Apostles gather together to Jesus, and brought Him word, all things that they had done, and that they had taught. And He saith to them, Come ye yourselves privately into a desert place, and rest a little: for those who were coming and going were many, and they had no opportunity to eat." In Mk. the execution of John is introduced parenthetically. The disciples go forth on their mission, 6^{12}. (As a result) Herod hears of the fame of Christ. He expresses his belief that John has risen. This gives occasion to the Evangelist to introduce the story of John's execution. In Mt. the sequence of events is distorted. He has omitted the statement of the Apostolic Mission, and is obliged to introduce Herod's belief that Jesus was the risen John, with a vague reference of time: "At that time." But since he must have been aware that the story of John's execution is introduced parenthetically to explain the superstition of Herod, it is very surprising to find him treating it as though it were recorded here in its proper chronological sequence: "His disciples came—and buried him, and came and told Jesus. And Jesus having heard, departed." That is to say, the Evangelist treats John's execution as though it happened historically before the events of Mk 6^{30-44}, and actually alters Mk vv.$^{30-31}$ to suit this artificial sequence. The reason for this goes back to ch. 10. The editor has there constructed a charge to the disciples which is quite unsuitable for the temporary Galilean missionary expedition described by Mk. He therefore omits the short description of this mission given by Mk. ($6^{12.\,13}$). When, therefore, he comes to the statement of Mk. that the Apostles returned to Christ and brought news of their doings on this mission, the editor is compelled to omit this also. He therefore summarises Mk $^{30-31}$ into the sentence: "And coming, they reported to Jesus"; but has done so in words which it is impossible to avoid connecting with the preceding: "And his disciples came—and buried him." That he intended this is shown by his insertion of: "And Jesus having heard," and by his change of Mk.'s ἀπῆλθον into ἀνεχώρησεν. In Mk. the subject of ἀπῆλθον is Christ and the returned Apostles. But in Mt. the comers are John's disciples. Since they would improbably have accompanied Christ, the editor is obliged to alter the verb into the singular. This treatment of Mk.'s narrative is not more artificial than the editor's rearrangement of Mk. in 8^1–9^{34}, but is less justifiable, because even though

Mk vv.$^{30-31}$ had to be omitted in pursuance of previous changes, it was not necessary to supply another motive for Christ's retirement into the desert.

M **13.** *And Jesus heard it, and withdrew thence in a boat to a desert place privately; and the multitudes heard it, and followed Him on foot from the cities.*—ἀνεχώρησεν ἐκεῖθεν] both favourite words of Mt.; see on 2^{12} and 4^{21}. The last place mentioned was Nazareth, 13^{54}.—καὶ ἀκούσαντες, κ.τ.λ.] Mk. has: "And many saw them going, and recognised (them), and ran together there on foot from all the cities, and went before them." Mt. summarises.

M **14.** *And going forth, He saw a great multitude, and had compassion on them, and healed their sick.*] Mk. has: "And going forth, He saw a great multitude, and had compassion on them, because they were as sheep not having a shepherd: and He began to teach them much."—ἐξελθών] in Mk. almost certainly means "having disembarked." That is to say, the multitude reached the landing-place before the boat. This is probably the meaning also in Mt. For σπλαγχνίζεσθαι, see on 9^{36}. Mt. has already inserted the analogy of the sheep in 9^{36}.—ἐθεράπευσεν] Mt. substitutes healing for teaching in 19^{2} and 21^{14} = Mk 10^{1} $11^{17.18}$.

M **15.** *And when it was evening, the disciples came to Him, saying, The place is desolate, and the hour is already a late one; send away the multitudes, that they may go away into the villages, and buy food for themselves.*] Mk. has: "And already, it being a late hour (καὶ ἤδη ὥρας πολλῆς γενομένης), His disciples came to Him, and were saying that, The place is desolate, and already it is a late hour (καὶ ἤδη ὥρα πολλή). Send them away, that they may go away into the neighbouring hamlets and villages, and buy something for themselves to eat."—ὀψίας δὲ γενομένης] Mt. avoids Mk.'s iterated ὥρα πολλή.—προσῆλθαν] on the aor. in *a*, see Blass, p. 45.—λέγοντες] Mt. as usual omits Mk.'s ὅτι.—παρῆλθεν] For παρέρχεσθαι of time, cf. 1 P 4^{3}. The meaning here seems to be, "the hour (for the customary meal) is already passed."—τοὺς ὄχλους] The editor, who in v.^{14} copied Mk.'s ὄχλον, slips back here into his customary plural. For the omission of Mk.'s ἀγρούς, see on 8^{33}.

M **16.** *And Jesus said to them, They need not go away; give ye to them to eat.*]

M **17.** *And they say to Him, We have not here save five loaves, and two fishes.*]

M **18.** *And He said, Bring them hither to Me.*] Mk. has: "And He answered and said to them, Give ye to them to eat. And they say to Him, Are we to go away and buy two hundred pennyworth of bread, and give them to eat? And He saith to them, How many loaves have ye? go, see. And having ascertained, they say, Five, and two fishes." Mt. summarises.—οὐκ ἔχομεν] The editor

avoids the half-sarcastic question of the disciples.—οἱ δέ] for Mk.'s καί, as often. Mt. also avoids the question in the mouth of the Lord; see on 8^{29} 16^{9-10} $17^{11. 14. 17}$ 18^{1} 19^{7} 26^{18} and Introduction, p. xxxii.

19. *And He commanded the multitudes to sit down upon the grass.*] Mt. summarises Mk ^{39}. M

And took the five loaves, and the two fishes, and looked up into heaven, and blessed, and brake, and gave to the disciples the loaves, and the disciples to the multitudes.] The editor slightly alters Mk. —ἔδωκεν] For Mk.'s ἐδίδου, see Introduction, p. xx.—ἐπὶ τοῦ χόρτου] see Introduction, p. xxviii.

20. *And they all ate, and were filled; and they took up the remainder of the fragments twelve baskets full.*] For χορτάζειν, see on 5^{6}. M

τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις] for Mk.'s harsher κλάσματα δώδεκα κοφίνων πληρώματα. Mk. adds καὶ ἀπὸ τῶν ἰχθύων.

21. *And they who ate were about five thousand men, besides women and children.*]—οἱ δέ] as often for Mk.'s καί. The editor adds χωρὶς γυναικῶν καὶ παιδίων; cf. the similar insertion in 15^{38}. M

12–21. There are a few verbal agreements between Mt. and Lk. as against Mk.; *e.g.*: Mt ^{13} ἀνεχώρησεν = Lk ^{10} ὑπεχώρησεν; Mt ^{13} οἱ ὄχλοι ἠκολούθησαν αὐτῷ = Lk ^{11} οἱ δὲ ὄχλοι—ἠκολούθησαν αὐτῷ; Mt ^{14} ἐθεράπευσεν = Lk ^{11} θεραπείας ἰᾶτο; Mt ^{15} τοὺς ὄχλους = Lk^{12} τὸν ὄχλον; Mt ^{17}, Lk ^{13} οἱ δέ for Mk.'s καί; Mt ^{17} οὐκ ἔχομεν = Lk ^{13} οὐκ εἰσὶν ἡμῖν; Mt ^{15} βρώματα = Lk ^{13} βρώματα; Mt ^{21} τὸ περισσεῦον = Lk ^{17} τὸ περισσεῦσαν. Both omit Mk v.^{31}. And both avoid the questions in Mk $^{37. 38}$. It is not, however, probable that they had a second source besides Mk. See Introduction, p. xxxix.

22. *And straightway He compelled the disciples to embark into a boat, and to go before Him to the other side, until*[1] *He had sent away the multitudes.*] Mk. has τὸ πλοῖον, and after πέραν adds πρὸς Βηθσαϊδάν, and then has ἕως αὐτὸς ἀπολύει τὸν ὄχλον. The occurrence of Bethsaida gives rise to difficulties, because if the miracle took place on the north-eastern shore of the lake, Bethsaida (see on 11^{21}) lay close at hand, and would hardly be called on the other side. Moreover, as a matter of fact, nothing is said of an arrival at Bethsaida, but of a disembarkation at Gennesareth, Mk ^{53}. Of course, Mk. may have meant that they proposed to cross obliquely the north-east corner of the lake towards Bethsaida. They may have arrived at this place and embarked again, or may have been driven away from Bethsaida to the western side of the lake. In either case the mention of Bethsaida in Mk ^{45} seemed to Mt. unnecessary, as finding no further mention in the narrative.—τοὺς ὄχλους] as usual for Mk.'s τὸν ὄχλον. M

23. *And having sent away the multitudes, He went up into the mountain privately to pray.*]—ἀπολύσας τοὺς ὄχλους] Mk. has the M

[1] ἕως οὗ for Mk.'s ἕως. See on 26^{36}.

ambiguous ἀποταξάμενος αὐτοῖς, ἀπῆλθεν for ἀνέβη, and omits κατ' ἰδίαν.

M 23, 24. *And when it was evening He was there alone, and the boat was already in the midst of the lake.*] Mk. has: "And when it was evening the boat was in the midst of the lake, and He Himself was alone upon the land."

Tossed by the waves, for the wind was contrary.] Mk. has: "And seeing them tossed in their rowing; for the wind was contrary to them."—ὀψίας δέ] for Mk.'s καὶ ὀψίας, see Introduction, p. xx.—βασανίζειν] has occurred in 8^6 of a patient suffering from paralysis, in 8^{29} = Mk 5^7 of the demons. Here Mk. uses it of the rowers exhausted by their efforts. Mt. transfers it to the boat buffeted by the waves.—μέσον τῆς θαλάσσης ἦν] So ℵ C E F *al* latt. D has ἦν εἰς μέσον τῆς θαλάσσης. B 13 124 238 346 S^1 S^2 have σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχε.

M 25. *And at the fourth watch of the night He came to them, walking over the sea.*] Mk. has: "About the fourth watch of the night He cometh to them, walking on the sea (τῆς θαλάσσης), and wished to pass by them." ἦλθεν for Mk.'s historic present ἔρχεται, as often. For the omission of Mk.'s last clause, see Introduction, p. xxxi. Mt. has ἐπὶ τὴν θάλασσαν for Mk.'s ἐπὶ τῆς θαλάσσης. Cf. 13^2 ἐπὶ τὸν αἰγιαλόν for Mk.'s ἐπὶ τῆς γῆς; 15^{35} ἀναπεσεῖν ἐπὶ τὴν γῆν for Mk.'s ἐπὶ τῆς γῆς; and Introduction, p. xxix.

M 26. *And the disciples seeing Him walking on the sea, were troubled, saying that it is a phantasm; and they cried out from fear.*] Mk. has: "And seeing Him walking on the sea, they thought that it is a phantasm; and they cried out (ἀνέκραξαν). For all saw Him and were troubled." Mt. slips here into Mk.'s genitive, ἐπὶ τῆς θαλάσσης. See Gould on Mk 6^{48}.

M 27. *And straightway Jesus spake to them, saying, Be of good cheer; it is I; be not afraid.*] Mk. has: ἐλάλησεν μετ' αὐτῶν καὶ λέγει αὐτοῖς. Mt. alters, as often, into ἐλάλησεν—λεγών. Cf. on 8^3.

27-31. The editor here inserts four verses from tradition:

P *And Peter answered Him and said, Lord, if it be Thou, bid me come to Thee over the waters. And He said, Come. And Peter descended from the boat, and walked over the waters to come to Jesus. And seeing the wind to be strong, he feared; and, beginning to be immersed, he cried, saying, Lord, save me. And immediately Jesus stretched out His hand, and took hold of him, and saith to him, O thou of little faith, Why didst thou doubt?*]—τόν ἄνεμον] B^2 C D *al* S^1 S^2 latt add ἰσχυρόν; omit ℵ B.—καταποντίζεσθαι] occurs again in 18^6.—διστάζειν] occurs again in 28^{17}.—ὀλιγόπιστε] See on 6^{30}. Here the object of πίστις seems to be not so much the providence of God as the power of Christ and His good will.

M 32. *And when they had gone up into the boat, the wind ceased.*]

Mk. has: "And He went up to them into the boat. And the wind ceased."

33. *And they in the boat worshipped Him, saying, Truly, Thou* M
art God's Son.] Mk. has: "And they marvelled exceedingly in themselves. For they understood not about the loaves; but their heart was hardened." For the omission of this statement, see Introduction, p. xxxiii.

For προσκυνεῖν as characteristic of Mt., see on 2^{2}.

34. *And having crossed over, they came to the land into Genne-* M
saret.] Mk. has: "And having crossed over to the land, they came into Gennesaret; and came to moorings."—Γεννησαρέτ] called in 1 Mac 11^{67}, in Josephus, and in the Talmud Gennesar. For a description of the plain, see Adam Smith's *Hist. Geog.* 443, n. 1.

35. *And the men of that place recognised Him, and sent into all* M
the surrounding district, and brought to Him all who were in evil plight.] Mk. has: "And when they had gone forth from the boat, straightway recognising Him, they ran about all that country and began to bring (περιφέρειν) on beds those who were in evil plight, where they were hearing that He is. And wheresoever He entered into villages, or into cities, or into hamlets, they placed the infirm in the market-places." Mt. summarises, and gives the impression that he understood Gennesaret to be not, as in Mk., a district, but a town. For Mk.'s ἀγρούς, see on 8^{33}. For Mt.'s πάντας, cf. 4^{24} 8^{16} 12^{15}.

36. *And were beseeching Him that they might only touch the* M
tassel of His garment; and as many as touched were completely cured.]—ἵνα μόνον] Mk. has ἵνα κἄν. For a similar change, see 9^{21}. For κρασπέδου, see on 9^{20}.—διεσώθησαν] Mk. has ἐσώζοντο. Mt.'s is a stronger word, "were (not 'were being') thoroughly, completely cured."

XV. 1. *Then there come to Jesus from Jerusalem Pharisees and* M
scribes, saying.] Mk. has: "And there gather together to Him the Pharisees, and certain of the scribes, who had come from Jerusalem."—τότε] see on 2^{7}.—προσέρχονται] see on 4^{3}.

2. The editor here omits Mk.'s long archæological note, vv.$^{2-4}$.

Why do Thy disciples transgress the tradition of the elders? For M
they wash not their hands when they are eating bread.] Mk. has: "Why do Thy disciples not walk according to the tradition of the elders, but eat bread with common hands."—παραβαίνουσι] for Mk.'s more technical οὐ περιπατοῦσιν κατά.—οὐ γὰρ νίπτονται, κ.τ.λ.] Mk. has: ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον. Mt. avoids Mk.'s technical κοιναῖς χερσίν.

3. *And He answered and said to them.*] Mk. has simply: M
"And He said to them." In what follows Mt. has altered the sequence of the verses in Mk. in such a way that he makes a double antithesis: "Why do Thy disciples transgress?" v.^{2};

"Why do ye transgress?" v.^{3}; "God said," v.^{4}; "But you say," v.^{5}; and makes the speech work up towards the rhetorical climax: "Ye hypocrites," etc.

Why do ye also transgress the commandment of God because of your tradition?] Mk. has: "Well do you annul the commandment of God that you may keep your tradition." Mt. turns the ironical statement into a question to form an antithesis with v.^{2}, assimilating ἀθετεῖτε to παραβαίνετε to make the antithesis more pointed.

M 4. *For God said, Honour the father and the mother; and, He who curseth father or mother, let him surely die.*] Mk. has: "For Moses said, Honour thy father and thy mother; and, he who curseth father or mother, let him surely die."—θεός] substituted for Μωυσῆς to heighten the antithesis.—τίμα τὸν πατέρα καὶ τὴν μητέρα] Mk. has σου twice. So LXX in Dt 5^{16}. In Ex 20^{12}, only after πατέρα.—ὁ κακολογῶν, κ.τ.λ.] from Ex 21^{17} LXX has αὐτοῦ twice and τελευτήσει θανάτῳ, but A F Luc θανάτῳ τελευτάτω. For ἤ the Heb. has "and."

M 5. *But you say, Whosoever shall say to the father or the mother, A gift (is) anything wherewith thou mightest be profited by me, shall not honour his father.*] Mk. has: "But you say, If a man say to father or mother, Korban (that is, A Gift[1]) is anything wherewith thou mightest be profited by me—you no longer allow him to do ought for father or mother." Mt. avoids Mk.'s technical term Κορβάν, and endeavours to emend Mk.'s harsh construction. The custom which the Lord was reproving was this, that the scribes allowed a man by a formula to dedicate all his property to the Temple, and so escape the duty of supporting his parents. A legal formula thus became more sacred than the divine command expressed in Scripture. In Mt. this is described thus: "Moses said, Honour thy father, etc. But you say, A man need not honour." In Mk., however, the construction is very harsh. To complete the sentence we must supply after ὠφεληθῇς some such words as "he is absolved from honouring his parents." But we should expect "and" before οὐκέτι. The fact is that the sentence consists of two unassimilated constructions: (1) You say, If a man says, etc. (he need not honour). (2) You no longer allow a man to do ought for his father or mother if he says, etc. Mt. has endeavoured to correct this harshness by converting οὐκέτι ἀφίετε αὐτὸν, κ.τ.λ. into the required clause giving the contents of λέγετε. "You say, If a man say, etc., he shall not honour." Clearly, however, this is not original. "He shall not honour" is the result attributed by Christ to the scribal teaching, not the literal expression of that teaching. It is only explicable as a literary attempt to ease Mk.'s harsh Greek. On οὐ μή, see Moulton, p. 190.

[1] Cf. Josephus, *Against Apion*, 1: τὸν καλούμενον ὅρκον κορβὰν — — δηλοῖ δὲ — δῶρον θεοῦ.

6. *And you made void the word of God because of your tradition.*] M
Mk. has: "Making void the word of God by your tradition which you delivered; and many such similar things you do." For Mt.'s omission of the redundant ᾗ παρεδώκατε, see on 8^{16}. For ἀκυροῦν, which occurs here and in Gal 3^{17}, the lexx. cite Dion. H. 2. 72. Add Ditt. *Syll.* 329. 30.[1]

7. *Ye hypocrites, well did Isaiah prophesy concerning you,* M
saying.] Mk. has: "And He said to them, Well did Isaiah prophesy concerning you hypocrites, as it stands written that."

8. *This people honours Me with their lips, but their heart is far* M
from Me.]

9. *And in vain do they worship Me, teaching as doctrines* M
ordinances of men.] The quotation is given in the words of Mk. (except ὁ λαὸς οὗτος) = LXX (for οὗτος ὁ λαός), which differ only slightly from the LXX of Is 29^{13}. The LXX has: ἐν τοῖς χείλεσιν αὐτῶν τιμῶσίν με, and ἐντάλματα ἀνθρώπων καὶ διδασκαλίας.

2. τὴν παράδοσιν] S¹ S² have "the commandments," assimilating to v.³ τὴν ἐντολὴν τοῦ θεοῦ.

5. πατέρα αὐτοῦ] add ἢ τὴν μητέρα αὐτοῦ, C E *al.* om. ℵ B D S¹ S².

6. τὸν λόγον] ℵ^ca B D a b ff¹² S¹ S²; τὸν νόμον, ℵ* et c b C; τὴν ἐντολήν, E F *al.*

8. The quotation is completed by the addition of the words ἐγγίζει μοι at the beginning, and of τῷ στόματι αὐτοῦ καί after οὗτος by C E *al.*

10. *And having called the multitude, He said to them, Hear* M
and understand.]—προσκαλεσάμενος] Mk. adds πάλιν. For Mt.'s omission, see Introduction, p. xx.—εἶπεν] for Mk.'s ἔλεγεν, as often. —ἀκούετε] Mk. has ἀκούσατέ μου πάντες.—τὸν ὄχλον] Mt. retains Mk.'s sing. here and in vv.^31. 32. 33. 35^. See Introduction, p. lxxxvi.

11. *Not that which goes into the mouth defiles the man; but* M
that which comes out from the mouth, this defiles the man.] Mk. has: "There is nothing outside a man entering into him which can defile him. But the things which proceed from the man are those which defile the man." The ambiguity of Mk. is clearly original. It is this ambiguity which called for explanation. Mt., by substituting the explanatory ἐκ τοῦ στόματος for ἐκ τοῦ ἀνθρώπου, makes all that follows tautologous and redundant.

12-14. The editor here inserts three verses from the Logia:

Then came the disciples, and said to Him, Dost Thou know that L
the Pharisees, when they heard the saying, were made to stumble? And He answered and said, Every plant, which my heavenly Father did not plant, shall be rooted up. Let them alone: they are blind guides. And if a blind man be leading a blind man, both will fall into a pit.]
τότε] see on 2^7.—προσελθόντες] see on 4^3.—ἐσκανδαλίσθησαν]

[1] *Ox. Pap.* iii. 491. 3 (A.D. 126), 494. 4 (A.D. 156), 495. 3 (A.D. 181-189). In these three cases it means "to revoke" of a will. It occurs also in 1 Es 6^{32}, 6 times in 4 Mac, and 6 times in Aquila.

see on 5^{29}. It is no wonder if the Pharisees were dismayed. For Christ's saying, that what went into a man did not defile him, directly contravened the Mosaic distinction between clean and unclean meats. πᾶσα φυτεία, cf. $3^{10. 12}$. The Pharisees and scribes were barren trees about to be cut down, chaff about to be burned, plants about to be uprooted. It is said of the heretic Acher that he uprooted plants by his false teaching, B. *Chag.* 15^{a}.—ὁδηγοί εἰσιν τυφλοί] Lk. has a parallel in the Sermon, 6^{39} μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;

M 15. *And Peter answered and said to Him, Declare to us the parable.*] Mk. has: "And when He entered into a house from the crowd His disciples were asking Him the parable." For Mt.'s omission of Mk.'s vague and indeterminate reference to a house, cf. Mk 2^{1} 3^{20} 9^{28} 10^{10} with the parallels in Mt 9^{1} 12^{22} 15^{21} 17^{19} 19^{8}. For the prominence given to S. Peter in this Gospel, cf. 10^{2} $14^{28ff.}$ $16^{16ff.}$—τὴν παραβολήν] That is the saying of v.^{11}, which Mt. has already interpreted by inserting ἐκ τοῦ στόματος.

M 16. *And He said, Are you even yet without understanding?* Mk. has: "And He saith to them, Are you also so without understanding?"—ὁ δέ] for Mk.'s καί, as often.—εἶπεν] for Mk.'s λέγει, as often.—ἀκμήν] only here in N.T. Mk. has οὕτως.

M 17. *Do you not understand that everything that goeth into the mouth passeth into the belly, and is cast out into the closet.*] Mk. has: "Do you not understand that everything that goeth into the man from outside cannot defile him, because it goeth not into the heart, but into the belly, and goeth forth into the closet, cleansing all meats." The editor omits the last clause in Mk., which is difficult to construe, and of doubtful meaning.—ἀφεδρῶν] is a rare word of doubtful meaning. It is generally understood as equivalent to ἀπόπατος. But Wellhausen argues that it means the "intestine," on the ground that this suits the context in Mk. "The intestine (not the closet) cleanses meats by separating from them the unwholesome elements." But Mt., who substitutes ἐκβάλλεται for ἐκπορεύεται and omits καθαρίζων πάντα τὰ βρώματα, probably understood the word to mean "closet."

M 18. *But the things which go out from the mouth go forth from the heart, and they defile the man.*] Mk. has: "And He was saying that that which goes forth from the man, that defiles the man." Mt. again anticipates the explanation. Mk v.^{20} simply repeats the ambiguous saying of v.^{15b}, and the explanation follows in v.^{21}. But Mt., by substituting ἐκ τοῦ στόματος for ἐκ τοῦ ἀνθρώπου, and by inserting ἐκ τῆς καρδίας ἐξέρχεται, anticipates the explanation of the next verse.

M 19. *For out of the heart go forth evil thoughts, murders, adulteries, fornications, thefts, false witnesses, railings.*] Mk. has: "For from within from the heart of men evil (κακοί) thoughts go out,

fornications, thefts, murders, adulteries, covetousnesses, maliciousnesses, craft, wantonness, an evil eye, railing, pride, folly." Mt. in abbreviating Mk.'s list of evils confines it to external actions.

20. *These are the things that defile the man. But to eat with* M
unwashen hands does not defile the man.] Mk. has: "All these evil things go out from within and defile the man."[1]

Cf. *Buddhist and Christian Gospels*, p. 93: "Destroying life, killing, cutting, binding, stealing, speaking lies, fraud and deceptions, worthless reading, intercourse with another's wife—this is defilement, but not the eating of flesh."

D.—XV. 21-XVIII. 35 = Mk 7^{24}–9^{50}.

Further ministry in and on the outskirts of Galilee. A period marked by Christ's teaching about His death and resurrection.

The phrase ἐκεῖθεν δὲ ἀναστάς in Mk 7^{24} marks the beginning of a new period in that Gospel. Cf. ἐκεῖθεν ἀναστάς at the beginning of the next development, Mk 10^{1}. Christ had hitherto worked in or near Capharnaum amongst the multitudes who thronged to Him. He now enters upon a period of travel on the outskirts of Galilee. It is true that we read of Him at Capharnaum, but He no longer publicly taught there, Mk 9^{30}; and instead of preaching to the common people, He now devoted Himself to instructing His disciples on the subject of His death and resurrection, Mk 8^{31} $9^{10-12.\ 31-32}$. In Mt. the long and purposeless journeys are curtailed, cf. 15^{29} with Mk 7^{31}, and it might seem as though the editor intended to enter upon a new section of his Gospel at 16^{21} ἀπὸ τότε, κ.τ.λ., cf. 4^{17}. But even in 4^{17} this phrase does not stand at the very beginning of the section which it opens, 4^{12}–15^{20}, and it is convenient to retain in Mt. as in Mk. the grouping: Mt 4^{12}–15^{20} = Mk 1^{14}–7^{23}, work in or near Capernaum; Mt 15^{20}–18^{35} = Mk 7^{24}–9^{50}, work outside Galilee marked by a new phase in Christ's teaching; Mt 19^{1}–20^{34} = Mk 10, journey to Jerusalem; Mt 21–28 = Mk 11–16^{8}, last days of the Messiah's life.

21. *And Jesus went out thence and withdrew into the regions* M
of Tyre and Sidon.] Mk. has: "And having arisen thence, He departed into the boundaries of Tyre and Sidon.—ἐξελθών] for Mk.'s Semitic ἀναστάς.—ἀνεχώρησεν] for Mk.'s ἀπῆλθεν. See on 2^{12}. ἐκεῖθεν in Mk. refers to the house of v.^{17}. In Mt. it has no antecedent.

Mk. adds here: "And entering into a house, He wished no

[1] The addition of the last clause in Mt. is significant. In Mk. the section vv.$^{14-23}$ might seem to be directed against the Mosaic regulations with regard to clean and unclean meats. Mt., by omitting Mk 19 end and by inserting the last clause, seems to have wished to make it clear that the whole paragraph was directed not against the Mosaic law, but against the ceremonial rules of the Pharisees.

one to know it, and could not be hid." For Mt.'s omission of the house, see on 15^{15}. For the omission of the statement that Christ "wished, but could not," see Introduction, p. xxxi.

M **22.** *And behold a Canaanite woman came out from those boundaries, and cried, saying, Have mercy on me, Lord, Son of David; my daughter is grievously afflicted with a demon.*] Mk. has: "But straightway a woman having heard about Him, whose daughter had an unclean spirit, came and fell at His feet. And the woman was a Greek, a Syrophœnician by race. And she was asking Him that He would cast the demon out of her daughter." It can hardly be unintentional that Mt. omits the statement that Jesus entered into a house in this heathen territory, and represents the woman as coming out of those boundaries to Jesus; cf. 10^{5}.

23–25 are not in Mk.

E *And He answered not a word. And His disciples came and asked Him, saying, Send her away; for she crieth after us. And He answered and said, I was not sent save to the lost sheep of the house of Israel. And she came and worshipped Him, saying, Lord, help me.*]—*ἠρώτων*] *ἐρωτάω* in the LXX and N.T. has the sense to "beg," "beseech." So in the Papyri, *e.g. Fayûm Towns*, cxxxii. 1; cf. Ditt. *Syll.* 328. 5, 930. 56.—*εἰς τὰ πρόβατα, κ.τ.λ.*] see on 10^{6}.—*προσελθόντες*] see on 4^{8}.—*προσεκύνει*] see on 2^{2}.

M **26.** *And He answered and said, It is not good to take the children's bread, and to cast it to the dogs.*] Mk. has: "And He was saying to her, Let first the children be fed: for," etc.—*κυνάρια*] house-dogs. Mk. is fond of diminutives, which Mk. sometimes retains; but cf. v.[25] *θυγάτριον*, for which Mt. *θυγάτηρ*.

M **27.** *And she said, Yea, Lord: for even the dogs eat from the crumbs which fall from the table of their masters.*] Mk. has: "And she answered and saith to Him, Yea, Lord; even the dogs underneath the table eat from the crumbs of the children."—*Ναί*] "Yes, that is true."—*καὶ γάρ*] "It is neither good to give the children's food to the dogs, nor is it necessary; for they eat of the crumbs." *ψιχίων*] The word seems to occur here only.—*κύριε*] occurs here only in Mk., in Mt. 19 times, in Lk. 16, in Jn. 38.

M **28.** *Then Jesus answered and said to her, O woman, great is thy faith: be it to thee as thou wilt. And her danghter was healed from that hour.*]—*τότε*] see on 2^{7}.—*ἀπὸ τῆς ὥρας ἐκείνης*] cf. Mt 9^{22} 8^{13} 17^{18}. Mk. has: "And He said to her, For this saying go, the demon has gone out of thy daughter. And she went away to her house, and found the child lying upon the bed, and the demon gone out." For *πίστις* = assurance, confidence, trust in the healing power of Christ, see 8^{10} $9^{2.22.29}$. See Gould *in loc.*

21-28. The relation of this section to Mk 7^{24-30} is not easy to determine. It is possible that the editor here is substituting for Mk.'s narrative a second and longer account traditionally

known to him. On the other hand, a good many of the features of Mt.'s account remind us of characteristics of the editor of this Gospel. It is, *e.g.*, quite natural that he should omit Mk v.^{24b}; see above. Further, the phraseology of the whole narrative is strongly marked by the editor's characteristic phrases; *e.g.* *ἀναχωρεῖν*, see on 2^{12}; *καὶ ἰδού*, see on 1^{20}; *Ἐλέησόν με Κύριε υἱὲ Δαυείδ*, cf. 9^{27} *ἐλέησον ἡμᾶς υἱὲ Δαυείδ*, 17^{15} *Κύριε ἐλέησόν μου τὸν υἱόν*, 20^{30} *Κύριε ἐλέησον ἡμᾶς υἱὲ Δαυείδ*; *προσέρχεσθαι*, see on 4^{3}; *προσκυνεῖν*, see on 2^{2}; *τότε*, see on 2^{7}; *μεγάλη σου ἡ πίστις γενηθήτω σοι ὡς θέλεις*, cf. 8^{13} *ὡς ἐπίστευσας γενηθήτω σοι*, 9^{22} *ἡ πίστις σου σέσωκέν σε*, 9^{29} *κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν*; *καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης*, cf. 9^{22} *καὶ ἐσώθη—ἀπὸ τῆς ὥρας ἐκείνης*, 8^{13} *καὶ ἰάθη—ἐν τῇ ὥρᾳ ἐκείνῃ*, 17^{18} *καὶ ἐθεραπεύθη—ἀπὸ τῆς ὥρας ἐκείνης*. It would seem, therefore, that the editor has rewritten Mk.'s narrative with a view to explaining how it was that Christ, in spite of such sayings as $10^{5.6}$, should have extended His compassion to a heathen woman. He did not enter into a house on heathen soil. Rather the woman came out to Him. At first He paid no attention to her entreaty, conscious that His mission concerned only the lost sheep of the house of Israel. When she still importuned Him, He told her that the children's bread, *i.e.* privileges intended for the Jews, should not be cast to dogs, *i.e.* to heathen women like herself. She, inspired by her misery, was quick to turn the analogy in her own favour. It was quite true, yet dogs fed from the crumbs of their master's table. Therefore mercy shown to her might be justified by the metaphor. Thus, as in the previous case of condescension to a heathen (8^{5-13}), faith forced the barrier of Christ's rule of working only amongst His own people. The chief obstacle to this view is the insertion of vv.$^{23-25}$. Why does the editor lengthen the dialogue. Partly perhaps to heighten the effect. Not at once, and only because of the woman's earnest importunity, did Christ condescend to her. And partly, to explain the ambiguity of Mk ^{27} "Let first the children be fed." There is no specific explanation given in Mk. of this "children." The reader is left, as the woman was, to apply it to the Jews as contrasted with the heathen (dogs). But Mt. by prefixing, "I was not sent save to the lost sheep of the house of Israel," gives a clue to the interpretation. The "children" are the "lost sheep of the house of Israel." Cf. Mt.'s interpretation, 15^{11}, of Mk 7^{15}.

29. *And Jesus removed thence, and came by the sea of Galilee; and He went up into the hill country, and sat down there.*] Mk. has: "And again He went out from the boundaries of Tyre, and passed through Sidon to the sea of Galilee, amidst the boundaries of Decapolis." The geography of Mk. is difficult. He here describes a journey of considerable length from Tyre, through Sidon, to the east side of the lake of Galilee, without giving

any further details about it, so that it seems quite purposeless. Wellhausen is probably right in supposing that the text of Mk. is corrupt, and that διὰ Σιδῶνος covers some original statement about Bethsaida. This would considerably shorten the journey. The editor of Mt. has felt the needlessness of recording a long journey to the north without giving any details. He therefore brings Christ back at once to the lake. For *μεταβὰς ἐκεῖθεν* as a connecting formula, cf. 11^{1} *μετέβη ἐκεῖθεν*, 12^{9} *μεταβὰς ἐκεῖθεν*. Mk. now describes the healing of a deaf man at an unknown place. A little later, 8^{22-26}, he records the healing of a blind man at Bethsaida. Mt. omits both miracles, probably intentionally, for it can hardly be accidental that they are both characterised by features which Mt. elsewhere avoids. In both the healing is performed in private, 7^{33} *ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν*, 8^{23} *ἐπιλαβόμενος—ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης*. In both physical contact and material means are employed, 7^{33} *ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ*, 8^{23} *καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ ἐπιθεὶς τὰς χεῖρας αὐτῷ*. In the former we read that Christ sighed (*ἐστέναξεν*), and that the people disobeyed Christ's express command to keep silence. In the latter the recovery of sight is gradual, and Christ asks a question, *εἴ τι βλέπεις*, as though He were not sure how far recovery was taking place. In the first Gospel we have "touching" as an incident in healing, $8^{3.15}$ 9^{29} 20^{34}, but never the use of spittle, and there is an opposite tendency to describe miracles as taking place at the simple word or command of Christ, 8^{8} *μόνον εἰπὲ λόγῳ*, 9^{6} 8^{16} *ἐξέβαλε τὰ πνεύματα λόγῳ*. Mt. elsewhere omits such phrases as *ἐστέναξεν*, which seem to attribute emotion or effort to Christ; cf. the omission of *σπλαγχνισθείς* (D *ὀργισθείς*), Mk 1^{43}; *ἐμβριμησάμενος*, 1^{45}; *περιβλεψάμενος αὐτοὺς μετ' ὀργῆς συνλυπούμενος*, 3^{5}; *ἐξέστη*, 3^{21}; *ἐθαύμασεν*, 6^{6}; *ἀναστενάξας τῷ πνεύματι*, 8^{12}; *ἠγανάκτησεν*, 10^{14}, and lays emphasis on the immediacy of Christ's miraculous healings; cf. 8^{13} 9^{22} 17^{18}. He elsewhere omits statements that people disobeyed Christ's commands; cf. the omission of Mk 1^{45}, on which see on 8^{4}, and also statements to the effect that Christ asked questions as though He had not absolute knowledge. See notes on Mt 8^{29} 14^{18} 16^{9-10} $17^{11.14.17}$ 18^{1} 19^{7} 26^{18} and Introduction, p. xxxi. It seems probable, therefore, that the editor intentionally passes over Mk 7^{32-37}. In lieu, he has substituted a general description of Christ's miracles of healing, vv.$^{30-31}$.

E **30–31.** *And there came to Him many multitudes, having with them lame, blind, dumb, maimed, and many others, and they cast them by His feet, and He healed them: so that the multitudes marvelled, as they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing: and they glorified the God of Israel.*]—*προσῆλθον*] see on 4^{3}.—*παρὰ τοὺς πόδας αὐτοῦ*] D S[1]

have ὑπό. τοὺς ὄχλους θαυμάσαι] so B E *al* S[1] S[2]. ℵ C D U Δ curss have τὸν ὄχλον. It is very improbable that Mt. in this non-Marcan passage would have the singular. See Introduction, p. lxxxvi.

32. *And Jesus called His disciples, and said, I have compassion on the multitude, because already three days they are present with Me, and have nothing to eat: and to send them away fasting I am not willing, lest they faint on the road.*]—ὁ δὲ Ἰησοῦς] Mk. has a longer introduction: "In those days again there being a great multitude, and they not having anything to eat, having called the disciples, He saith to them," etc.—εἶπεν] as usual for λέγει.—σπλαγχνίζεσθαι] See on 9[36].—ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι] The same phrase occurs in Mk. For the nominative standing in a parenthesis interrupting the construction, see Blass, p. 85; Moulton, p. 70; and cf. Est 4[11] οὐ κέκλημαι—εἰσὶν αὗται ἡμέραι τριάκοντα. But the accusative would be so much more natural, that the nominative in Mt. and Mk. must be regarded as a proof of dependence of one Evangelist upon the other.—καὶ ἀπολῦσαι] Mk. has: "And if I send them away fasting to their homes, they will faint on the road: and some of them are from a distance." The change of ἐὰν ἀπολύσω into ἀπολῦσαι—οὐ θέλω, like other alterations of Mk. by Mt., heightens the note of mastery and dignity of Christ's words. The idea of His sending away the people to faint on the way home was to be avoided. M

33. *And the disciples say to Him, Whence have we in a wilderness loaves sufficient to feed so great a multitude?*] Mk. has: "And His disciples answered to Him that, Whence shall one be able to feed these with loaves here on a wilderness?" For the omission of Mk.'s ὅτι, see Introduction, p. xx. ἐρημία and νῆστις occur only here in the Gospels. Both are rare words in Biblical Greek. For χορτάζειν, see on 5[6]. ἐν ἐρημίᾳ is easier than Mk.'s ἐπ' ἐρημίας. M

34. *And Jesus saith to them, How many loaves have ye? And they said, Seven, and a few little fish.*] Mk. has: "And He asked them, How many loaves have ye? And they said, Seven. . . . And they had a few little fish." The editor here retains the question in the mouth of the Lord. In 14[17] he avoided it.

35. *And He commanded the multitude to sit down on the ground.*] Mk. has παραγγέλλει and ἐπὶ τῆς γῆς. For Mt.'s change of ἐπὶ τῆς γῆς into ἐπὶ τὴν γῆν, cf. 13[2]; ἐπὶ τὸν αἰγιαλόν for Mk.'s ἐπὶ τῆς γῆς; 14[25] περιπατῶν ἐπὶ τὴν θάλασσαν for Mk.'s ἐπὶ τῆς θαλάσσης; cf. Introduction, p. xxviii. M

36. *And took the seven loaves and the fishes, and having given thanks, He brake and was giving to the disciples, and the disciples to the multitudes.*] Mk. has: "And having taken the seven loaves, having given thanks, He brake, and was giving to His disciples that they might distribute; and they distributed to the multitude. M

And they had a few little fishes: and having blessed them, He commanded (εἶπεν) also to distribute these."

M 37. *And all ate, and were filled: and of the remainder of the fragments they took up seven baskets full.*] Mk. has: "And they ate, and were filled: and they took up remainders of fragments seven baskets." Mt. adds πάντες and πλήρεις, to assimilate to 14^{20}. —σφυρίδας] For this spelling, see Deissm. *Bib. Stud.* 158, 185. D has σφυρίδας here and in Mk 8^{20}. In Mk 8^{8} it is read by ℵ A* D; in Mt 16^{10} by B D.

M 38. *And they that did eat were four thousand men, besides women and children.*] Mk. has: "And there were about four thousand." Mt. adds χωρὶς γυναικῶν καὶ παιδίων, to assimilate to 14^{21}.

M 39. *And He sent away the multitudes, and embarked into the boat, and came to the boundaries of Magadan.*] Mk. has: "And He sent them away; and straightway having embarked into the boat with His disciples, He came to the regions of Dalmanutha." Mk.'s Dalmanutha is certainly corrupt. The editor of Mt. has tried to emend by substituting Magadan. If Cheyne (*Encyc. Bib.* 1635) is right in suggesting that the real name of the place was Migdal-nunia, a suburb of Tiberias, Mt. has got from oral tradition or from some earlier copy of Mk. a form which is not very far from the original.

32–39. In these vv. Mt. has here and there assimilated the language to that of the feeding of the five thousand.

Cf. 14^{19} *καὶ τοὺς—ἰχθύας* with 15^{36}.
  19 *οἱ δὲ μαθηταὶ τοῖς ὄχλοις* with 15^{36}.
  20 *καὶ ἔφαγον πάντες* with 15^{37}.
  20 *καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις* with 15^{37} *καί τὸ περισσεῦον τῶν κλασμάτων ἦραν ἑπτὰ σφυρίδας πλήρεις.*
  21 *οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων* with 15^{38} *οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.*

39. Μαγαδάν] ℵ B D; Magedon, S²; Magedan, S¹; Magedan, latt; Μαγδαλά; E F *al.*

M XVI. 1. *And the Pharisees and Sadducees came, tempting Him, and asked Him to show them a sign out of heaven.*] Mk. has: "And the Pharisees went out, and began to dispute with Him, seeking from Him a sign from heaven, tempting Him." For the request for a sign, see 12^{38}. ἐπερωτᾶν = to beseech, cf. on 15^{23}. The editor substitutes his favourite καὶ προσελθόντες for Mk.'s ἐξῆλθον, of which the precise reference is obscure. Whence did they go out?

2. *And He answered and said to them.*] Mk. has: "And having groaned in His spirit, He saith." For the omission of

ἀναστενάξας τῷ πνεύματι αὐτοῦ, see on 15^{29}. The editor here inserts two verses (but see critical note) which are not in Mk.

When it is evening, you say, (It will be) fair weather: for the heaven is red.] E ?

3. *And in the morning (you say), To-day (will be) stormy: for the heaven is red and angry. The face of the heaven you know how to discern; but the sign of the times ye are unable.*] For similar ideas differently worded, cf. Lk 12^{54-56}. E ?

4. *An evil and adulterous generation seeks for a sign; and a sign shall not be given to it, save the sign of Jonah.*] Mk. has: "Why does this generation seek (ζητεῖ) a sign? Verily I say to you, A sign shall not be given to this generation." Mt. assimilates to 12^{39}.

4. *And leaving them, He went away.*] Mk. has: "And leaving (ἀφείς) them, again having embarked, He went away to the other side." Mt. transfers εἰς τὸ πέραν to the next verse.

1-4. Mt. and Lk $11^{16. 29}$ agree against Mk. in the following:—

σημεῖον ἐκ τοῦ οὐρανοῦ, Mt ^{1} = σημεῖον ἐξ οὐρανοῦ, Lk ^{16}.

πονηρά, Mt ^{4}, Lk ^{29}.

καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ, Mt ^{4}, Lk ^{29}.

2. Ὀψίας γενομένης—οὐ δύνασθε] C D *al.* Om. ℵ B V X S^1 S^2. The clause can hardly be genuine here. It seems to be a gloss modelled on Lk 12^{54-56}.—στυγνάζων] στυγνότης is used of the dulness of the sky in Polyb. iv. 21. 1. στυγνάζειν occurs in the LXX = שׁמם Ezk 27^{35} 28^{19} A, 32^{10}. πυρράζειν seems to occur only in Byzantine writers. πυρρίζειν occurs in the LXX, Lev $13^{19. 42. 43. 49}$ 14^{37}, B^3 R.

5. *And the disciples came to the other side, and forgot to take bread.*] Mk. has: "And they forgot to take bread, and had not with them in the boat save one loaf." In Mk. the dialogue which follows presumably took place in the boat during the crossing of the lake. Mt. by inserting καὶ ἐλθόντες οἱ μαθηταί before εἰς τὸ πέραν in Mk v.^{13} seems to wish to make it clear that the subject of ἐπελάθοντο did not include Christ. The disciples forgot, not the Lord. His insertion has the further effect that the whole of what follows took place, not during the crossing, but when they had reached the other side. It is necessary, therefore, to omit Mk ^{14b}. M

6. *And Jesus said to them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees.*] Mk. has: "And He was charging them, saying, Take heed, beware (βλέπετε) of the leaven of the Pharisees, and of the leaven of Herod."—προσέχετε ἀπό] see on 10^{17}. Lk 12^{1} also has προσέχετε in this connection.—καὶ Σαδδουκαίων] Mk. has καὶ τῆς ζύμης Ἡρῴδου. It is doubtful what Mk. intended his readers to understand by the leaven of the Pharisees and of Herod. Possibly the plots of the Pharisees and the Herodians to kill Christ, cf. Mk 3^{6}. Mt. has understood ζύμη to mean false teaching, and therefore substitutes Σαδδουκαίων for Ἡρῴδου. M

7. *And they were reasoning in* (or *amongst*) *themselves, saying,* M

(*He says it*) *because we took no bread.*] Mk. has: "And they were reasoning with one another because they have no bread."[1] The disciples suppose that the Lord's warning against the leaven of the Pharisees had some reference to the fact that they were without sufficient provision, as though He were advising them to be on their guard against purchasing poisoned loaves.—*οἱ δέ*] for Mk.'s *καί*, as often.—*διελογίζοντο ἐν ἑαυτοῖς*] occurs again in 21^{25}.

M 8. *And Jesus, perceiving it, said, Why do you reason in* (or *amongst*) *yourselves, O ye of little faith, because you have no bread?*] Mk. has: "And perceiving it, He saith to them, Why do you reason because you have no bread?"—*γνοὺς δέ*] for Mk.'s *καὶ γνοὺς*, as often.—*εἶπεν*] for Mk.'s λέγει, as often. Mk. omits ὁ Ἰησοῦς and *ἐν ἑαυτοῖς ὀλιγόπιστοι*. *ὀλιγόπιστοι* is also inserted by Mt. in 8^{26}, where, as in the next verse, He is softening a rebuke administered to the disciples. It occurs also in 6^{30} 14^{31}. Here *πίστις* seems to be trust, confidence, assurance in the power of Christ to provide food as He had done before.

M 9, 10. *Do you not understand nor remember the five loaves of the five thousand, and how many baskets ye took up? Nor the seven loaves of the four thousand, and how many baskets ye took up?*] The editor rewrites Mk vv.$^{17-20}$ in such a way as to avoid the questions in Christ's mouth (see notes on 8^{28} 14^{17} 15^{29} 16^{9-10} $17^{11.14.17}$ 18^{1} 19^{7} $26^{7.8}$), and to soften the rebuke of the disciples; cf. 8^{26}, note. Mk. has: "Do you not yet understand nor perceive? Have ye your heart hardened? Having eyes, see ye not? And having ears, hear ye not? And do ye not remember? When I brake the five loaves to the five thousand, how many baskets full of fragments took ye up? They say to Him, Twelve. When the seven to the four thousand, of how many baskets took ye up (their) fulness of fragments? And they say to Him, Seven." Mt. three times omits references to the hardness of the hearts of the disciples; Mk 3^{5} 6^{52} 8^{17}.

M 11. *How do ye not understand?*] Mk. has: "And He was saying to them, Do ye not yet understand?"

E The editor here adds the explanatory *that not about bread I spake to you, but beware of the leaven of the Pharisees and Sadducees.*

E 12. *Then understand they that He bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.*] This explanation, which is connected with the substitution of Σαδδουκαίων in v.^{6} for Ἡρῴδου, has little to commend it. Whatever may originally have been meant by "the leaven of the Pharisees and

[1] *ἔχουσιν*. So B. D has *εἶχαν*, and a b i q *haberent*. S^{1} has "*there is no bread.*" ℵ A C *al* assimilate to Mt. by substituting *ἔχομεν* and inserting *λέγοντες*. But Mk.'s *ἔχουσιν* is ambiguous. The clause might be rendered, "They were disputing (cf. 9^{34}) because they have no bread," without any apparent reference to the leaven of the preceding verse, which does not appear again in Mk.'s narrative. Mt. by inserting *λέγοντες* and changing *ἔχουσιν* into *ἐλάβομεν*, connects the "reasoning" with the preceding saying, and so prepares for his insertion of vv.$^{11.12}$.

the leaven of Herod," it can hardly have been teaching. The connection of the Pharisees with Herod suggests rather that the leaven symbolised the hostility and enmity of the Pharisees and of Herod; cf. Mk 3^{6}. For a similar note in favour of the disciples, see 17^{13}.

12. τῆς ζύμης τῶν ἄρτων] Om. τῶν ἄρτων, D S[1] S[2] a b ff[2]. This is probably right. S[2] assimilates to the preceding verse by adding "of the Pharisees and of the Sadducees." ℵ[c] B L add τῶν ἄρτων; C E *al* τοῦ ἄρτου.

13. The editor here omits Mk 8^{22-26}. For this omission, see on 15^{29}. See also Briggs, *The Messiah of the Gospels*, p. 93.

And Jesus having come into the districts of Cæsarea Philippi, M
asked His disciples, saying, Whom say men that (I) Son of Man am?] Mk. has: "And Jesus and His disciples went out into the villages of Cæsarea Philippi, and on the road He asked (ἐπηρώτα) His disciples, saying to them, Whom do men say that I am?"—ἐλθὼν δέ] for Mk.'s καὶ ἐξῆλθεν, as often. Mt. substitutes τὸν υἱὸν τοῦ ἀνθρώπου for Mk.'s με to form an antithesis to v.[16] ὁ υἱὸς τοῦ θεοῦ.

14. *And they said, Some (say) John the Baptist, but others* M
Elijah, and others Jeremiah, or one of the prophets.] Mk. has: "And they spake to Him, saying that John the Baptist, and others Elijah, but others that one of the prophets." Mt., as usual, omits Mk.'s ὅτι, and corrects εἷς into ἕνα to harmonise with the other accusatives. The insertion of Jeremiah shows acquaintance with Jewish belief in the possibility of the appearance of the illustrious dead; cf. 2 Mac $15^{13ff.}$ where Onias and Jeremiah appear to Judas Maccabee; 2 Es 2^{18}: "For thy help I will send My servants, Isaiah and Jeremiah." For the expectation of Elijah, see on 11^{14}. Mt.'s οἱ μέν is intended to ease the Greek. For ἕτεροι in the third clause, see Blass, p. 179; Win.-Schm. p. 244.

15. *He saith to them, But you, whom say ye that I am?*] Mk. M
has: "And He asked them, But you, whom say ye that I am?"

16. *And Simon Peter answered and said, Thou art the Christ,* M
the Son of the living God.] Mk. has: "Peter answered and saith to Him, Thou art the Christ." Mt.'s ὁ υἱὸς τοῦ θεοῦ ζῶντος is explanatory. It has caused the substitution of τὸν υἱὸν τοῦ ἀνθρώπου for μέ in v.[13] to form an antithesis.

13-16. Mt. and Lk. agree against Mk. in the following:

ἄλλοι δέ, Mt [14], Lk [19]. Mk. has καὶ ἄλλοι.

δέ—εἶπεν, Mt [16], Lk [20]. Mk. has λέγει.

ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος, Mt [16] = τοῦ θεοῦ, Lk [20].

17-20. The editor here inserts four verses which are not in Mk. For the prominence given to S. Peter, cf. 10^{2} 14^{28-31} 15^{15}.

17. *And Jesus answered and said to him, Blessed art thou, Simon* L
Bar Jona, because flesh and blood did not reveal (it) to thee, but My Father who is in the heavens.]—Σίμων] for the form, see on 4^{18}. βάρ is the Aramaic "son," and Ἰωνᾶ (cf. Jn 1^{43}) = יונה = Jonah.

יונא as a shortened form of יוחנן = John, is not found elsewhere. See Dalm. *Gram.* p. 179, Anm. 5.—σὰρξ καὶ αἷμα] בשר ודם is very common in the Talmud and Midrashim as an expression for humanity as contrasted with God; cf. B. *Berakhoth* 28^{b} "a king of flesh and blood," contrasted with "the King of kings, "the fear of flesh and blood" contrasted with the "fear of heaven."—ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς] see on 5^{16}.

L 18. *And I also say to thee that thou art Peter, and on this rock will I build my church, and the gates of Hades shall not prevail against it.*] The πέτρα is equivalent to the object of ἀπεκάλυψε in v.[17] "Flesh and blood did not reveal *it*," *i.e.* the Messiahship and divine Sonship of Christ. "Upon this rock of revealed truth I will build my Church." The play upon Πέτρος and πέτρα means, "You have given expression to a revealed truth, and your name Πέτρος suggests a metaphorical name for it. It shall be the πέτρα or rock upon which the Church shall stand. In other words, it shall be the central doctrine of the Church's teaching." The idea that the divine Christ is the keystone of the new edifice of the Christian Church, finds expression elsewhere in the parallel metaphor of the corner-stone in 1 P 2^{4-8}, Eph 2^{20}.—ἐκκλησία] As the Evangelist wrote the word, he, no doubt, had in mind the Christian society for which ἐκκλησία had long been a current title (Acts, S. Paul, Hebrews, S. James, S. John's Epp., and Rev.). There is no difficulty at all in supposing that Christ used some Aramaic phrase or word which would signify the community or society of His disciples, knit together by their belief in His divine Sonship, and pledged to the work of propagating His teaching.

πύλαι ᾄδου] Against the Church the powers of evil shall not prevail. But just as the Church has been compared to a building, so, too, the powers of evil. These have their metropolis in the fortress of Hades. For Hades symbolised as a strong fort with barred gates, cf. Is 38^{10} "the gates of Sheol" (πύλαις ᾄδου), Job 17^{16} "the bars of Sheol," Job 38^{17} "the gates of death," Ps 9^{18} 107^{18}, Wis 16^{13}, 3 Mac 5^{51}, *Ps-Sol* 16^{2}. "The gates of Hades shall not prevail against the Church" is a pictorial way of saying, "The organised powers of evil shall not prevail against the organised society which represents My teaching."

L 19. *I will give to thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind upon earth shall be bound in the heavens, and whatsoever thou shalt loose on earth shall be loosed in the heavens.*]

κλεῖς] The figure of the gates of Hades suggests the metaphor of the keys. There were keys of Hades, Rev 1^{18}; cf. 9^{1} 20^{1}. The apocalyptic writer describes the risen Christ as having the keys of Hades, *i.e.* having power over it, power to enter it, and power to release from it, or to imprison in it. In the same way, "the kingdom of the heavens" can be likened to a citadel with

barred gates. He who held the keys would have power within it, power to admit, power to exclude. In Rev 3^7 this power is held by Christ Himself: "He that hath the key of David, that openeth and none shall shut, and that shutteth and none shall open." The words are modelled on Is 22^{22}, and express supreme authority. To hold the keys is to have absolute right, which can be contested by none. Just so in B. *Sanh.* 113^a it is said that the keys of birth, of rain, and of the resurrection of the dead are in the hand of God, and are delegated to no one.

It would, therefore, be not unexpected if we found the Messiah or Son of Man described as having the keys of the kingdom of the heavens. This would imply that He was supreme within it. But it is surprising to find this power delegated to S. Peter. We must, however, be careful not to identify the ἐκκλησία with the kingdom. There is nothing here to suggest such identification. The Church was to be built on the rock of the revealed truth that Jesus was the Messiah, the Divine Son. To S. Peter were to be given the keys of the kingdom. The kingdom is here, as elsewhere in this Gospel, the kingdom to be inaugurated when the Son of Man came upon the clouds of heaven. If S. Peter was to hold supreme authority within it, the other apostles were also to have places of rank: "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel," 18^{28}. The ἐκκλησία, on the other hand, was the society of Christ's disciples, who were to announce the coming of the kingdom, who were to wait for it, and who would enter into it when it came. The Church was built upon the truth of the divine Sonship. It was to proclaim the coming kingdom. In that kingdom Peter should hold the keys which conferred authority. In the next clause this authority is described under a different metaphor. To "bind" and to "loose," in Jewish legal terminology, are equivalent to "forbid" and to "allow," to "declare forbidden" and to "declare allowed"; see Lightfoot, *Hor. Heb. in loc.* The terms, therefore, describe an authority of a legal nature. If he who has the keys has authority of an administrative nature, he who binds and looses exercises authority of a legislative character. In the coming kingdom Peter was to exercise this two-sided authority.—*ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς*] The idiom "on earth," "in heaven," is simply an emphatic way of stating that the action referred to would be permanent in its results: "Whatsoever thou bindest shall remain bound, shall never be loosed." Cf. B. *Joma* 39^a: "If a man sanctifies himself a little, he will be sanctified much; if (he sanctifies himself) below, he will be sanctified above; if (he sanctifies himself) in this world, he will be sanctified in the world to come." The contrast, therefore, between earth and heaven is merely literary. The words throw no light upon the earthly or heavenly position of the future kingdom. But nothing in this

Gospel suggests any other locality for it than the renewed (cf. 19^{28}) earth.

17-19. The whole passage, therefore, might be paraphrased thus: "Happy are you, Simon, son of Jonah, because the truth to which you have given utterance was revealed to you by God Himself. Your name is Petros, and this truth is a rock (πέτρα) upon which I will build My Church. It will be the foundation truth of the belief of My disciples, *i.e.* of those who await the kingdom of heaven. In that kingdom you shall hold an exalted position, having the keys of administrative power, and the right to legislate for the needs of its citizens."

As an alternative, we might interpret τὰς κλεῖς with special reference to the function of a key in opening shut doors. Cf. Mt 23^{13} "You shut the kingdom of the heavens before men: for you enter not, nor suffer those who are entering to go in"; Lk 11^{52} "You took away the key of knowledge," *i.e.* refused to open the doors of the kingdom of "knowledge" to others. δώσω σοὶ τὰς κλεῖς will then mean: "I will give to you the right of admitting others to the kingdom." The Evangelist may very possibly have had in mind the part taken by S. Peter in the early days of the Church in admitting Gentiles to its privileges, just as in the "binding" and "loosing" he may have had in mind the prominent part taken by S. Peter in regulating the affairs of the infant Church.

It is possible that originally the "keys" described the effect of S. Peter's insight into divine truth. His perception that Jesus was the Divine Son, was a key which admitted him into the kingdom. By bringing others to the same faith, he would open for them, too, the kingdom, in contrast to the scribes and Pharisees, who locked it in the face of those who wished to enter, 23^{13}. But, if so, the Evangelist by inserting v.^{18} before v.^{19}, and by combining the saying about "the keys" with the saying about "binding" and "loosing," has obscured the original meaning. In his connection the "keys" are not equivalent to S. Peter's faith, but represent a privilege promised to the Apostle as a reward for it. Further, the position of v.^{18}, with its description of the Church as a fortress impregnable against the attacks of evil (the gates of Hades), suggests irresistibly that "the keys of the kingdom" mean more than power to open merely, and imply rather authority within the kingdom. And this is confirmed by the "binding" and "loosing" which immediately follow. The latter saying occurs again with the verbs in the plural in 18^{18}. This may be its more original form. If so, the Evangelist is here, as elsewhere, compiling detached sayings, fitting them into contexts which seemed to him to be suited to them. If we remove, therefore, ^{19b} as alien to the context, we are justified in asking whether the remaining three verses originally

formed part of this incident. V.[17] is in every respect suitable to the context. V.[18] might seem to betray the hand of the Evangelist in the phrase οἰκοδομήσω μου τὴν ἐκκλησίαν, which certainly seems to reflect ideas which presuppose the history and growth of Christianity in the early Apostolic age. But if Christ, wishing to commend S. Peter's faith, drew from his name a metaphor, "the rock," to symbolise the value and importance of the revealed truth to which S. Peter had given utterance, this metaphor of the rock would suggest the phrase "to build" rather than any such expression as "My disciples shall stand." ἐκκλησία may well be the equivalent of some Aramaic expression for community, society, school, band of disciples. Further, the idea thus gained of the Christian body as a building firmly founded, would suggest the use of the common phrase "gates of Hades" to describe the forces of evil which would attack it. And it is possible that this latter phrase would suggest the keys of the kingdom of the heavens as a term expressing some privilege to be given to S. Peter. The real difficulty in supposing that vv.[17-19a] were spoken on this occasion, lies in the vagueness of the idea thus expressed. What were the keys thus given? Even if we identify the kingdom with the Church, it is not entirely satisfactory to suppose that the Lord simply foretold that S. Peter was to take a prominent part in the work of opening the door of faith to the Gentiles. His share in that work, though a great, was not an exclusive one. S. Paul bore the burden of it. Of course we might, without identifying Church and Kingdom, give the words some such meaning as this. The truth of the divine Sonship shall be the keynote of the doctrine of My disciples in their work of preaching the coming kingdom. All to whom this truth is revealed will have in it a key to the kingdom, and will be able to admit others to it, *i.e.* make them members of the society which waits for the kingdom. In this case S. Peter would be mentioned on the ground that it was he who had given utterance to the divinely revealed truth, with the implication that all to whom it should be revealed would have the same privileges. But in view of the fact that v.[19b] is almost certainly added to this context and modified by the Evangelist so as to apply specially to S. Peter, it is difficult not to be drawn to the conclusion that the whole of the passage, vv.[17-19], inserted in S. Mark, is the work of the Evangelist. The motive must have been to emphasise the prominence of S. Peter in the Christian body as foretold and sanctioned by Christ Himself. Throughout the Gospel the twelve Apostles are everywhere represented in a more favourable light than in Mk. Rebukes addressed to them by Christ are softened, see on 8^{26} 16^{9}. Statements that they did not understand, or did not know what to say, or disputed, are passed over, cf. Mk 6^{52} $9^{5.\,10.\,32.\,33.\,34}$ 14^{40}. On the other hand, it is

expressly said that they did understand, Mt 16[12] 17[13]. They had left all to follow Christ; but when He sat on the throne of His glory they would sit on twelve thrones, judging the twelve tribes of Israel, 19[28]. And amongst them Peter was pre-eminent. He was πρῶτος, 10[2]. He had shown remarkable ventures of faith, 14[29-31]. To him Christ had given the keys, and the power of "binding" and "loosing." It is, therefore, possible that 16[17-19] are in their present order and connection the work of the Evangelist compiling detached sayings in honour of the great Apostle. The Jewish colouring in these sayings is very remarkable; σάρξ καὶ αἷμα, ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς, πύλαι ᾅδου, τὰς κλεῖς, ἡ βασιλεία τῶν οὐρανῶν, the "binding" and "loosing," the literary contrast of "earth" and "heaven," were probably all commonplaces of Jewish theological thought. The single word ἐκκλησία alone lies open to the suspicion of betraying Christian influence, and it may easily be explained as representing a more specifically Jewish or less Christian word.

M 20. *Then He charged the disciples that they should tell no one that He was the Christ.*] Mk. has: "And He charged them that they should speak to no man about Him."—τότε] see on 2[7].—διεστείλατο] Mk. here has ἐπετίμησεν, but διεστείλατο in 5[43] 7[36] 9[9]. The verb occurs only here in Mt. B* D S[1] S[2] have ἐπετίμησεν.—τοῖς μαθηταῖς] Mk. has αὐτοῖς, but the insertion of vv.[17-19] makes the explicit reference to the disciples necessary.—ὅτι αὐτός ἐστιν ὁ χριστός] for Mk.'s περὶ αὐτοῦ. For similar explanatory glosses, see v.[22] 26[67. 73].

M 21. *From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer much from the elders and chief priests and scribes, and be killed, and be raised again on the third day.*]—ἀπὸ τότε] Mk. has καί. Cf. 4[17]. The Galilean mission to the common people is over. Henceforth the Lord devotes Himself mainly to instructing His disciples. The τοῖς μαθηταῖς for Mk.'s αὐτοῖς assists the emphasis.—αὐτόν] Mk. has τὸν υἱὸν τοῦ ἀνθρώπου, which Mt. has anticipated in v.[13]. The editor inserts εἰς Ἰεροσόλυμα ἀπελθεῖν καί, or rather substitutes it for Mk.'s ἀποδοκιμασθῆναι, which is involved in πολλὰ παθεῖν. This carries with it the alteration of ὑπό into ἀπό. D has ὑπό.—τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι] for Mk.'s μετὰ τρεῖς ἡμέρας ἀναστῆναι. The resurrection took place, according to tradition, on the Sunday after the Friday of the Crucifixion. The "after three days" of the Lord's prediction was, therefore, interpreted as equivalent to "on the third day," counting the day of Crucifixion as the first. So S. Paul (1 Co. 15[4]), the writer of the Acts (10[40]), and the first and third Evangelists. Mk 8[31] 9[31] 10[34] and Mt 12[40] 27[63] retain the "three days." The order πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων is striking, because it is an unusual order. The editor has borrowed it from Mk. (so Lk.). Mk. adds

here καὶ παρρησίᾳ τὸν λόγον ἐλάλει (or ἐκλαλεῖ, k S[1] Tat.), which Mt. omits as being of doubtful meaning.

22. *And Peter took Him, and began to rebuke Him, saying, (God) be gracious to Thee, Lord: that shall not happen to Thee.*] Mk. has: "And Peter took Him, and began to rebuke Him." The words from λέγων are an explanatory gloss of the editor to explain Mk.'s ἐπιτιμᾶν; see on v.[20].—Ἵλεώς σοι] Cf. Ἵλεώς μοι = חָלִילָה לִּי 1 Ch 11[19], 2 S 20[20]; Letronne, *Recueil des Inscripts grecques et latines de l'Egypte*, ii. p. 286, Ἵλεώς σοι, Ἀλύπι: "(Sarapis) help thee, Alypius"; or with the subject inserted, *ib.* 221, Ἵλεως ἡμῖν Πλάτων καὶ ἐνταῦθα, quoted by Moulton, *Class. Rev.* 1901, p. 436.—οὐ μὴ ἔσται] For the fut. ind. after οὐ μή, see Blass, p. 209; Moulton, p. 190.—προσλαμβάνειν] occurs only here in Mt. and Mk. Its presence in Mt. is due to Mk. M E

23. *And He turned, and said to Peter, Go behind Me, Satan: thou art a stumbling-block to Me: because thou thinkest not the things of God, but the things of men.*] So Mk., without σκάνδαλον εἶ ἐμοῦ, which is inserted by the editor to explain the use of the harsh Σατανᾶ with reference to the Apostle. Mk. also has ἐπιστραφείς for στραφείς (for στρέφω, which Mk. never uses, cf. 9[22]), and adds καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, which seems to emphasise the publicity of the rebuke. The editor omitted it for this reason, or because he missed the point of it here. ὀπίσω, see on 3[11].—οὐ φρονεῖς τὰ τοῦ θεοῦ, κ.τ.λ.] seems to mean: "Your ideas of the Messiah and His destiny are superficial. You can imagine a career of splendour for Him, but fail to understand that suffering and death are a part of the career planned out for Him by God." M

σκάνδαλον εἶ ἐμοῦ] So ℵ* B 13; εἶ μοῦ, ℵ[c] C; εἶ ἐμοί, D latt; μοῦ εἶ, E F *al.* Abbott, *Johannine Grammar*, 2566 *c*, suggests that the original may have been εἶμί σοι = "I am a stumbling-block [it seems] to Thee!" But Σατανᾶ suggests that the following σκάνδαλον is used of S. Peter, not of the Lord. In trying to set aside thoughts of the coming Passion, Peter was at once Christ's adversary and His stumbling-block. And this interpretation alone explains the following ὅτι.

21-23. Mt. and Lk. agree against Mk. in the following: ἀπὸ —τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι, Mt [21], Lk [22].

21. ὁ Ἰησοῦς] So ℵ[cb] C *al* S[2]; Ἰησοῦς Χριστός, ℵ* B*. The latter can hardly be original. It is the work of a scribe who wished to emphasise the fact that this was a turning-point in Christ's ministry and teaching.

24. *Then Jesus said to His disciples, If any one wishes to come after Me, let him deny himself, and take up his cross, and follow Me.*] Mk. has: "And having called the multitude, with His disciples, He said to them," etc. For the saying about the cross, see note on 10[38], where another form of the saying has been M

inserted. Here the meaning clearly is that the disciples must be ready to face death in allegiance to their Master, and after His example. The cross need mean no more than violent death; see on 10^{38}.

M 25. *For whosoever wishes to save his life shall lose it, and whosoever shall lose his life for My sake shall find it.*] See on 10^{39}.—ὃς—ἐάν] See on 11^{27}.—ἕνεκεν ἐμοῦ] Mk. adds καὶ τοῦ εὐαγγελίου. For Mt.'s omission of one of two synonymous clauses, see on 8^{16}; and cf. 19^{29} ἕνεκεν τοῦ ἐμοῦ ὀνόματος for Mk.'s ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου.—εὑρήσει] Mk. σώσει. Mt. assimilates to 10^{39} in order to form an antithesis to ἀπολέσει. For antithesis in Mt., see on $15^{2.3.4.5}$ $19^{8.9}$.

M 26. *For what shall a man be profited if he gain the whole world, but be deprived of his life? or what will a man give as exchange for his life?*] Mk. has: "For what will it profit a man to gain the whole world and to be deprived of his life? For what would a man give as exchange for his life?" The meaning seems to be: "Suppose a man to shrink from martyrdom, he will, indeed, 'save' his physical life. But he will 'lose' the higher life of the soul. To gain the whole world, and to lose this higher life, is a profitless proceeding; because this higher life cannot be purchased. No money can buy it."—ὠφεληθήσεται] For Mt.'s preference for passives, see on 4^{1}.—ζημιωθῇ] ζημιοῦν is to "fine" or "confiscate"; so in the passive, "to suffer confiscation or loss of"; cf. Phil 3^{8} τὰ πάντα ἐζημιώθην.—ἀντάλλαγμα] is the price paid for anything; cf. Ecclus 6^{15} φίλου πιστοῦ οὐκ ἔστιν ἀντάλλαγμα, 26^{14} οὐκ ἔστιν ἀντάλλαγμα πεπαιδευμένης ψυχῆς, "there is nothing worth so much as, nothing which can be paid in exchange for, a well-instructed soul." δοῖ in Mk. is the aor. conj.; cf. Blass, p. 49; Moulton, *Class. Rev.* 1901, p. 37; *Gram.* p. 55. Mt. substitutes the easier fut. ind.

Mt. and Lk. agree against Mk. in this verse in the following: ὠφεληθήσεται ἄνθρωπος—δέ, Mt. = ὠφελεῖται ἄνθρωπος—δέ, Lk. Mk. has ὠφελεῖ ἄνθρωπον—καί.

M 27. *For the Son of Man is about to come in the glory of His Father with His angels. And then He shall give to each man according to his work.*] Mk. has: "For whosoever shall be ashamed of Me and My words in this adulterous and sinful generation, the Son of Man shall be ashamed of him when He shall come in the glory of His Father with the holy angels." Mt. has already inserted words parallel to the first clause of Mk. in 10^{33}. He therefore omits them here, and makes of ὅταν ἔλθῃ a main clause, μέλλει γὰρ—ἔρχεσθαι. μέλλειν, which here emphasises the nearness of the coming, is characteristic of Mt.; cf. $17^{12.22}$ μέλλει—παραδίδοσθαι for Mk.'s παραδίδοται, $20^{17.22}$ 24^{6}. He then adds, by way of compensation for the omitted clause of Mk., καὶ τότε

ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.—ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ] For the glory of the Messiah; cf. *Enoch* 61^{8} "The Lord of Spirits placed the Elect One on the throne of glory," 62^{2} "The Lord of Spirits seated Him on the throne of His glory"; and *Test. Levi* 18.

καὶ τότε ἀποδώσει, κ.τ.λ.] For the conception of the Messiah in glory judging men after their works, cf. *Enoch* 45^{3} "On that day Mine Elect One will sit on the throne of glory, and make choice amongst their deeds," 69^{27} "And He sat on the throne of His glory, and the sum of judgement was committed to Him, the Son of Man." The terms seem to be borrowed from Ps 61^{13} σὺ ἀποδώσεις ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ; cf. Pr 24^{12}, Ecclus 32^{24}.

28. *Verily I say to you, That there are some of those who stand* M
here who shall not taste of death until they see the Son of Man coming in His kingdom.] Mk. has: "And He was saying to them, Verily I say to you, that there are some here of the bystanders who shall not taste of death until they see the kingdom of God come with power." The ἔλεγεν αὐτοῖς of Mk. may be a hint that this saying was not spoken on the same occasion as the preceding. However that may be, Mt. omits καὶ ἔλεγεν αὐτοῖς, and connects the words closely with the foregoing. By substituting τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ for τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει, he makes it clear that what the "some of those who stand here" will see is the coming of the Son of Man "in the glory of His Father," or "in His kingdom." That is to say, he believed that that coming would take place in the lifetime of some of Christ's contemporaries. The same belief finds expression in 10^{23} and 24^{34}, and has an important bearing on the date of the Gospel.—ἀμήν] see on 5^{18}.—γεύεσθαι θανάτου] was a Jewish phrase; cf. Schlatter, *Die Sprache und Heimat des Vierten Evangelisten*, p. 35. It occurs in Jn 8^{52}, He 2^{9}.

XVII. 1. *And after six days Jesus taketh Peter, and James, and* M
John his brother, and leadeth them up into a high mountain privately.] So Mk., without τὸν ἀδελφὸν αὐτοῦ, and with μόνους after κατ' ἰδίαν. For Mt.'s omission of one of two synonymous expressions, see on 8^{16}.

2. *And was transfigured before them; and His face did shine as* M
the sun, and His raiment became white as the light.] Mk.: "And was transfigured before them; and His raiment became glistening, very white, as a fuller on earth cannot so whiten."—μετεμορφώθη] Both the later Evangelists seem to have found difficulty in the use of this word in reference to Christ. It was ambiguous, and it might easily be misinterpreted. Lk. omits it, and substitutes ἐγένετο—τὸ εἶδος τοῦ προσώπου αὐτὸν ἕτερον. For this, cf. Dn 5^{6} LXX ἡ ὅρασις αὐτοῦ ἠλλοιώθη, Theod. ἡ μορφὴ ἠλλοιώθη, *Secrets of Enoch* 1^{7} "the appearance of my countenance was changed."

Mt. retains the word, but explains it by adding καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος. For this, cf. *Secrets of Enoch* 1^5 "their faces shone like the sun," 19^1 "their faces shining more than the rays of the sun," 2 Es 7^{97} "their face shall shine as the sun," Rev 1^{16} "His countenance was as the sun shineth in his strength." In *Enoch* 14^{20} the simile is used of raiment, "His raiment did shine more brightly than the sun."—τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς] τὰ δέ for καὶ τά, as often. Mt. omits Mk.'s στίλβοντα. This word is used elsewhere of metals, *e.g.* brass, Ezk 40^3, Dn (Th) 10^6; or of hills reflecting the sun's rays, 1 Mac 6^{39}. Lk. substitutes ἐξαστράπτων, which is the LXX equivalent of Theodotion's στίλβοντος in Dn 10^6. For Mk.'s simile of the fuller, which Lk. omits, Mt. substitutes ὡς τὸ φῶς.

M 3. ***And, behold, there appeared unto them Moses and Elias talking with Him.***] Mk. has: "And there appeared to them Elias with Moses, and they were talking with Jesus."—καὶ ἰδού] see on 1^{20}. The order Moses and Elias, substituted by Mt. and Lk. for Elias with Moses, is probably simply due to a natural desire for the chronological order; cf. Lk.'s order in $11^{31.32}$, as compared with Mt $12^{41.42}$. On Elijah as the expected forerunner of the Messiah, see note on v.[10]. There seem to be traces in Jewish literature of a belief that Moses would accompany Elijah when he came; see Volz, *Jüd. Eschat.* 191–193, and cf. Jochanan ben Zaccai in Midr. *Debarim R.* Par. 111 (Wünsche), p. 55: "When I bring the prophet Elijah, you shall both (Moses and Elijah) come together." Moses may be referred to as one of the two witnesses of Rev 11^3; see Bousset and Swete, *in loc.*, and Tert. *Anim.* 50.

M 4. ***And Peter answered and said to Jesus, Lord, it is good for us to be here: if Thou wilt, I will make here three booths; for Thee one, and for Moses one, and for Elias one.***] Mk.: "And Peter answered and saith to Jesus, Rabbi, it is good for us to be here: and let us make three booths," etc. For the Semitic use of ἀποκριθείς, see Dalm. *Words*, p. 24. δέ for καί, as often. εἶπεν for λέγει, as often. —Κύριε] see on 8^2. Ῥαββεί occurs again in Mk 10^{51} 11^{21} 14^{45}. Mt. retains it only in the last instance.—τρεῖς σκηνάς] The idea apparently is that of prolonging the scene. Mk. adds at the end: "For He did not know what to answer; for they were very afraid." For Mt.'s omission, see Introduction, pp. xxxiii f.; and cf. the omission of Mk., 14^{40c}. The "fear" is postponed by Mt. to a more suitable place in v.[6].

M 5. ***While He was still speaking, behold, a cloud of light overshadowed them: and behold a voice out of the cloud, saying, This is My Son, the Beloved in whom I took pleasure; hear Him.***]—ἔτι αὐτοῦ λαλοῦντος] is inserted by the editor; cf. similar insertions, Mt 12^{46} = Mk 3^{31}, and Mt 9^{18} = Mk 5^{21}. In both these passages, however, the clause is placed at the beginning of a section as a

connecting link. Here there seems no reason for the insertion. Lk. has a similar clause; see below. Mk. has καὶ ἐγένετο here twice, and in $1^{9.11}$ 2^{23} $4^{4.39}$. Mt avoids it in 1^{9} 2^{23} 4^{4}. He has it 5 times in a formula, 7^{28} 11^{1} 13^{53} 19^{1} 25^{1}. In 3^{17} = Mk 1^{9} he has καὶ ἰδού, and in clause *b* here he assimilates to that passage. In clause *a* he has simply ἰδού.—νεφέλη] Mt. adds φωτινή; cf. Rev 14^{14} νεφέλη λευκή. The cloud is the symbol of the divine presence. It was to reappear in the Messianic period; cf. 2 Mac 2^{8} ὀφθήσεται ἡ δόξα τοῦ Κυρίου καὶ ἡ νεφέλη.—ἐπεσκίασεν] cf. Ex 40^{29} ἐπεσκίαζεν ἐπ' αὐτὴν ἡ νεφέλη.—καὶ ἰδού] for Mk.'s καὶ ἐγένετο, assimilated to 3^{17}.—οὗτός ἐστιν, κ.τ.λ.] See on 3^{17}. Mt. assimilates to that passage by adding ἐν ᾧ εὐδόκησα.—ἀκούετε αὐτοῦ] cf. Dt 18^{15}.—αὐτοῦ ἀκούσεσθε] Christ was the prophet foretold by Moses.

6. *And the disciples, when they heard it, fell upon their face, and feared exceedingly.*] E

7. *And Jesus came and touched them, and said, Rise up, and fear not.*] Mk. has nothing corresponding to these two verses. Mt., who has omitted ἔκφοβοι γὰρ ἐγένοντο from Mk ^{6}, where "He knew not what to answer; for they were very afraid" seems to express a degree of bewilderment on the part of the Apostles which is unexpected, expands it here into the statement that the disciples were exceedingly afraid when they heard the divine voice from the cloud of light. Lk. places the "fear" at the entry into the cloud.—σφόδρα] occurs 7 times in Mt., 1 in Mk., 1 in Lk.—προσῆλθεν] see on 4^{3}. E

8. *And lifting up their eyes, they saw no one, save Jesus only.*] M
Mk. has: "And suddenly, looking round, they saw no one with them, save Jesus only." Mt. has modified to suit the previous verse. "Suddenly looking round" would harmonise badly with "Jesus came and touched them."—οὐδένα] Mt. omits Mk.'s οὐκέτι; see Introduction, p. xxxi.

1-8. Mt. and Lk. both modify Mk. in some striking respects. In some of these modifications they agree, but not in others, *e.g.* both feel the necessity of explaining μετεμορφώθη, but do so in different ways; see above. Both omit στίλβοντα, but Lk. substitutes ἐξαστράπτων. Both omit the simile of the fuller, but Mt. substitutes ὡς τὸ φῶς. Both transfer the fear of the disciples to another part of the narrative, but they do not agree in the position which they assign to it; see on v.^{7}. These changes look like independent editing. Further, both agree in καὶ ἰδού and in Μωυσῆς καὶ Ἠλείας, Mt ^{3}, Lk ^{30}; in εἶπεν, Mt ^{4}, Lk ^{33}; in ἔτι αὐτοῦ λαλοῦντος, Mt ^{5} = ταῦτα δὲ αὐτοῦ λέγοντος, Lk ^{34}; and in λέγουσα, Mt ^{5}, Lk ^{35}. Of these all except the insertion of "while He was still speaking" = "while He was saying these things," may be accidental coincidences. The additions of Mt. in vv.$^{5.6.7}$ are probably due to the editor. On the other hand, Lk $^{31-32}$ and

ἐκλελεγμένος in ^{35} for ἀγαπητός rather suggest that Lk. had a second source for the narrative. But they might be explained equally well by supposing that Lk. is inserting reminiscences of other versions of the incident, or as simply editorial insertions. The insertion of "while He was still speaking" = "while He was saying these things," can hardly be purely accidental, but is insufficient even in combination with the other small details, καὶ ἰδού, Μωϋσῆς καὶ Ἠλείας, εἶπεν, λέγουσα, to serve as a basis for the theory that Mt. and Lk. had in common a second narrative which they both used in addition to Mk. If so, their divergences, *e.g.* in Mt ^{2} = Lk ^{29}, in Lk $^{31.32}$, in Mt $^{6-7}$, and in Lk ^{33}, cause fresh difficulties. Rather Lk. may be supposed to have read Mt., and to have occasionally written reminiscences of Mt.'s phraseology.

M 9. ***And as they came down from the mountain, Jesus charged them, saying, Tell no man the vision, until the Son of Man be risen from the dead.***] Mk. has: "And as they came down from the mountain, He charged (διεστείλατο) them that they should recount to no man what they saw, except when the Son of Man should rise from the dead." See note on Lk 9^{36}.

ἐγερθῇ for ἀναστῇ; cf. on 16^{21}.

Mk. has here the words: "And they kept the saying to themselves, disputing what the 'rising from the dead' was." Mt. omits other statements of misunderstanding on the part of the disciples; cf. the omission of Mk 6^{52} 8^{17}, and see Introduction, pp. xxxiii f.

M 10. ***And the disciples asked Him, saying, Why therefore do the scribes say that Elijah must come first?***] Mk. has: "And they were asking Him, saying, Why do the scribes say that Elijah must come first?" Two facts in the preceding narrative may have suggested this question. The disciples had seen Elijah on the mountain. In what relation did this appearance stand to the coming which was attributed to him by the official theologians? Further, it was part of this official theory, that Elijah would prepare the way for the Messiah by restoring all things. (On this, see Volz, *Jüd. Eschat.* p. 192.) But if all things were restored, and Israel was made ready for the Messiah, what did Christ mean by foretelling His death and resurrection? Why death in view of the restorative work of the forerunner?—ἐπερώτησαν] aor. for Mk.'s imperf., as often. τί for Mk.'s ambiguous ὅτι; cf. similar changes in 17^{19} = Mk 9^{28}, Mt 9^{11} = Mk 2^{16}.

M 11. ***And He answered and said, Elijah indeed cometh, and shall restore all things.***] Mk. has: "And He said to them, Elijah indeed having come first, restores all things."—ἀποκαταστήσει] for Mk.'s ἀποκατιστάνει is an assimilation to the LXX of Mal 4^{5}. Christ answers that the scribes are right in expecting a return of Elijah to accomplish a restoration, because so much was foretold in the prophet Malachi.

The words which follow in Mk. are very obscurely expressed: "And how has it been written concerning the Son of Man, that He should suffer much, and be set at nought?" Does this mean: "It has not been so prophesied. Elijah's coming was foretold, but not the Messiah's suffering"? Or, "Seeing that Elijah was predicted as coming to restore, in what sense are the prophecies of Messiah's suffering to be understood"? Or, "Elijah indeed comes, and (yet) how has it been written of the Son of Man? (It stands written) that He should suffer"? "But I say to you that Elijah has come," that is, "It was not only foretold that he should come, but he has come in the person of John the Baptist." "And they did to him whatever they wished." That is, "And he did not restore all things, because Herod thwarted prophecy by putting John to death. Thus no restoration has taken place, and there is room for the fulfilment of the prophecies of Messiah's death." "As it has been written concerning Him." To what does this refer? The answer is generally found in 1 K $19^{2. 10}$ "The fate intended for Elijah had overtaken John: he had found his Jezebel in Herodias" (Swete). But how can this prophecy by type and contrast explain the matter of fact words *καθὼς γέγραπται ἐπ' αὐτόν*? How can the escape of Elijah from death at the hands of Jezebel be a prophecy of the execution of John the Baptist at the instigation of Herodias? Mt. has re-edited the passage in order to simplify it. He omits the obscure question Mk ^{12b}, and the equally obscure *καθὼς γέγραπται ἐπ' αὐτόν*. The reference to Herodias can hardly have been present to his mind, for he has omitted Mk.'s statements that she persecuted the Baptist. Further, he adds: *οὐκ ἐπέγνωσαν αὐτὸν ἀλλά*, to explain the failure of the prophecy that Elijah should restore all things, and to compensate for the omission of Mk ^{12b} adds the definite statement: *οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.*

12. *And I say to you, That Elijah has already come, and they* M
did not recognise him, but did in his case whatever they wished. So also the Son of Man is about to suffer from them.]—*οὐκ ἐπέγνωσαν αὐτόν*] *i.e.* did not recognise Elijah in the person of the Baptist.—*ἠθέλησαν*] aor. for imperf., as often.—*ἐποίησαν—ὅσα ἠθέλησαν*] Cf. Dn 11^{16} *ποιήσει—κατὰ τὸ θέλημα αὐτοῦ.*—*μέλλει*] see on 16^{27}.

13. *Then understood the disciples that He spake to them concern-* E
ing John the Baptist.] An editorial comment in favour of the disciples; cf. 16^{12}.

14. *And when they came to the multitude.*] Mk. has: "And M
having come to the disciples, they saw a great multitude, and scribes disputing with them. And straightway all the multitude seeing Him, were astonished; and running up, were saluting Him. And He asked them, Why dispute ye with them?" Mt. shortens the narrative throughout. Here he omits as elsewhere the question

in the mouth of Christ. See Introduction, p. xxxii. The rest he probably passes over because it is ambiguously expressed. Who were the parties to the dispute—the scribes and the disciples, or the scribes and the multitude? Why should the people be astonished (*ἐκθαμβεῖν* is a strong word) when they saw Christ?

There came to Him a man, kneeling down, and saying.] Mk. has: "And there answered Him one out of the multitude."—*προσῆλθεν*] see on 4^{3}.

M 15. *Lord, have pity on my son: because he is moonstruck, and in evil plight: for often he falls into the fire, and often into the water.*] Mk. has: "Teacher, I brought my son to Thee, having a dumb devil; and wheresoever it takes him, it throws him down: and he foams, and gnashes his teeth, and wastes away." And in v.^{22} "And often it cast him into the fire, and into waters, to destroy him." The symptoms seem to be those of some form of epileptic seizure, described in Mk. under terms of demoniac possession. Mt. omits the references to demoniac possession, except in vv.$^{18, 20}$.—*κύριε*] for Mk.'s *διδάσκαλε*. A similar change in 8^{25}.—*σεληνιάζεται*] only again in 4^{24}.

M 16. *And I brought him to Thy disciples, and they could not heal him.*] Mk. has: "And I spoke to Thy disciples that they should cast him out, and they could not (*ἴσχυσαν*).—*προσήνεγκα*] See on 4^{3}.—*θεραπεῦσαι*] because Mt. omits the references to demoniac possession.

M 17. *And Jesus answered and said, O faithless and perverted generation, how long shall I be with you? how long shall I suffer you? bring him to Me here.*] Mk. omits ὁ Ἰησοῦς.—*εἶπεν*] for Mk.'s λέγει, as often.—*καὶ διεστραμμένη*] is not in Mk.; cf. Dt 32^{5}.—*μεθ' ὑμῶν*] "in your company." Mk. has *πρὸς ὑμᾶς*; cf. Mk 6^{3}.—*ὧδε*] is not in Mk.; cf. Mt 14^{18}. Mk. adds here eight verses describing how the boy was brought, how the spirit rent him so that he fell on the earth and wallowed foaming, how Christ asked how long he had been so afflicted. Then follows a short dialogue with the father, after which Christ commands the spirit to come forth; upon which the spirit having "cried and rent him much, came forth: and he became as dead; so that many said that he had died." Jesus then took him by the hand, and he rose up. For all this Mt. simply has:

M 18. *And Jesus rebuked him; and the demon came forth from him: and the boy was healed from that hour.*] It is probable that Mt. has intentionally omitted Mk.'s account of this healing. He elsewhere omits questions in the mouth of Christ; see Introduction, p. xxxii. He elsewhere has omitted a narrative of the expulsion of a demon, Mk 1^{23-28}, in which it was said that after the command of Christ the demon rent the sufferer and cried out. And, lastly, he has elsewhere omitted a miracle in which the healing was described

as a gradual process, Mk 8^{22-26}. He therefore substitutes the simple statement that Christ rebuked the demon, and the boy was healed; but curiously enough retains the clause that the demon came out, although he has elsewhere in the narrative, except in the next two verses, suppressed the references to features of demoniac possession. For ἀπὸ τῆς ὥρας ἐκείνης, cf. 8^{13} 9^{22} 15^{28}.

19. *Then came the disciples to Jesus privately, and said, Why could not we cast him out?*] Mk. has: "And when He entered into a house, His disciples privately were asking Him, Why (ὅτι) could not we cast him out?" For Mt.'s omission of the house, see on 15^{15}. διὰ τί for Mk.'s ὅτι; cf. τί, 17^{10}, for ὅτι, and 9^{11} διὰ τί, for ὅτι. M

20. *And He saith to them, Because of your little faith: for verily I say to you, If you have faith as a grain of mustard seed, you shall say to this mountain, Remove hence yonder; and it shall remove; and nothing shall be impossible to you.*] Mk. has: "And He said to them, This kind cannot go out by anything except by prayer." This apparently means, "devils (or this particular species of devil) can only be expelled by the power of prayer which you lacked." But the words are vague and ambiguous. Mt. omits them, and substitutes a direct reproof, "because of your little faith." Cf. the editor's use of ὀλιγόπιστος in 6^{30} 8^{26} 14^{31} 16^{8}. To emphasise the effect of faith, he adds a saying, influenced, perhaps, by ὄρος, $17^{1.9}$, which recurs in a different form in 21^{21}, where it is taken from Mk. Lk 17^{6} has a similar but quite independent saying.—ὀλιγοπιστίαν] πίστις here is different from the trust implied in 8^{10} $9^{2.22.29}$ 15^{8} 6^{30} 8^{26} 14^{31} 16^{8}. In all these passages it is assurance, trust in the power and love of God or of Christ. Here it is the same trust, but combined with the confidence that the man who has it can himself apply the divine power to work miracles. Cf. 21^{21} and 1 Co 13^{2}. The Talmudic writers use "uprooter of mountains" as a term of praise for a skilful expositor of the law who removed difficulties of interpretation. See Lightfoot on Mt 21^{21}. M

14-20. Mt. and Lk. agree against Mk. (*a*) in two or three small points, *e.g.* λέγων, Mt ^{15}, Lk ^{38}; ὅτι, *ib.*; ἠδυνήθησαν, Mt ^{16}, Lk ^{40}; εἶπεν, Mt ^{17}, Lk ^{41}; καὶ διεστραμμένη, *ib.*; ὧδε, Mt ^{17}, Lk ^{41}; (*b*) in omitting the greater part of Mk $^{20-26}$, of which, however, Mt. shows a trace in v.^{15} πολλάκις γάρ, κ.τ.λ. = Mk ^{22}, and Lk. shows traces in v.^{39} ἐξέφνης κράζει καὶ σπαράσσει αὐτὸν μετ' ἀφροῦ καὶ μόλις ἀποχωρεῖ ἀπ' αὐτοῦ συντρῖβον αὐτόν. Cf. Mk $^{20.26}$. Lk. has transposed the convulsions of the sufferer after the command of Christ to a general description of his condition before that command. Lk. treats Mk $^{1.26}$ in a similar way. It is there said that after Christ's command "the unclean spirit rent him, and cried with a loud voice." Lk 4^{35} omits the loud cry, and adds a

clause to the effect that the demon did him no harm. It is therefore probable that the two Evangelists independently modify Mk. in this passage. The other verbal agreements are insufficient as a basis for a theory of a second source used by Mt. and Lk. It may more probably be supposed that Lk. had read Mt., and inserted reminiscences of his phraseology into his own account.

20. *ὀλιγοπιστίαν*] ℵ B 1 13 22 33 124 346 S^2. *ἀπιστίαν*, C D *al* S^1 latt. *ὀλιγοπιστία* occurs only here, but *ὀλιγόπιστος* occurs 4 times in Mt. Internal evidence is in favour of *ὀλιγοπιστία*—(1) in view of the facts collected in Introduction, pp. xxxiii f., it is unlikely that the editor would have written *ἀπιστία* here, whilst his use of *ὀλιγόπιστος* 4 times of the Apostles would suggest *ὀλιγοπιστία* as a suitable word here; (2) the substitution in the MSS. of the common *ἀπιστία* for the rare *ὀλιγοπιστία* is easier than the reverse process.

21. *τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ*] So $ℵ^b$ C D *al* latt. Omit ℵ* B 33 e ff^1 S^1 S^2. The words are interpolated here from Mk 9^{29}, which had already been corrupted by the addition of *καὶ νηστείᾳ*.

M **22.** *And whilst they were gathering together in Galilee, Jesus said to them, The Son of Man is about to be delivered into the hands of men.*] Mk. has: "And they went out thence, and were going through Galilee. And He wished that no one should know it; for He was teaching His disciples, and saying to them that the Son of Man is being delivered into the hands of men."

It is in accordance with the editor's practice to omit Mk.'s *καὶ οὐκ ἤθελεν ἵνα τις γνοῖ.* Cf. his omission of *οὐδένα ἤθελεν γνῶναι* from Mk 7^{24}, *ἤθελεν παρελθεῖν αὐτούς* from Mk 6^{48}. But it is difficult to see why he substitutes *συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ* for Mk.'s *ἐπορεύοντο διὰ τῆς Γαλιλαίας*. *συστρέφεσθαι* occurs only once again in the N.T., in Ac 28^3, of S. Paul gathering sticks. It is used of the movement of soldiers or of men conspiring together. Here apparently it means simply to "gather together."—*μέλλει*] See on 16^{27}.

M **23.** *And they shall kill Him, and on the third day He shall be raised again.*] Mk. has: "And they shall kill Him; and being killed, He shall rise after three days." See on 16^{21}.

M *And they were exceedingly grieved.*] Mk. has: "And they were ignorant about the saying, and were fearing to ask Him." For Mt.'s omission of the ignorance of the disciples, see Introduction, p. xxxiii.—*λυπεῖσθαι*] occurs six times in Mt., twice in Mk.—*σφόδρα*] seven times in Mt., once in Mk.

Lk. also found a difficulty in the ignorance of the disciples in view of Christ's plain statement. He adds a clause to the effect that "it was hidden from them that they should not perceive it," probably meaning that their ignorance was due to the divine providence. See note on Lk 9^{45}.

22, 23. Mt. and Lk. agree against Mk. in the following:—

δέ, Mt [22], Lk [43]; εἶπεν, Mt [22], Lk [43]. Mk. has ἔλεγεν. μέλλει παραδίδοσθαι, Mt [22], Lk [44]. Mk. has παραδίδοται.

22. συστρεφομένων] So ℵ B 1. ἀναστρεφομένων, C D *al.*

24. *And when they came to Capharnaum.*] Mk. has: "And they came to Capharnaum." Mt. here inserts ([24-27]) the incident of the stater in the fish's mouth. Mk. has here: "And being in a house, He was asking them, What were you disputing about on the way? And they were silent, for they had disputed with one another on the way (as to) who was the greater." It is quite in accordance with Mt.'s practice to omit this. For his omission of questions in the mouth of Christ, see Introduction, p. xxxii. For his omission of disputes among the disciples, see on 16[19]. He substitutes for it the simple statement that "the disciples came to Jesus, saying, Who is the greater in the kingdom?" 18[1]. But this by itself, and as compared with Mk., would be rather abrupt. Mk.'s account of the dispute formed a suitable introduction to the discourse which follows. Mt. therefore, having omitted Mk.'s introduction, substitutes another, viz. the incident of the stater in the fish. In this story Peter was singled out by the tax-collectors as though he were in some way the representative of Christ's followers. This affords, therefore, an occasion for the question, "Who *then* is the greater?" *i.e.* "Why is Peter assumed to be the chief among us?" M

They who receive the half-shekel came to Peter, and said, Does not your Master pay the half-shekel? He saith, Yes.] According to Ex 30[13] every Jew from the age of twenty was to pay half a shekel to the Temple treasury once a year. The LXX renders shekel by δίδραχμον, so that the sum to be paid according to the LXX of Ex 30[13] was τὸ ἥμισυ τοῦ διδράχμου. But Josephus, *Ant.* iii. 194, says that the shekel was equivalent to four Attic drachmæ, and calls the sum paid to the Temple τὸ δίδραχμον, *Ant.* xviii. 312, so that this was a current term for the Temple tax. After the destruction of Jerusalem, the Romans confiscated this yearly tax, and applied it to the support of the Temple of Jupiter Capitolinus; Josephus, *Wars*, vii. 218. As v.[25] shows, it is the tax paid to the Jewish Temple that is here intended. The narrative, therefore, reflects the condition of things in Palestine before the year 70 A.D. It looks like a tradition which had grown up in Palestine to regulate the position of Jewish Christians towards the Jewish authorities. Christ Himself had paid the Temple tax. His disciples should do the same. Earthly monarchs take tribute from subject peoples, not from their own race and kin. Christians, as disciples of the Son of God, were children of the heavenly King. By analogy, they should be exempted from paying tribute to His Temple. This might rightly be imposed upon the Jews who, as compared with Christians, were strangers and foreigners. But no good purpose P

could be gained by giving needless offence. For the tax, see Schürer, II. i. 249 ff. We should expect here τὸ δίδραχμον. For the prominence assigned to S. Peter, see on 16^{19}, p. 180.

P **25.** *And when he entered into the house, Jesus anticipated him, saying, What thinkest thou, Simon? From whom do the kings of the earth receive taxes or tribute; from their own people, or from aliens?*]—εἰς τὴν οἰκίαν] may be a reminiscence of Mk. $v.^{38}$.—τί σοι δοκεῖ] the phrase is common in the latter part of the Gospel; cf. 18^{12} 21^{28} $22^{17.42}$ 26^{66}.—οἱ βασιλεῖς τῆς γῆς] are obviously contrasted with God, the heavenly King; cf. 5^{35}.—τῶν υἱῶν αὐτῶν] in Oriental idiom, means not relatives, but members of one's own race. "Earthly monarchs (in the East) take no tribute from their own people, but from aliens." The implied analogy is that God, the heavenly King, takes no tribute from His own people. But by His sons or people the Jews can hardly be intended. Otherwise, the meaning would be that the Temple tax, as paid by the Jews, was an unjustifiable one, not binding on the consciences of religious Jews. It might be paid voluntarily as a freewill offering, but not of necessity. It is, however, questionable whether the Lord would thus have criticised the imposition of the Temple tribute sanctioned by Old Testament precedent, Ex 30^{13}. Compare, however, His criticism of the Pentateuchal distinction between clean and unclean meats. Rather the υἱοί seem to signify a class of people contrasted with the Jews. The latter are the aliens who are rightly called upon to pay tribute to the heavenly King. In this case the υἱοί must be Christ and His disciples. They were in a true sense "Sons of God," cf. 5^{9}, and might claim exemption from tribute.

τέλη] taxes on goods.—κῆνσος] the capitation tax.

P **26.** *And when he said, From aliens; Jesus said to him, Then are their own people free.*]

P **27.** *But that we may not cause them to stumble, go to the sea and cast a hook, and take the first fish that comes up. And having opened its mouth, thou shalt find a stater. That take, and give for Me and thee.*]—σκανδαλίσωμεν] See on 5^{29}.—στατῆρα] The stater was equivalent to four drachmæ, and thus exactly equivalent to the Temple tax for two persons. The Evangelist probably recorded this tradition as illustrative of Christ's foreknowledge and power, which emphasised His independence from obligation to pay taxes. Divine foreknowledge may also be intended in $v.^{25}$ προέφθασεν.

M **XVIII. 1.** *In that hour came the disciples to Jesus, saying, Who then is greater in the kingdom of the heavens?*] The editor here returns to Mk ^{33}, but omits the dispute and Christ's question (see above), for which he substitutes the statement that the disciples came with a question. The ἄρα is probably intended as a link with the preceding incident. "Why is Peter regarded as chief among us? Who is to be chief in the coming kingdom?" In order

to form a connecting link, the editor inserts ἐν ἐκείνῃ τῇ ὥρᾳ; cf. the insertion of ἐν ἐκείνῳ τῷ καιρῷ, 12^{1}. For προσῆλθον, see on 4^{3}.

2. *And He called a child, and placed him in the midst of them, and said.*] Mk. has: "And sitting down, He called (ἐφώνησε) the Twelve, and saith to them, If any one wishes to be first, he shall M be last of all, and servant of all. And He took a child, and placed him in the midst of them; and having taken him into His arms, He said to them." For the omission of ἐναγκαλισάμενος, cf. 19^{15}. In Mk. there now follows a series of sayings, 9^{37-50}, broken by a short paragraph of incident, $^{38-40}$. The connection of these sayings is sometimes very obscure, and frequently artificial. The transition, *e.g.*, from ^{42} to ^{43} is difficult, and unless πυρί in v.^{49} has the same reference as in ^{48}, the connection of thought seems to be broken there also. It is probable that Mk. has strung together detached sayings or paragraphs. ἐπὶ τῷ ὀνόματί μου of v.^{37} would remind the Evangelist of $^{38-40}$ and ^{41}, both of which have a similar phrase vv.$^{39.41}$. τῶν τοιούτων παιδίων (= children) of v.^{37} would bring to his remembrance v.^{42} with its μικρῶν τούτων τῶν πιστευόντων (= recent converts). And the σκανδαλίσῃ of ^{42} would suggest the section $^{43-48}$, although this paragraph has no immediate bearing on the subject with which the discourse started. Lastly, πυρί of v.^{48} would suggest the (probably) quite different πῦρ of v.^{49} (see Swete), and ἁλισθήσεται of this verse recalls to the Evangelist's mind the saying about salt, v.^{50}.

The editor of Mt., however, has treated the whole series of sayings as though it formed a unity, only omitting some of the least harmonious verses. But just as he has made Mk 6^{8-12} and 4 the basis round which to group a number of other sayings so as to form a discourse of some length, so he has done here. The relation of Mt. to Mk. may be shown as follows. Passages in brackets are added by Mt.:

Mt 18[$^{3-4}$]		for ^{3}; cf. Mk 10^{15}.
^{5}	=	9^{37a}.
omitted		^{37b}.
"		$^{38-40}$.
"		^{41}.
^{6}	=	^{42}.
[^{7}]		
$^{8-9}$	=	$^{43-47}$.
omitted		$^{48-50}$.
[$^{10-35}$]		

Mt 19^{1a} is a closing formula like that which closes the three previous great discourses in Mt 7^{28} 11^{1} 13^{53}.

Of the verses omitted, ^{37b} has already found a place in 10^{40}; $^{38-40}$ are omitted because they break the tenor of the speech; ^{41} has already been recorded in 10^{42}; $^{48-50}$ are probably omitted on

account of their difficulty. A saying parallel to v.^{50} has already been recorded in 5^{13}. Of the verses inserted, $^{12-14}$ find a parallel in a different context in Lk 15^{3-7}; ^{6} finds a parallel in a different context in Lk 17^{2}; ^{7} in Lk 17^{1}; ^{15} in Lk 17^{3}; and ^{21} in Lk 17^{4}.

L 3. *Verily I say to you, Except ye turn and become as children, ye shall not enter into the kingdom of the heavens.*] That is to say, "in asking who shall be the greater, you have entered upon a path which will not lead you to this end. The very question shows that you do not understand what greatness is. You must turn back and recover the childlike temper which is untempted to self-advancement. You must become again as children, *i.e.* unassuming. Otherwise, so far from being great in the kingdom, you will never even enter it." This verse anticipates Mk 10^{15}.

L 4. *Whosoever therefore shall humble himself as this child, he shall be the great one in the kingdom of the heavens.*] That is to say, "greatness involves humility. To be great one must be unassuming."

M 5. *And whosoever shall receive one such child in My name receives Me.*] Mk. has: "Whosoever shall receive one of such children in My name receives Me." By "receive in My name" here is apparently meant to recognise in the humble, unassuming disposition of children a feature of the Christlike character; cf. 11^{29}. They who recognise and welcome this characteristic of childhood receive Christ, *i.e.* are in communion with Him.

The editor here omits Mk $^{37b-41}$. But it is noticeable that in $10^{40.42}$ he has parallels to the first and last of these sayings.

M 6. *And whosoever shall cause to stumble one of these little ones who believe in Me, it is expedient for him that an ass's millstone be hanged about his neck, and (that) he be sunk into the deep sea.*] Mk. has: "And whosoever shall cause to stumble one of these little ones who believe in Me, it is good for him rather if an ass's millstone is placed about his neck, and he is cast into the sea."—ὃς δέ] for Mk.'s καὶ ὅς, as often.—τῶν πιστευόντων] In Mk. the thought of the discourse has been turned by the insertion of vv.$^{38-40}$ from the consideration and treatment of children to that of children in faith and belief.[1] In Mt., who has omitted $^{38-40}$, the thought is still of children. The editor retains Mk.'s τῶν πιστευόντων εἰς ἐμέ in spite of its incongruity. Mk. has καλόν ἐστιν—μᾶλλον for συμφέρει. Mt. assimilates to $5^{29.30}$. Lk. in 17^{1} has λυσιτελεῖ.—ἵνα κρεμασθῇ] Mk. has εἰ περίκειται. So Lk. The ἵνα is an assimilation to 5^{29-30}.—καταποντισθῇ] Mk. has βέβληται, Lk. ἔρριπται.—πέλαγος τῆς θαλάσσης] Mk. has τὴν θάλασσαν simply. πιστεύειν εἰς occurs only here in Mt. In Mk. it is wrongly omitted by ℵ D Δ a b ff i k. The πιστευόντων εἰς ἐμέ there,

[1] Men like the Exorcist, vv.$^{38-40}$, or like he who merely gave a cup of cold water, v.^{41}, were "little ones who believe in Me." No stumbling-blocks were to be placed in their way.

immediately after vv.$^{38-41}$, can only refer to such as had confidence in the power of Christ, like the man who cast out demons in His name even though he was not an immediate follower of Christ. The construction does not occur again in Mk. nor in Lk. It is common in Jn. The τῶν πιστευόντων εἰς ἐμέ in Mt. is incongruous, and is only explicable as borrowed, *i.e.* not omitted, from Mk.

7. *Woe to the world because of stumbling-blocks! for there is necessity that stumbling-blocks come; but woe to that man through whom the stumbling-block comes!*] Lk 17^{1} has: ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ δι' οὗ ἔρχεται. The editor inserts the saying here because of the verbal connection between σκάνδαλα and σκανδαλίσῃ of the previous verse; cf. the juxtaposition of 6^{16} (ἀφανίζουσι) and 6^{19} ἀφανίζει. For κόσμος, cf. 5^{14} 13^{38}. L

8. *And if thy hand or thy foot is causing thee to stumble, cut it off, and cast (it) from thee. It is good for thee to enter into life maimed or halt, than having two hands or two feet to be cast into the eternal fire.*] [Mk. has two separate sayings for the hand and the foot: "And if thy hand should cause thee to stumble, cut it off. It is good for thee maimed to enter into life, than having the two hands to go away into Gehenna, into the unquenchable fire. And if thy foot should be causing thee to stumble, cut it off. It is good for thee to enter into life halt, than having the two feet to be cast into Gehenna." Mt. has the saying about the hand in 5^{30}. He combines here, selecting βληθῆναι (Mk ^{45}) rather than ἀπελθεῖν (^{43}). In 5^{29-30} he has both verbs. He assimilates to 5^{29} by substituting εἰ σκανδαλίζει for ἐὰν σκανδαλίσῃ (ίζῃ), and ἔκκοψον for ἀπόκοψον, and by adding καὶ βάλε ἀπὸ σοῦ; cf. Introduction, p. xxx. For "life," see on 7^{14}.—εἰς τὸ πῦρ τὸ αἰώνιον] Mk. has: εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον. τὸ πῦρ τὸ αἰώνιον is an assimilation to 25^{41}. αἰώνιος occurs again in 25^{46} of κόλασις, and in $19^{16.29}$ 25^{46} of ζωή. On the idea of everlasting punishment, see Volz, *Jüd. Eschat.* p. 287. Cf. *Ps-Sol* 2^{35} ἀπώλεια αἰώνιος; *Enoch* 91^{9} "eternal judgement"; 27^{3} "judgement—continually, for ever"; 22^{11} "punishment and torture for ever"; 67^{13} "fire which burns for ever"; Josephus, *Wars*, ii. 164, "everlasting punishment" (αἰδίῳ τιμωρίᾳ κολάζεσθαι); *Ant.* xviii. 14, "an everlasting prison" (εἱργμὸν αἴδιον); *Secrets of Enoch* 10^{6} hell is "an everlasting inheritance"; *Jubilees* 24^{33} "eternal malediction"; *Berakhoth* 28^{b} (Jochanan ben Zaccai) "All the more should I weep now that they are about to lead me before the King of kings, the Holy One, blessed be He, who lives and abides for ever, and for ever and ever; whose wrath, if He be wrathful, is an eternal wrath; and if He bind me, His binding is an eternal binding; and if He kill me, His killing is an eternal killing; whom I cannot placate with words, nor bribe with wealth"; *Baruch* 85^{12} "there will be no opportunity of returning, nor a limit to the times." In view of this M

general drift of contemporaneous thought upon this subject, there is no justification for the attempt to weaken the meaning of αἰώνιος in this Gospel. For the questions raised as to the duration of punishment in the Rabbinical schools, see Volz.

M 9. *And if thy eye is causing thee to stumble, pluck it out, and cast (it) from thee. It is good for thee with one eye to enter into life, than having two eyes to be cast into the Gehenna of fire.*] Mk. has: "And if thy eye should be causing thee to stumble, cast it out. It is good for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into Gehenna, where 'their worm dies not, and the fire is not quenched.'" Mt. assimilates to 5^{29} by substituting εἰ—σκανδαλίζει for ἐὰν—σκανδαλίζῃ, σοί for σέ, ἔξελε for ἔκβαλε, and by adding καὶ βάλε ἀπὸ σοῦ. The addition of τοῦ πυρός after γεέναν is an assimilation to 5^{22} and a substitute for Mk v.[48].

L 10. *Take heed, do not despise one of these little ones; for I say to you, That their angels in heaven always see the face of My Father who is in heaven.*] The editor adds a saying which clearly has reference to children, not to adult Christians of childlike faith, and is an additional proof that in v.[6] he still had literal children in mind. The τῶν μικρῶν τούτων of v.[6] and of this verse probably suggested the insertion of this saying here. See note on v.[7].—βλέπουσιν τὸ πρόσωπον] Cf. 1 K 10^{8}, 2 K 25^{19}, To 12^{15}. The "seeing the face" means that they stand in the immediate presence of God. The verse gives an additional reason for reverencing the Christlike qualities of children; cf. v.[6].

L 12. *What think ye? if any man have a hundred sheep, and one of them stray, doth he not leave the ninety-nine, and go to the mountains and seek that which has strayed?*]

L 13. *And if it happen that he find it, verily I say to you, that he rejoices more over it, than over the ninety-nine which did not stray.*] Lk 15^{3-7} has a similar saying. The parable there illustrates the divine love which seeks to reclaim sinners. In Mt. after v.[10] and before v.[14] it apparently illustrates from another point of view the value of children in God's sight. Their angels stand in His presence, and He cares for them as a shepherd does for his lost sheep. But this can hardly be an original connection.

L 14. *So it is not the will of (before) your Father who is in heaven, that one of these little ones should perish.*] Vv.[12-14] have probably been added here by the editor as a third saying about τῶν μικρῶν τούτων; cf. vv.[6, 10]. Even if vv.[10-14] be interpreted of children in faith, *i.e.* recent converts, vv.[12-14] can hardly be in an original connection. They presuppose a context such as that in Lk. where they would illustrate the divine love, not for children or for childlike believers, but for sinners who had strayed away from His love. For θέλημα ἔμπροσθεν, cf. 11^{26} εὐδοκία ἔμπροσθεν.

10. *τῶν μικρῶν τούτων*] D b c ff$^{1\,2}$ g$^{1\,2}$ S^{2}, add *τῶν πιστευόντων εἰς ἐμέ*, to assimilate to v.^{6}. The words are very unsuitable here.

11. *ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός*] So D *al* S^{2} latt. Omit ℵ B L* 1 13 33 e ff^{1} S^{1}. The verse is interpolated from Lk 19^{10}, apparently in order to make some sort of connection between v.^{10} and $^{12-14}$.

15. The thought with which the discourse started was the necessity of an unassuming and unpretentious disposition in those who hope to enter the kingdom. Children and behaviour towards them were the test of this quality, vv.$^{1-5}$. A change was then made to the consideration of conduct towards children, and the sin of putting stumbling-blocks in their path, v.^{6}. Another abrupt change due to Mk. introduced the subject of a man who puts stumbling-blocks in his own spiritual life, vv.$^{7-9}$. Lastly, in some verses added by Mt. to Mk.'s discourse the thought returned to the consideration of right conduct towards children (or childlike believers?), vv.$^{10-14}$. In these last three verses the thought of God's forgiveness of sinners is not prominent. Rather the thought emphasised here is that of His love for children (or childlike believers?). But the love of God is most strikingly expressed in His forgiveness of sin, and the Evangelist is aware that the parable could more appropriately be employed to illustrate His forgiving love. This suggests to him the sayings which follow about forgiveness as a necessary qualification of the Christian character. It seems clear that the juxtaposition of the ideas of giving no offence to little ones, v.^{6}, and of forgiving sin, v.^{15}, is purely artificial and literary, and that it is due to the editor of the Gospel. Now it is noticeable that vv.$^{6.\,7.\,15.\,21}$ are paralleled in Lk 17$^{2.\,1.\,3.\,4}$. That is to say, that both Evangelists connect the ideas of giving offence to little ones and of forgiving sin. Since a motive for this connection can be discovered in Mt., whilst in Lk. it seems purely arbitrary, it seems probable that Lk 17$^{1-4}$ is due to reminiscence of Mt 18.

15. *And if thy brother sin against thee, go convince him between* L
thee and him alone: if he hear thee, thou hast gained thy brother.] Lk (17$^{3.\,4}$) has: "If thy brother sin, rebuke him; and if he repent, forgive him. And if seven times a day he sin against thee, and seven times turn to thee, saying, I repent, thou shalt forgive him." Cf. *Test. Gad* 6$^{3-7}$ "If he admit his offence and repent, forgive him."—*ἔλεγξον*] cf. Lev 19^{17} *ἐλεγμῷ ἐλέγξεις τὸν πλησιόν σου.*—*μεταξὺ σοῦ καὶ αὐτοῦ*] is an Aramaism. The thought is of personal offences. The Christian disciple is to be reconciled to his offended fellow-Christian before he can bring offerings to God, 5$^{23.\,24}$. He must also do everything in his power to bring one who has wronged him to penitence and to forgiveness.

16. *But if he will not hear* (*thee*), *take with thee one or* L
two more, that at the mouth of two witnesses or three every word

may stand.]—ἐὰν δὲ μὴ ἀκούσῃ] *i.e.* if he will not admit his wrong-doing and be reconciled to you.—παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο] *i.e.* take with you one or two that they may admonish him, and be witnesses to the fact that you have made efforts to re-establish amity.—ἵνα ἢ δύο] in order that the Mosaic "two or three" may be satisfied. The two or three are the offended Christian and the one or two whom he takes with him. The matter is not treated from a strictly legal point of view, because the offended person would not be regarded as a witness in a law court. Moreover, the one or two are to witness not to the offence, but to the unwillingness of the offender to be reconciled, and to the efforts made by the offended party to bring about reconciliation. It is probable that the quotation is an addition to the original saying made by the Evangelist, or by the compiler of his Jewish Christian source. The words quoted are from Dt 19^{15} ἐπὶ στόματος δύο μαρτύρων καὶ ἐπὶ στόματος τριῶν μαρτύρων στήσεται πᾶν ῥῆμα. Luc has δύο μαρτύρων ἢ τριῶν.

L 17. *But if he refuse to hear them, tell it to the Church: and if he refuse to hear the Church also, let him be to thee as the Gentile and the toll-gatherer.*] παρακούειν in the later Greek is to refuse to hear, cf. Es $3^{3.8}$, To 3^{4}, Polyb. xxvi. 2. 1, xxx. 18. 2, and Mk 5^{36} with Swete's note.—ἐκκλησία] see on 16^{18}. The Church is the society of disciples of Christ who dwell in any place. For ἐθνικός and τελώνης, see on $5^{46.47}$. The Christian disciple who refuses to be reconciled to his fellow-Christian is to be regarded as no true member of the Society.

L 18. *Verily I say to you, Whatsoever things you shall bind on earth shall be bound in heaven: and whatsoever things you shall loose on earth shall be loosed in heaven.*] The saying with the verbs in the singular has already been recorded in 16^{19}. Here it means that the decisions of the community regarding what is or is not justifiable in its members must be regarded as final.

L 19. *Again I say to you, That if two of you agree upon earth concerning anything which they shall ask, it shall be done for them from My Father who is in the heavens.*] This gives the reason for the assurance made in v.[18]. The decisions of the community will be final, because God will hear the petitions of even two Christians who agree together. But the verse cannot be in an original connection. In v.[18] the agreement presupposed is agreement in coming to decisions upon questions which concern the Church's welfare. V.[19] is clearly an encouragement to prayer on the ground that the agreement of the smallest number in their petitions will insure an answer. The "on earth" and "in heaven" in both verses suggested the insertion of [19] here. Cf. note on v.[7].

L 20. *For where two or three are gathered in My name, there am I in the midst of them.*] That is to say, the prayer of two

who are agreed will receive an answer, because Christ is with His disciples in their prayer; cf. *Sayings of Our Lord*, Log. v.: "Wherever there are (two) they are not without God, and wherever there is one alone I say I am with him"; Mal 3^{16} "They that feared the Lord spake often the one to the other, and the Lord hearkened and heard"; *Aboth* 3^{3} "Two that sit together and are occupied in the words of the Law have the Shechinah (*i.e.* the Divine Presence) among them." Cf. 3^{9} and B. *Berakhoth* 6^{a} quoted by Taylor, The *Oxyrhynchus Logia*, p. 34 f.

15. *εἰς σέ*] So D *al* latt S[1] S[2]. The words are wrongly omitted by ℵ B 1 22 234*, and if not expressed would have to be understood. They are not found in Lk 17^{3}, but occur in the next verse. *ὕπαγε* is omitted by S[1] S[2].

20. D S[1] have this verse in a negative form: "For there are not two or three gathered together in My name that I am not in the midst of them."

21. *Then came Peter, and said to Him, Lord, how often shall my brother sin against me, and I shall forgive him? unto seven times?*] L
Lk 17^{4} has: "And if seven times in the day he sin against thee, and seven times turn to thee, saying, I repent; thou shalt forgive him." For the introduction of Peter, cf. 14^{28} 15^{15}; and see note on 16^{19}, p. 180.

22. *Jesus saith to him, Not, I say to thee, until seven times; but, until seventy times seven.*] L
The latter number is meant as an indefinitely great one. There is the same literary contrast between seven and seventy times seven in Gn 4^{24} LXX. Cf. Moulton, p. 98: "A definite *allusion* to the Genesis story is highly probable. Jesus pointedly sets against the natural man's craving for seventy-sevenfold revenge, the spiritual man's ambition to exercise the privilege of seventy-sevenfold forgiveness." Dr. Moulton had previously said that the meaning "seventy-seven times" is unmistakable in Genesis. It is very probable that Mt.'s ἑβδομηκοντάκις ἑπτά is modelled on the similar phrase in Genesis, but it seems doubtful whether in both passages we should not translate seventy times seven, rather than seventy-seven times. In Mt., D has ἑβδομηκοντάκις ἑπτάκις, an obvious emendation. Blass renders seventy times seven, p. 145. So Wellhausen and Zahn, *in loc.* Contrast the teaching in the Babylonian Talmud, *Joma* 86^{b} "Rabbi Jose ben Jehuda said, If a man commits an offence once they forgive him, a second time they forgive him, a third time they forgive him, the fourth time they do not forgive him: for it is said (here follow Job 33^{29} and Am 2^{6})"; 87^{a} "Rabbi Isaac said, Every one who vexes his neighbour, if only in words, must appease him." "Rabbi Jose ben Hanina said, He who begs forgiveness from his neighbour must not do so more than three times, for it is said" (here follows Gn 2^{17}, in which are here three particles of entreaty).

23. The editor now inserts a parable to illustrate the necessity of forgiveness.

L **23.** *Therefore the kingdom of the heavens is like to a man, a king, who wished to take reckoning with his servants.*]—ὡμοιώθη] See on 11^{16}.—ἀνθρώπῳ βασιλεῖ] cf. 20^{1} 22^{2} 13^{52}. Here and in 22^{2} ἄνθρωπος βασιλεύς probably means "an earthly king," a grecised form of the Jewish "king of flesh and blood" which is common in the parables of the Talmud and Midrashim.—συνᾶραι λόγον] occurs in *B U* 775, 2nd cent. A.D.; the middle voice in *Fayûm Towns*, p. 261, συνῆρμαι λόγον τῷ πατρί, 1st cent. A.D.; and in *Ox. Pap.* i. 113, 2nd cent. A.D.

L **24.** *And when he began to take account, there was brought to him a debtor to the amount of ten thousand talents.*]—εἷς ὀφειλέτης] Cf. Blass, p. 144. And see on 9^{18}.—μυρίων ταλάντων] The talent was equivalent to 6000 denarii, or £240. 10,000 talents is, therefore, an enormous sum. We must either suppose that the sum is heightened in order to form a literary contrast to the 100 denarii, or suppose that the servants here referred to are the higher officers of the king, through whose hands would pass the imperial taxes.

L **25.** *And when he was unable to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.*]

26. *Therefore the servant fell down, and did homage to him, saying, Lord, have forbearance with me, and I will pay thee all.*]

L **27.** *And the lord of that servant had compassion on him, and absolved him from the debt.*]

L **28.** *And that servant went out, and found one of his fellow-servants, who owed him one hundred denarii.*] The denarius was worth about eightpence halfpenny.

And he seized him, and held him by the throat, saying, Pay anything thou owest.]

L **29.** *Therefore his fellow-servant fell down, and besought him, saying, Have forbearance with me, and I will pay thee.*]

L **30.** *And he would not; but went and cast him into prison, until he should pay what was owed.*]

L **31.** *Therefore his fellow-servants, seeing what had happened, were grieved exceedingly, and came and recounted to their lord all that had happened.*]—ἐλυπήθησαν σφόδρα] see on 17^{23}.

L **32.** *Then his lord called him, and saith to him, Thou evil servant, I forgave thee all that debt, since thou besoughtest me.*]—τότε] See on 2^{7}.—ὀφειλή] occurs in 1 Co 7^{3}, Ro 13^{7}.[1]

L **33.** *Oughtest not thou to have had pity on thy fellow-servant, as I had pity on thee?*]

L **34.** *And his lord was angry, and delivered him to the tormentors, until he should pay all that was owed.*]

[1] For examples from the Papyri, see Deissmann, *Bib. Stud.* p. 221. And add *Ox. Pap.* ii. 286. 18 (A.D. 82), 272. 16 (A.D. 66), iv. 719. 24 (A.D. 193), 736. 75 (A.D. 1); *Fayûm Towns*, 247. The word is not found in literature outside the New Testament.

35. *So also my heavenly Father will do to you, if ye forgive not* L *each his brother from your hearts.*]

The details of the parable do not seem altogether consistent. After v.[28] we seem to have a story of a wealthy merchant and his slaves, rather than one of a king and his ministers. The story has quite probably been adapted by the editor to suit the context. But the main point, that an unmerciful disposition will meet with the divine wrath, is quite clear. The parable begins with the formula "the kingdom of heaven is like." This means nothing more than that a lesson may be drawn from what follows, which all who hope to enter the kingdom should lay to heart.

E.—XIX. 1-XX. 34. JOURNEY TO JERUSALEM.

XIX. 1-12. From Mk 10^{1-16}.

1. *And it came to pass, when Jesus finished these words.*] For E the formula, cf. 7^{28} 11^{1} 13^{53} 26^{1}.

He departed from Galilee, and came into the boundaries of M *Judæa beyond Jordan.*] Mk 10^{1} has: "And He arose thence, and cometh into the boundaries of Judæa, and beyond Jordan."—ἦλθεν] for Mk.'s hist. present, as often. The addition of ἀπὸ τῆς Γαλιλαίας marks the editor's perception of a new stage in Mk.'s Gospel.

2. *And there followed Him many multitudes; and He healed them* M *there.*] Mk. has: "And there journey with Him (?) again multitudes; and as He was wont, He was teaching them."—ἠκολούθησαν] Mt., as often, avoids the hist. pres. συνπορεύονται. He omits Mk's Semitic ἀναστάς as in 15^{21} = Mk 7^{24} and 26^{60} = Mk 14^{57}, and omits also, as often, Mk.'s πάλιν.—ἐθεράπευσεν] The editor substitutes healing for teaching in 14^{14} = Mk 6^{34}, and in 21^{14} = Mk 11^{18}.—ὄχλοι πολλοί.] For the addition of πολλοί, cf. 4^{25} $8^{1.18}$ 13^{2} 15^{30}.

In Mk. most MSS. have συνπορεύονται πάλιν ὄχλοι. This is the only occurrence in Mk. of the plural ὄχλοι. But D S[1] a b c ff[1] i k q have the singular. συνπορεύεσθαι occurs only here in Mk. D has συνέρχεται, cf. Mk 3^{20}. συνπορεύεσθαι πρός is awkward, and the reading of D *al* may be original.

3. *And there came to Him Pharisees, tempting Him, and saying,* M *Is it lawful to put away a wife for every cause?*] Mk. has: "And Pharisees came and were questioning Him, if it is lawful for a man to put away a wife, tempting Him." At first sight Mt. seems more likely to be original than Mk. The Jews did not question the legality of divorce. That was legalised by Dt $24^{1.2}$. But they debated about the scope and limits of reasons for divorce. Cf. *Gittin* 90[a], where the views of the schools of Hillel and of Shammai are given. The former allowed divorce for trivial offences, the latter only for some unchaste act. But it is clear that Mt. is editing Mk., and that in κατὰ πᾶσαν αἰτίαν and (εἰ) μὴ ἐπὶ πορνείᾳ, v.[9], he

has inserted into Mk.'s narrative matter which is really inconsistent with it. In Mk. the Pharisees first put their leading question, Is it lawful to divorce a wife? They themselves would have no doubt of the legality of this, but they test Christ (πειράζοντες, Mk ^{2}), knowing probably from previous utterances of His that He would reply in words which would seem directly to challenge the Mosaic law. Cf. His criticism of the distinction between clean and unclean meats, Mk 7^{14-23}. Christ answers with the expected reference to the law, What did Moses command? They state the Old Testament law. Moses sanctioned divorce. Christ at once makes His position clear. The law upon this point was an accommodation to a rude state of society. But a prior and higher law is to be found in the Creation narrative, "Male and female He created them," Gn 1^{27} LXX, *i.e.* God created the two sexes that they might be united in the marriage bond, which is, therefore, ideally indissoluble. In answer to a further question of His disciples, the Lord enforces the lesson. A man who puts away his wife and marries another commits adultery. A woman who puts away her husband and marries another commits adultery. Upon this point Christ's teaching passes beyond the ordinary conditions of Jewish society. No woman could divorce her husband by Jewish law. But that is no reason why the Lord should not have expressed himself as Mk. records. There were exceptional cases of divorce by women in Palestine. Cf. Salome, Jos. *Ant.* xv. 259: "She sent him (Costobar) a bill of divorce, though this was against the Jewish law (and dissolved her marriage with him)." And there is no reason why He may not have been acquainted with the possibility of divorce by women in the West, or why, even if He had not this in view, He may not have emphasised His point by stating the wrongfulness of divorce on either side of the marriage tie. All this is logical and consistent. Compare with it Mt.'s account. The Pharisees are represented as inquiring, Is it lawful to put away a wife on any pretext? Christ answers as in Mk., that marriage from an ideal standpoint is indissoluble. The Pharisees appeal to the law against this judgement. In reply we should expect the Lord, as in Mk., to state the accommodating and secondary character of the legal sanction of divorce, and to reaffirm the sanctity of marriage. But instead, He is represented as affirming that πορνεία constitutes an exception. Thus He tacitly takes sides with the severer school of Jewish interpretation of Dt 24, and acknowledges the permanent validity of that law thus interpreted in a strict sense, which immediately before He had criticised as an accommodation to a rude state of social life. This inconsistency shows that Mk. is here original, and that κατὰ πᾶσαν αἰτίαν and (εἰ) μὴ ἐπὶ πορνείᾳ are insertions by the editor of Mt. into Mk.'s narrative. The motive of these insertions can only be conjectured. But in

view of other features of the Gospel, it is probable that the editor was a Jewish Christian who has here judaised, or rather rabbinised Christ's sayings.[1] Just as he has so arranged vv.$^{16-20}$ as to represent Christ's attitude to the law to be that of the Rabbinical Jews, who regarded every letter of the law as permanently valid, so here he has so shaped Christ's teaching about divorce as to make it consonant with the permanent validity of the Pentateuchal law, and harmonious with the stricter school of Jewish theologians. It is probably to the same strain in the editor's character, the same Jewish Christian jealousy for the honour of the law and for the privileges of the Jewish people, that the prominence given to Peter (see on 16^{19}, p. 180), and the preservation of such sayings as $10^{5-6.\ 23}$ is due. And to the same source may probably be attributed the judaising of Christ's language, in such expressions as "the kingdom of the heavens," "The Father who is in the heavens."

3. εἰ ἔξεστιν] See note on 12^{10}.—κατὰ πᾶσαν αἰτίαν] cf. Jos. *Ant.* iv. 253: γυναικὸς δὲ τῆς συνοικούσης βουλόμενος διαζευχθῆναι καθ᾽ ἁσδηποτοῦν αἰτίας.

4. *And He answered and said, Have ye not read, that the Creator from the beginning made them male and female?*] Mk. has: "But from the beginning of the creation male and female He made them." ὁ κτίσας ἀπ᾽ ἀρχῆς is an adaptation to suit the altered order of Mk.'s ἀπ᾽ ἀρχῆς κτίσεως, for which cf. *Pesikta R. K.* 21 (Wünsche, p. 205): מתחלת ברייתו של עולם.[2] ἄρσεν καὶ θῆλυ ἐποίησεν αὐτόυς is a quotation from the LXX of Gn 1^{27} 5^{2}. M

5. *And said, For this cause shall a man leave the father and the mother, and shall be joined to his wife; and the two shall become one flesh.*] Mk. has no "and said," and omits the second clause of the quotation. The editor has inserted καὶ εἶπεν to separate the two quotations, and inserts the clause omitted by Mk. The passage comes from the LXX (the Hebrew has no "two") of Gn 2^{24}, which has αὐτοῦ after πατέρα and after μητέρα. Luc omits the second αὐτοῦ. So Mk. Mt. omits both. M

The idea involved in the verses seems to be that God created a single pair, who were therefore destined for one another. It was also written that a man should forsake his parents and cleave to his wife, and that he and his wife should be one flesh. In other words, married couples were in respect of unity, as the first pair created by God, destined for one another. Divorce, therefore, should be out of the question. This conclusion is expressed in the next verse.

6. *So that they are no longer two, but one flesh. What therefore God joined together, let not man separate.*] So Mk. Divorce, therefore, is from an ideal standpoint not to be thought of. M

7. *They say to Him, Why then did Moses command to give a bill* M

[1] See also p. 167, note 1.

[2] Cf. also *Ass. Mos* 1^{17} 12^{4} *ab initio creatura orbis terrarum.*

of divorce, and put away (a wife)?] In Mk. this clause occurs earlier in the narrative in the form, "And he answered and said, What did Moses command you? And they said, Moses allowed us to write a bill of divorce, and to put away (a wife)." Mt., as usual, avoids the question in the mouth of the Lord. No Jew would regard Dt $24^{1ff.}$ as anything else than a Mosaic command to adopt certain forms in cases of divorce. And yet, as grammatically construed, the passage does not command the giving of a bill of divorce, but assumes that as a matter of practice it will under certain circumstances be given. See Driver, *in loc.*

8. *He saith to them, that Moses for the hardness of your heart allowed you to put away your wives, but from the beginning it was not so.*] That is to say, the toleration of divorce by the law is a departure from the high standard of morality presupposed in the creation of a single pair. Divorce is a bad custom which has grown up amongst a degenerate people, and the Mosaic law tolerated it as an accommodation to a low level of moral custom. Mk. has: "And Jesus said, For the hardness of your heart he wrote for you this commandment."

9. Mk. has here: "And in the house again, the disciples were asking Him about this." Mt., as elsewhere, omits Mk.'s vague references to a house. See on 9^{1} $15^{15. 21}$ 17^{19}.

M 9. *But I say to you, that whosoever shall put away his wife, save for fornication, and shall marry another, commits adultery.*] Mk. has: "And He saith to them, Whosoever shall put away his wife, and shall marry another, commits adultery against her. And if she who has put away her husband shall marry another, she commits adultery."—λέγω δέ] for Mk.'s καὶ λέγει, to make an antithesis with v.^{8}, cf. Introduction, p. xxxi. The editor omits the last clause as inconsistent with Jewish custom. See on v.^{3}. Some of the copyists of Mk. have also found it inconvenient, and modified it so as to get rid of the conception of divorce by a woman. See critical note in Swete. A parallel to this saying has already been recorded in 5^{32}. See note there.

And he who marries her that is put away, commits adultery.] This clause is not in Mk. If genuine (see below), it may be meant to compensate for the omission of Mk ^{12}.

E 10. *The disciples say to him, If the reason (of divorce) between a man and his wife be so, it is not convenient to marry.*] The editor adds three verses which are not in Mk. Vv.$^{10. 11}$ are probably an editorial link to connect ^{12} with the preceding. αἰτία refers back to αἰτία of v.^{3}. If the cause or reason of divorce between man and wife be so, *i.e.* if it is to be limited to unchaste acts, it is better not to marry, because marriage with a woman of bad temper or malicious tongue, *e.g.*, is in that case an intolerable burden which cannot be thrown off.

11. *And He said to them, All do not receive this saying, but those to whom it has been given.*] That is, "what you say about the expediency of abstaining from marriage has some truth in it. But it is not practicable for all men, but only for some for whom providence has so destined it, *e.g.* physical eunuchs, and those who abstain from marriage in order to obey a religious call. If a man feels himself called to do so, let him." It is clear that if the passage be so interpreted, the disciples instead of receiving an explanation and solution of their difficulty that marriage without facility for divorce would be a burden, receive what amounts to a commendation of abstention from marriage for the kingdom's sake. In other words, whilst vv.[1-9] are calculated to heighten the conception of marriage, vv.[10-12] are clearly intended to increase respect for those who renounce marriage. This can hardly be an original connection. V.[12] is probably added here by the editor simply because it is concerned in a negative way with the subject of marriage, which has been the subject of vv.[1-9]. E

If v.[11] be a historical saying of Christ, it looks very much as though it were originally connected with the exposition of Christ's about divorce as given in Mk., and not with this teaching as modified by Mt. For the saying of the disciples, that if Christ's exposition of the question of divorce were to hold good, marriage would be a burden better left alone, seems to arise naturally enough from the strict teaching that divorce is not permissible, whilst it is very unexpected in the mouths of Christ's disciples as a protest against the doctrine that divorce should be limited to cases of adultery. Could not Christ's disciples endure what the disciples of Shammai submitted to?

It might be possible to interpret the passage in a different direction by referring τὸν λόγον τοῦτον not to the question of the disciples, but to the statement by the Lord of the indissoluble character of the marriage bond, vv.[1-9]. "Not all can receive this estimation in their understanding and carry it into practice in their life, but those to whom it has been given by the divine grace. But these can receive it; for just as there are physicial eunuchs, so there are spiritual eunuchs, who, knowing marriage to be a sacred and indissoluble bond, abstain from it for the purpose of dedicating their lives to the kingdom." But the logical consequence of "not all receive this saying (vv.[1-9]) but those to whom it has been given," is *not* for there are some who abstain from marriage, *but* for there are some who recognise the sacred nature of the bond, and live married lives without recourse to divorce. The whole section in Mt. suffers from inconsistency of thought due to literary revision and compilation. (εἰ) μὴ ἐπὶ πορνείᾳ is inconsistent with v.[6], and whilst this verse, and the whole paragraph, [1-9], exalts marriage as an institution of the Creator; v.[12], without depreciating it, emphasises

the duty of renouncing it under certain circumstances.—χωρεῖν] "to contain," then of the mind "to contain," "receive," "hold," the saying is too sweeping to be universally received and practised.—τὸν λόγον τοῦτον] (see above) either the dictum that it is better not to marry, or less probably the exposition of Christ that marriage is a permanent bond, and should be unbroken by divorce, vv.$^{4-8}$.—οἷς δέδοται] See on 13^{11}. ὑμῖν δέδοται are those who have received spiritual insight, which enables them to receive and practise the high standard involved in "this saying."

L 12. *For there are eunuchs who were born so from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the kingdom of the heavens. He who can receive it, let him receive it.*] The verse explains what is meant by οἷς δέδοται. Some there are to whom the spiritual capacity to recognise the truth of "this saying" and to practise it has been given. For just as there are physical eunuchs, *i.e.* men for whom natural infirmity or the cruelty of men has made marriage impossible, so that for them the saying "better not to marry" is a necessary truism; so there are some who have made themselves spiritual eunuchs, *i.e.* have renounced marriage for the sake of the kingdom, *i.e.* because the calls of religious duty have made marriage inexpedient. To such as these spiritual insight has been given which enables them to realise that it is better not to marry. For renunciation of earthly blessings for the sake of the kingdom, cf. vv.$^{28, 29}$. The Lord may have had in mind such instances of the renunciation of marriage as the Essenes, or John the Baptist, or some among His disciples.

3. προσελθόντες Φαρισαῖοι] The words are omitted from Mk. by D S^1 a b k. If they are not genuine there, Mt. has inserted them. For his partiality for προσέρχεσθαι, see on 4^3; and for the insertion of the Pharisees, cf. $22^{34, 41}$, and Introduction, p. lxxviii.

4. ὁ κτίσας] So B 1 22 33 124. κτίσας is probably a reminiscence of Mk 10^6, and is probably genuine.—ὁ ποιήσας] of ℵ C D Z *al* S^1 S^2 latt, though strongly attested, is probably an assimilation to the following ἐποίησεν, and to the LXX of Gn 1^{27}. S^1 S^2 have: "Have ye not read that He that made the male from the beginning, the female also made?" This is not the original text (Merx), but a clumsy translation which necessitates the omission of αὐτούς at the end of the clause.—ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς] is taken by the editor from Mk. If he had wished to suggest the complete equality of the sexes by omitting αὐτούς, he would also have changed the order of the words to make this clear. καὶ εἶπεν is added by Mt. to separate the two quotations. It is omitted by S^1, but after the change of Mk.'s κτίσεως into ὁ κτίσας it suitably introduces the following quotation as a direct command of the Creator expressed in the words of Scripture. S^1 ff omit ἐξ ἀρχῆς.

7. δοῦναι] S^1 S^2 introduce a subject "that he that would dismiss his wife should give," etc.

9. The passage in Mk. runs: ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν· καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται. This has given trouble to the Syriac and Latin translators, who substitute desertion for divorce in the second clause. So S^1, who also

transposes the clauses: "That woman which leaveth her husband and becometh *the wife* of another doth indeed commit adultery, and that man which leaveth his wife and taketh another doth indeed commit adultery" (Burkitt). D has *καὶ ἐὰν γυνὴ ἐξέλθῃ ἀπὸ τοῦ ἀνδρός*, and so in substance d a b c ff[2] Wellh. Mt. inserts (εἰ) *μὴ ἐπὶ πορνείᾳ* after *γυναῖκα αὐτοῦ*, and omits the harsh *ἐπ' αὐτήν*. He also omits the whole of the second clause.

B D S[2] 133 latt assimilate to 5[32] by substituting *παρεκτὸς λόγου πορνείας* for (εἰ) *μὴ ἐπὶ πορνείᾳ*. B C* N further assimilate to 5[32] by substituting *ποιεῖ αὐτὴν μοιχευθῆναι* for *μοιχᾶται*.[1] B N also omit *καὶ γαμήσῃ ἄλλην* for the same reason. S[2] adds "against her," to assimilate to Mk.

καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται] is omitted by ℵ C[3] D L S S[1] S[2] a b e ff[1] g[1] h. It seems to be a further assimilation to 5[32].

13–22. From Mk 10[13-22].

13. *Then were there brought children to Him, in order that He might place His hands upon them, and pray; and the disciples rebuked them.*] Mk. has: "And they were bringing children to Him, in order that He might touch them; and the disciples were rebuking them."—*τότε*] see on 2[7].—*προσηνέχθησαν*] Mk. has *προσέφερον*. Mt. substitutes aor. for imperf., as often. For Mt.'s preference for passive verbs, see on 4[1]; and cf. *ἠνέχθη*, 14[11], for *ἤνεγκεν* Mk. 6[28].—*τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται*] Mk. has simply *αὐτῶν ἅψηται*. Mt.'s words are an editorial explanation. —*ἐπετίμησαν*] aor. for Mk.'s imperf. (A D *al* latt (so also Lk. ℵ B *al*), but ℵ B *ἐπετίμησαν*), as often. M

14. *And Jesus said, Allow the children, and forbid them not, to come to Me: for of such is the kingdom of the heavens.*] Mk. has: "And Jesus saw and was vexed, and said to them, Allow the children to come to Me; do not forbid them: for of such is the kingdom of God." It is usual with Mt. to omit verbs like *ἠγανάκτησεν* as applied to Christ; see on 8[3] and 15[29], and Introduction, p. xxxi.—*καὶ μὴ κωλύετε*] Mk. rather frequently in the latter part of his Gospel has no connecting link between sayings. Mt. generally supplies a particle. Lk. also has *καί* here.—*τῶν τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν*] *i.e.* many qualities characteristic of childhood are necessary to admit people into the kingdom. See on 18[3-5]. M

15. Mt. here omits Mk v.[15]. He has anticipated it in 18[3-4]: *And having laid His hands upon them, He departed thence.*] Mk. has: "And having taken them in His arms, He was blessing them, having laid His hands upon them. And as He was going forth to travel" (*εἰς ὁδόν*). Mt. omits Mk.'s *ἐναγκαλισάμενος*, as in 18[2]. M

16. The connection of sections in Mk. 10 is probably purely topical. The relation of Christianity to the marriage question ([1-12]) suggested the incident of the children ([13-16]), and the

[1] It would be natural to suppose that *παρεκτὸς λόγου πορνείας* is original here, if it were not that we should then have to explain why (εἰ) *μὴ ἐπὶ πορνείᾳ* has been substituted here only, and not in 5[32]. The two phrases may be alternative renderings by the editor of the דבר ערוה of the school of Shammai. See on 5[32].

relation of Christianity to wealth (17-27) followed naturally enough. Mt. simply follows Mk.'s guidance.

M *And, behold, one came to Him, and said, Teacher, what good thing shall I do, that I may have eternal life?*] Mk. has: "And as He was going forth into the way, there ran one, and, kneeling down before Him, was asking Him, Good Teacher, what shall I do that I may inherit eternal life?"—*ἐπορεύθη ἐκεῖθεν καὶ ἰδού*] for Mk.'s *καὶ ἐκπορευομένου εἰς ὁδόν*. For *καὶ ἰδού*, see on 1[20].—*εἷς προσελθὼν αὐτῷ εἶπεν*] abbreviates Mk.'s *προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν*. For *προσελθών*, see on 4[8].—*διδάσκαλε*] Mt., in view of his modification of the next verse of Mk., transposes "good" from "Teacher" to "what."—*σχῶ ζωὴν αἰώνιον*] For "eternal life," see Dalm. *Words*, p. 156; Volz, *Jüd. Eschat.* p. 368. Mk. has *κληρονομήσω*. "Inheritance" is a common Jewish metaphor, to express participation in the blessings of the future; cf. Dalm. *Words*, 125 ff.; Volz, *Jüd. Eschat.* p. 306.

M 17. *And He said to him, Why askest thou Me about the good? One is the good. But if thou wilt enter into life, keep the commandments.*] Mk. has: "And Jesus said to him, Why callest thou Me good? No one is good save one, God. Thou knowest the commandments." Mt.'s changes are probably intentional, to avoid the rejection by Christ of the title "good," and the apparent distinction made between Himself and God. In Mk. the meaning seems to be, "Why go out of your way to call one whom you regard as a human Teacher 'good'? Goodness is a quality of character, and belongs in any full sense to God alone. But God's goodness is revealed in His commandments, and inheritance of eternal life depends upon keeping them." Thus the words begin as a rebuke for the thoughtless use of the epithet "good," and end as an answer to the question, "What shall I do," etc. Mt., by placing "good" in the main question, is obliged to treat all that follows as a direct answer to the question. The sequence of thought seems to be, "Why askest thou Me about the good? One is good," *i.e.* "the good" is not an independent and limited quantity in life which can be ascertained and "done." It is an attribute of character, and that the divine character. But the goodness of the divine nature is revealed in His commandments. In order to make clear this last thought, which is already implied in Mk., the editor substitutes "But if thou wilt enter into life, keep the commandments," for Mk.'s "thou knowest the commandments."

For *τηρεῖν*, cf. 23[3] "keep," *i.e.* a continual process, not a single act which can be begun and ended (*τί ποιήσω ἀγαθόν*), as a necessary preliminary to entry into life.

M 18. *He saith to Him, Of what sort? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour father and mother; and, Thou*

shalt love thy neighbour as thyself.] Mk. has: "Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud." Mt. takes a severer view of the character of the questioner than Mk. By representing him as asking, "What good thing shall I do that I may have eternal life?" he makes the question more unintelligent than it is in Mk. Here, by inserting *λέγει—τό*, he emphasises the man's obtuseness. In v.^{20}, by putting into his mouth, "What lack I yet?" he attributes to him self-sufficiency. And he omits altogether Mk v.^{21a}. Compare the treatment in Mt 22^{34-40} of the questioner described in Mk 12^{28-34}. *ποίας* may mean, "What sort of commandment?" cf. 22^{36}. Or *ποῖος* may be hardly distinguishable from *τίς*, "Which commandments?" cf. Blass, p. 176; Win.-Schm. p. 241. See on 24^{42}.—*οὐ φονεύσεις, κ.τ.λ.*] Mk. has *μὴ φονεύσῃς, κ.τ.λ.* After *μὴ ψευδομαρτυρήσῃς*, Mk. has *μὴ ἀποστερήσῃς* (so ℵ A B^2 C D latt). This may be a reminiscence of Ex 21^{10}, or Dt 24^{14} (LXX A F), or Ecclus 4^1. Mt. omits it (if it was in his text of Mk., but B S^1 omit there), and substitutes after "honour father and mother," "thou shalt love thy neighbour as thyself." This comes from Lv 19^{18}, and occurs again in 22^{39} = Mk 12^{31} = Lk 10^{27}, whence it is here taken. The first four clauses come from Ex 20^{13-16} or Dt 5^{17-20}. In Mk. the order *μὴ μοιχ. μὴ φον.* is attested by A N X *al* latt, but *μὴ φον. μὴ μοιχ.* in ℵ^a B C *al* S^1. Mt. has this latter order, which is that of the Massoretic Text of Ex. and Dt., and of the LXX A F. In. Ex. B has *οὐ μοιχ. οὐ κλεψ. οὐ φον.*, and in Dt. *οὐ μοιχ. οὐ φον. οὐ κλεψ.* Thus Mk. (ℵ^a B C *al* S^1) and Mt. agree in order with the Heb. (M.T.) and the LXX (A F Luc). The other order, *οὐ μοιχ. οὐ φον. οὐ κλεψ.*, represented by Mk. (A N X *al* latt), Lk 18^{20}, LXX (B in Dt.), Philo, is now supported by the Hebrew Papyrus published in the *Proceedings of the Society of Biblical Archæology*, xxv. pt. i. pp. 34–56. Mk. has the indicative for the conjunctive of the LXX. Mt. assimilates to the LXX.

19. *τίμα τὸν πατέρα καὶ τὴν μητέρα*] Mk. has *σου* after *πατέρα*, M
and in Ex. LXX B omits the second *σου*. Mt. (ℵ B C* D *al*) omits the pronoun altogether as in 15^4. It is twice inserted by S^1 S^2 and some old latt, but can hardly be genuine. This is surprising, since the tendency in Mt. is to assimilate Mk.'s quotations to LXX, not to deviate from it.

20. *The young man saith to Him, All these things I observed:* M
what lack I yet?] Mk. has: "And he said, Teacher, all these things I observed from my youth."—*ὁ νεανίσκος*] Mt. has formed a nominative for the verb out of Mk.'s *ἐκ νεότητός μου*, which he omits. He also omits Mk.'s *διδάσκαλε*, and has *ἐφύλαξα* for *ἐφυλαξάμην*.[1] The former is the New Testament form elsewhere;

[1] Weiss renders this in Mk. "From all these I guarded myself." See Meyer's *Comm.* 6th ed. *in loc.*, and cf. Ac 21^{25}, 2 Ti 4^{15}.

cf. Lk 11^{28} 18^{21}, Jn 12^{47}, Ac 7^{58} 16^{4} 21^{24}, Ro 2^{26}, Gal 6^{13}, 1 Ti 5^{21} 6^{20}, 2 Ti $1^{12. 14}$.—τί ἔτι ὑστερῶ] is formed out of Mk.'s ἕν σε ὑστερεῖ in the next verse. See on v.[16].

M **21.** *Jesus said to him, If thou wishest to be perfect, go sell thy possessions, and give to the poor, and thou shalt have treasure in heaven: and come follow Me.*] Mk. has: "And Jesus looking on him loved him, and said to him, One thing is lacking to thee: go sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow Me." Mt. omits the first clause, in accordance with his tendency to drop out clauses which attribute emotion to the Lord; cf. on 8^{3}, and Introduction, p. xxxi. Moreover, the questioner, as described by Mt., with his obtuse self-complacency, was not lovable. Mt. substitutes: "But if thou wilt be perfect." What could be said to a man of this sort, one who conceived of eternal life as something to be acquired by merit, as a day labourer earns a wage; one who regarded "goodness" as a definite and ascertainable quantity which could be worked off; one who so misunderstood the commandments, and so deceived himself as to suppose that he had kept them; one who could ask the question, What do I yet lack? "If thou wilt be perfect," says the Lord. The words are, of course, a descent to the level of the questioner. He thought of perfection as attainable by works, and the Lord took him at his own estimation, and proposed to him a task which would not lead him to perfection, but which would do one of two things. If he obeyed, he might learn in the service of Christ something of the spirit of the gospel, which sets before men the ideal of the divine perfection, 5^{48}, and which can never conceive of perfection as a goal reached; cf. Lk 17^{10}. If he found the task too hard for him, he would have learned to be less confident of his own capacity to do the one thing needful for inheritance of eternal life.

For τέλειος, cf. 5^{48}.—σου τὰ ὑπάρχοντα] for Mk.'s ὅσα ἔχεις. τὰ ὑπάρχοντα occurs in 24^{47} 25^{14}, never in Mk., but often in Lk.

M **22.** *And the young man when he heard this saying went away grieved: for he had great possessions.*] Mk. has: "But his countenance fell at the saying, and he went away sorrowful: for he had great possessions." Mt. omits Mk.'s strong word στυγνάσας, with its implication of unwillingness to obey Christ's command, just as he omits Mk 1^{45} with its direct disobedience of Christ's word.

16-22. The section with its striking deviations from Mk. is most easily explained as being derived from the second Gospel. The alteration in v.[17] seems clearly secondary as compared with Mk. On the other hand, the insertions in vv.[17. 19. 21], and the double historic present vv.[18. 20], might seem to point to another source, but are insufficient as a proof of such a source.

Lk. has some points of agreement with Mt. against Mk.

Both have *ἐφύλαξα* (Lk. ℵ A B L) for *ἐφυλαξάμην*, both have *οὐρανοῖς* for *οὐρανῷ*, both omit *στυγνάσας* and substitute *ἀκούσας*, both omit *μὴ ἀποστερήσῃς*, and both omit *ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν*. These agreements are not sufficient to make a second source necessary.

16. *διδάσκαλε*] C E *al* S^1 S^2 latt add *ἀγαθέ*, assimilating to Mk 10^{17}.—*τί ἀγαθόν*] *ἀγαθόν* is omitted by S^1 S^2 ff^2 238 248 for the same reason.

17. *τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ*] So ℵ B D L S^1 S^2 latt. C E *al* assimilate to Mk.

εἷς ἐστιν ὁ ἀγαθός] ℵ B D L 1 22 S^1 a; and with *ὁ θεός* b c ff^{12} S^2. C E *al* assimilate to Mk.

In these verses Mt.'s omission of *ἀγαθέ* after *διδάσκαλε*, his insertion of *ἀγαθόν* after *τί*, his change of Mk.'s *τί με λέγεις ἀγαθόν* into *τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ*, and his change of *οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός* into *εἷς ἐστιν ὁ ἀγαθός*, seem clearly due to a desire to warn readers of Mk. that the Lord did not refuse, as applied to Himself, a title which He admitted as applicable to God, and did not draw a sharp distinction between Himself and God. That these changes are due to Mt. himself rather than to the copyists of his Gospel, is suggested by the changes made by Mt. in the text of Mk., which are collected on pp. xxxi, xxxii of the Introduction.

The later copyists of the Gospel have assimilated the passage to the text of Mk.

20. *ἐφύλαξα*] ℵ$^{c b}$ C D *al* S^1 S^2 a b c e ff^2 h q add *ἐκ νεότητός μου* from Mk.—*τί ἔτι ὑστερῶ*] Om. S^1.

21. *ἐν οὐρανοῖς*] B C D. But ℵ E F have *ἐν οὐρανῷ* as in 6^{20}. S^2 adds, "and take thy Cross." The words are added in Mk. by A N X *al* a q S^1.

23–30. = Mk 10^{23-31}.

23. *And Jesus said to His disciples, Verily I say to you, That a rich man shall hardly enter into the kingdom of the heavens. And again I say to you.*] Mk. has: "And Jesus looking round saith to His disciples, How hardly shall they who have riches enter into the kingdom of God. And the disciples were amazed at His words. And Jesus again answering saith to them, Children, how hard it is to enter into the kingdom of God." Mt. by abbreviating avoids the redundancy of Mk., cf. Introduction, p. xxiv; and also the amazement of the disciples, cf. Introduction, p. xxxiv. *πάλιν* is a reminiscence of the clauses omitted from Mk. **M**

δυσκόλως] is an uncommon word. *δυσκολία* occurs in Job 34^{30}; *δύσκολος*, Jer 49^8, Ezk 2^6 (Th); Ditt. *Syll.* 213. 33, *δυσκόλων, καιρῶν*, and in Galen, Arist., Plato, Xenophon, and other writers.

24. *It is easier for a camel to enter through the eye of a needle, than for a rich man into the kingdom of the heavens.*] Mk. has: "It is easier for a camel to pass through the hole of a needle, than for a rich man to enter into the kingdom of God."—*εὐκοπώτερος*] see on 9^5.—*τρήματος*] for Mk.'s late and rare *τρυμαλιᾶς*.—*εἰσελθεῖν*] Mt. avoids the duplication of the verb *διελθεῖν, εἰσελθεῖν* in Mk.—*ῥαφίς*] add to the examples in Lexicons, *Ox. Pap.* iv. 736. 75, (A.D. 1). **M**

25. *And the disciples when they heard it, were very astonished, saying, Who then can be saved?*] Mk. has: "And they were **M**

exceedingly astonished, saying to Him, And who can be saved?" Mt. inserts ἀκούσαντες and μαθηταί, substitutes his favourite σφόδρα for Mk.'s stronger περισσῶς, omits πρὸς αὐτόν, and substitutes τίς ἄρα for καὶ τίς. For τίς ἄρα, cf. 18^{1} 19^{25} 24^{45}, Mk 4^{41}. For Mk.'s πρὸς αὐτόν, see Abbott, *Johannine Grammar*, 2366^{e}.

M **26.** *And Jesus looking upon (them) said to them, With men this is impossible; but with God all things are possible.*] Mk. has: "Jesus looked upon them and saith, With men it is impossible, but not with God. For all things are possible with God." Mt. inserts a conjunction, and substitutes a past tense for λέγει, as often. He omits the redundant ἀλλ' οὐ παρὰ θεῷ: cf. Introduction, p. xxiv.

M **27.** *Then Peter answered and said to Him, Behold, we have left all things, and followed Thee; what then shall we have?*] Mk. has: "Peter began to say to Him, Behold, we have left all things, and followed Thee."—τότε] Mt. avoids Mk.'s abruptness and his ἤρξατο. His insertion of τί ἄρα ἔσται ἡμῖν seems intended to relieve the ambiguity of S. Peter's statement as recorded in Mk., where "Behold we," etc., is a half-interrogative statement evidently intended to provoke comment. "We have done what the young man could not bring himself to do (v.^{22}). What reward in heaven shall we have?"

M **28.** *And Jesus said to them, Verily I say to you, That.*] Mk. has: "Jesus said, Verily I say to you." Mt. avoids Mk.'s abruptness.

Mt. here inserts the following:

L *Ye who have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel.*] Lk. has somewhat similar words in 22^{28-30}.—παλιγγενεσία] After the advent of the Messiah the Jews expected the creation of a new heaven and new earth. Cf. Is 65^{17} 66^{22}, Dt 32^{12} (Onq.), *Apoc. Bar* 32^{6} "the mighty One will renew His creation"; 44^{12} "the new world," cf. Charles' note on 32^{6}. παλιγγενεσία is used by Philo, *Vita Mos.* ii. 12, of the renewal of the world after the Flood, and *de Mund.* xv. of the restoration of the world after being burned. There seems to be no exact Aramaic equivalent. According to Dalman, *Words*, p. 177, "new world" would be the nearest.—ὅταν καθίσῃ, κ.τ.λ.] cf. *Enoch* 62^{5} "Pain will seize them when they see that Son of Man sit on the throne of His glory"; and see on 16^{27}.—φυλὰς τοῦ Ἰσραήλ] *i.e.* those to whom they had preached the gospel; cf. $10^{6, 23}$.

M **29.** *And every one who hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit eternal life.*] Mk. has: "There is no one who hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for My sake, and for the gospel's sake, but he shall receive an hundredfold now in this present time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the coming age

eternal life." Mt. avoids Mk.'s harsh construction, *οὐδεὶς ἔστιν ὃς ἀφῆκεν—ἐὰν μὴ λάβῃ*. In Mk v.^{30} the thought is of the many advantages of incorporation into the Christian society. In it the convert should find fresh ties and new interests more satisfying than those from which he had cut himself adrift; cf. 1 Co 3^{21}. But in Mt.'s connection, after the insertion of v.^{28}, the whole emphasis is on the future reward in the *παλινγενεσία*. This is why Mt. omits Mk.'s *νῦν ἐν τῷ καιρῷ τούτῳ—διωγμῶν*, for which his *κληρονομήσει* is a sort of substitute. The Apostles should sit on thrones; but even the humblest disciple should receive a manifold compensation, and inherit an estate greater than any which he had abandoned, namely, life everlasting.

30. *But many first shall be last; and last first.*] The con- M
nection of this clause with the preceding is obscure both in Mt. and in Mk. It would seem that the *πολλοί* must refer to Christian disciples. All will inherit life everlasting, but many who are now first shall then be last. It seems best (with Swete) to understand the words as a rebuke to the self-complacent spirit implied in S. Peter's words: "It may be difficult for the rich to enter into the Kingdom, but we who have left all are in no danger of exclusion." Christ's words are a warrant for this confidence, and at the same time a rebuke and a warning. The ambiguity lies in the "first" and "last." Does He mean "Many who first became My disciples will find greater difficulty of entry than many who followed Me at a later period"? Or is the *πρῶτοι* used of rank rather than of time: "Many who now seem to hold a position of privilege will then find themselves in the lowest place"? Lk. (13^{30}) has similar words in a different connection, and the saying occurs in the *New Sayings of Jesus from Oxyrhynchus*, ll. 25–27 in a doubtful context.

23-30. Mt. and Lk. in this section have a number of small points of agreement against Mk.

E.g.: Mt ^{23} = Lk 18^{24} *δὲ—εἶπεν*. Both omit Mk v.^{24}; but Mt. has a trace of it in *πάλιν δὲ λέγω ὑμῖν*. Mt ^{24} = Lk ^{25} *τρήματος*. Mt ^{25} = Lk ^{26} *ἀκούσαντες*. Mt ^{26} = Lk ^{27} *εἶπεν*, and the omission of *ἀλλ' οὐ παρὰ θεῷ*. Mt ^{27} = Lk ^{28} *εἶπεν, ἠκολουθήσαμεν*. Mt ^{28} = Lk ^{29} *ὁ δὲ—εἶπεν*. Mt ^{29}, Lk ^{30} *πολλαπλασίονα* (Mt. B L).

24. *βασιλείαν τοῦ θεοῦ*] Z curss a b c e S^1 S^2 have *βασιλείαν τῶν οὐρανῶν*. We should certainly expect the latter, but, in editing Mk., Mt. does not seem to have carried out his modifications with absolute uniformity, and he may have left *τοῦ θεοῦ* here. If so, it was inevitable that it should be altered into *τῶν οὐρανῶν*. But in view of the facts given in Introduction, p. lxvii, it must remain probable that *τῶν οὐρανῶν* is original here, and that it has been changed into *τοῦ θεοῦ* to assimilate to Mk.

τρήματος] ℵ* B, but ℵ^c D L X *al*, *τρυπήματος*.

29. *μητέρα*] ℵ C K *al* S^2 add *ἢ γυναῖκα*, which occurs in Lk 18^{29}. It is omitted here by B D 1 S^1 a b e ff^{12}. It is unnatural here after the express prohibition of divorce in vv.$^{1-9}$.

ἑκατονταπλασίονα] So ℵ C D X S^1 S^2. πολλαπλασίονα as in Lk. is read by B L.

XX. 1–16. "For the kingdom of the heavens is like to a man, a householder," *i.e.* in the preparation for the kingdom, God deals with His servants as a householder does with his hired labourers, who pays them each and all the stipulated wage. Just so God when the kingdom comes will give to all who enter His service the eternal life which He has promised to them. The parable, as originally spoken, can hardly have had any other object than that of warning Christ's first disciples, that others who should become His disciples at a later date would also be partakers of privileges equal to theirs who had first joined Him (cf. Gal 1^{6}). The statement that the payment of wages began with the last hired, is a literary device to account for and to emphasise the dissatisfaction of the first hired labourers. The editor has been led by this feature to insert the parable here as an explanation of Mk.'s difficult v.^{31}. The first called will be as the last called, because all alike will receive an equal reward. A somewhat similar question is solved on parallel lines in 2 Es $5^{41.42}$. God has made promises of love to His people: "And I said, O Lord, Thou hast made the promise unto them that be in the end: and what shall they do that have been before us, or we, or they that shall come after us? And He said unto me, I will liken My judgement unto a ring: like as there is no slackness of them that be last, even so there shall be no swiftness of them that be first." Cf. also *Apoc. Bar* 30^{2} "the first will rejoice, and the last will not be grieved." This does not, however, exclude the thought of differences of position in the kingdom; cf. 19^{28}.

L **1.** *For the kingdom of the heavens is like*—for the formula, cf. on 11^{16} 13^{24}—*to a householder*,—cf. 13^{52},—*who went out early*—"the time of working," says the Babyl. Talmud (*Bab. Mez* 83^{2}), "is from sunrise"—*to hire labourers into his vineyard.*] For the earthly estate owner as contrasted with God, see the parable from the *Mechilta*, cited by Fiebig, *Altjüdische Gleichnisse Jesu*, 69. For a somewhat similar parable, with, however, a very different application, see Jer. Talm. *Berakhoth* 5^{8} quoted by Lightfoot.—μισθώσασθαι ἐργάτας] misses the ring of the original לאגורי אגירי; cf. *Bab. Mez* 76^{b}.

L **2.** *And having agreed with the labourers at the rate of a denarius a day, he sent them into his vineyard.*] For the denarius, cf. on 18^{28}. It was equivalent in value to the Greek drachma which Tobit received as his daily wage (5^{14}), and the word, like many other Latin terms, passed into Jewish use.

L **3.** *And he went out about the third hour, and saw others standing in the market-place unemployed.*]—ἀγορά] had passed into Jewish usage. See Dalman's *Wörterbuch*. The third hour is 9 a.m.

4. *And he said to them, Go also ye into the vineyard, and* L
whatsoever is fair I will give to you. And they went.]

5. *Again he went out about the sixth* (= 12) *and the ninth* L
(= 3 p.m.) *hour, and did likewise.*]

6. *And about the eleventh hour* (= 5 p.m.) *he went out, and* L
found others standing; and he saith to them, Why have you stood all the day unemployed?]

7. *They say to him, Because no one hired us. He saith to them,* L
Go ye also into the vineyard.]

8. *And when it was evening, the master of the vineyard saith to* L
his bailiff, Summon the labourers, and pay to them the wage, beginning from the last unto the first.]—ἐπίτροπος] has passed into Jewish usage; see Dalman, *Wörterbuch*.

9. *And they came (who had been hired) about the eleventh hour,* L
and received each a denarius.]

10. *And the first came, and thought that they would receive* L
more; and they also received each a denarius.]

11, 12. *And having received it, they murmured against the house-* L
holder, saying that these last laboured one hour, and thou hast made them equal to us, who bore the weight of the day and the heat.]—γογγύζειν] only here in Mt. It is equivalent to אתרעם, Jer. Talm. *Berakhoth* 5^{8}. It is a vernacular word found in the LXX, N.T., and later writers; cf. Kennedy, *Sources*, 39. It occurs in *Ox. Pap.* i. 33, iii. 14, 2nd cent. A.D.—καύσων] a colloquial word found in the LXX, N.T., and late writers; cf. Kennedy, 154. καύσων occurs 15 times in the LXX, generally of a hot blasting wind = Heb. קָדִים. It is used as here of heat in Athenæus, iii. p. 73^{a} μελιλώτινοι στέφανοι πάνυ εὐώδεις καὶ καύσωνος ὥρᾳ ψυκτικώτατοι.

13. *And he answered and said to one of them, Friend, I do not* L
wrong you: didst not thou agree with me at a denarius?]—Ἑταῖρος] cf. 11^{16}. It occurs again in the vocative, 22^{12} 26^{50}.

14. *Take what is thine, and go: it is my will to give to this* L
latest (comer) even as to thee.]

15. *May I not do what I will with my own* (*or* in my house)? L
or is thine eye grudging because I am liberal?] *i.e.* "do you grudge my generosity?" For πονηρός and ὀφθαλμός, cf. on 6^{22}.

16. *So the "last" shall be "first," and the "first" "last."*] E
That is, "in a similar way the saying about first and last will be fulfilled. All alike will receive the reward of eternal life, whether they became disciples of the kingdom at an earlier or at a later period."

At this point C D S¹ S² *al* add πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί. But it is almost impossible to give the words any meaning in this connection. They are genuine in 22^{14}.

17–19. From Mk 10^{32-34}.

17. *And as Jesus was going up to Jerusalem, He took the twelve* M

disciples privately, and on the way He said to them.] Mk. has: And they were on the way going up to Jerusalem: and Jesus was going before them; and they were amazed; and they who followed were afraid. And taking again the Twelve, He began to tell them the things which were about to happen to Him." Mt. abbreviates Mk., omitting as often the unexplained amazement or fear of the disciples; cf. 19^{24} = Mk 10^{24}, 18^{6} = Mk 9^{6}, Mt 8^{27} = Mk 4^{41}, Mt 17^{23} = Mk 9^{32}; or of the multitude, cf. Mk $5^{15.33}$, and Mk.'s *πάλιν* and *ὅτι*.

M **18.** *Behold, we go up to Jerusalem; and the Son of Man shall be delivered to the chief priests and scribes, and they shall condemn Him to death.*] So Mk. The agreement in "chief priests and scribes" without "elders" is proof of dependence. Cf. on 16^{21}.

M **19.** *And shall deliver Him to the Gentiles for mocking, and scourging, and crucifying: and on the third day He shall be raised again.*]—*εἰς τὸ ἐμπαῖξαι*] Mk. has *καὶ ἐμπαίξουσιν*, and adds *καὶ ἐμπτύσουσιν αὐτῷ*.—*καὶ σταυρῶσαι*] Mk. has *καὶ ἀποκτενοῦσιν*. Mt.'s change is probably due to remembrance that crucifixion was the actual form of death. But there would be no difficulty in supposing that Christ, if He foretold His death, would speak of it as crucifixion. See on 10^{38}.—*καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται*] For Mk.'s *μετὰ τρεῖς ἡμέρας ἀναστήσεται*, see on 16^{21}.

17–19. Mt. and Lk. agree against Mk. in omitting Mk ^{32b}, and in the omission of *ὅτι*, Mk ^{33}; and of *πάλιν*, Mk ^{32}; in *εἶπεν*, Mt ^{17}, Lk ^{31}; and in *τῇ τρίτῃ ἡμέρᾳ*, Mt ^{19}, Lk ^{33}. See Introduction, p. xlviii.

17. *καὶ ἀναβαίνων*] ℵ D *al* S¹ S². *μέλλων δὲ ἀναβαίνειν*, B 1. The *μέλλων* is in Mt.'s style, cf. 16^{27} $17^{12.22}$ 20^{22} 24^{6}, but is weakly attested here.

20–28. From Mk 10^{35-45}.

M **20.** *Then there came to Him the mother of the sons of Zebedee with her sons, worshipping Him, and asking something from Him.*] Mk. has: "And there come to Him James and John, the two sons of Zebedee, saying to Him, Teacher, we wish that Thou wilt do for us whatsoever we ask." The substitution of the mother instead of the two sons as the chief petitioner (cf. *αὐτῇ*, v.^{21}) is probably due to a desire to minimise the ambition of the Apostles. See Introduction, p. xxxiii.—*τότε*] See on 2^{7}.—*προσκυνεῖν*] See on 2^{2}.—*προσῆλθεν*] for Mk.'s historic present, as often. For the verb, see on 4^{3}.—*αἰτοῦσα*] For the active voice, see on 14^{7}.

M **21.** *And He said to her, What do you wish? She saith to Him, Say that these my two sons shall sit, one at Thy right hand, and one at Thy left hand, in Thy kingdom.*] Mk. has: "And He said to them, Who do you wish that I should for you? And they said, Grant to us that we may sit, one at Thy right hand, and

one at Thy left hand, in Thy glory."—εἷς—καὶ εἷς] see Blass, p. 144.

22. *And Jesus answered and said, Ye know not what ye ask. Can you drink the cup which I am about to drink? They say to Him, We can.*] Mk. has: "And Jesus said to them, Ye know not what ye ask. Can you drink the cup which I drink, or be baptized with the baptism with which I am baptized? And they said to Him, We can."—μέλλω] see on 16^{27}. Mk.'s "cup" and "baptism" both signify suffering. For "cup" as a metaphor of sorrow, cf. La 4^{21}, Is 51^{17}. For "baptism," cf. Lk 12^{50}. Mt. omits the latter clause as synonymous with the first, cf. 8^{8}, or simply on the ground of its obscurity. M

23. *He saith to them, Of My cup indeed ye shall drink; but to sit at My right hand and at the left is not Mine to give, but (it shall be given to those) for whom it has been prepared by My Father.*] Mk. has: "And Jesus said to them, The cup which I drink, ye shall drink; and with the baptism with which I am baptized, shall ye be baptized. But to sit at My right hand or at the left is not Mine to give, but (it shall be given to those) for whom it has been prepared." M

For Mt.'s addition, ὑπὸ τοῦ πατρός μου, cf. 25^{41}, ὃ ἡτοίμασεν ὁ πατήρ μου, D 1 22 a b c $ff^{1\,2}$ g^{1} h.

24. *And the ten having heard, were vexed about the two brethren.*] Mk. has: "And the ten, having heard, began to be vexed about James and John."—ἠγανάκτησαν] The aor. as often for Mk.'s ἤρξαντο and inf.—τῶν δύο ἀδελφῶν] Mt. avoids Mk.'s express mention of the names of the two Apostles. M

25. *And Jesus having called them, said, Ye know that the rulers of the Gentiles lord it over them, and the great ones have authority over them.*] Mk. has: "And Jesus having called them, saith to them, Ye know that they which are accounted to rule over the Gentiles lord it over them, and their great ones have authority over them." δέ for καί, as often. εἶπεν for λέγει, as often.—οἱ ἄρχοντες] Mk. has οἱ δοκοῦντες ἄρχειν, an unusual paraphrase. See Swete.—οἱ μεγάλοι] Mk. adds αὐτῶν.—κατεξουσιάζειν] is a very rare word. Its occurrence in Mt. and Mk. is proof of dependence. See on Lk 22^{25}. M

26. *Not so is it amongst you. But whosoever wishes amongst you to be great shall be your minister.*] So Mk. with δέ after οὕτως, and ἐν ὑμῖν after γενέσθαι instead of before μέγας. M

27. *And whosoever wishes among you to be first shall be your servant.*] So Mk. with πάντων for ὑμῶν. M

28. *Even as the Son of Man did not come to be ministered to but to minister, and to give His life a ransom for many.*] So Mk. with καὶ γάρ for ὥσπερ. M

This is the first passage in the Gospel where the death which

has been foretold is described as intended to have a definite result or effect. For the idea of expiatory self-sacrifice, cf. 2 Mac 7[37, 38], 4 Mac 17[22]. "Give his life": cf. *Mechilta* (Ugol.) 207. "Moses gave his life for three things, and they were called by his name," 274.

22. πίνειν] C E *al* add from Mk. καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι.

23. πίεσθε] C X *al* add from Mk. καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε.

28. ἀντὶ πολλῶν] S[2] adds here: "But seek ye, that from littleness ye may increase, and not from greatness become little. What *time* ye are bidden to a supper party be not sitting down *to meat* in an honourable place, that there may not come one more honourable than thou, and the lord of the supper say to thee, 'Bring thyself down'; and thou be confounded in the eyes of the guests. But if thou sit down *to meat* in a lesser place, and there come one less than thou, and the lord of the supper say to thee, 'Bring thyself, and come up and sit down to meat'; then thou shalt have more glory in the eyes of the guests" (Burk). S[1] is wanting here, but did not contain the passage. D a b e ff[1, 2] g[1] h m n and 6 Vulgate MSS have the same insertion, but without the negative in the second clause. The passage is ancient, and finds parallels in the Canonical Gospels. For the first sentence, with the negative in the second clause, cf. Mt 23[12], Lk 14[11] 18[14]. For the rest, compare Lk 14[8-11]. The negative of S[2] looks like an afterthought to bring the originally independent first sentence into harmony with the following passage.

29-34. From Mk 10[46-52].

M **29.** *And as they go forth from Jericho, there followed Him a great multitude.*] Mk. has: "And they come into Jericho. And as He goes forth from Jericho, and His disciples and a great (ἱκανοῦ) multitude." Mt. abbreviates, omitting the quite needless statement of the entry into Jericho, including the Lord and His disciples (who have been mentioned in the last paragraph) in αὐτῶν for αὐτοῦ, inserting a verb for the ὄχλος, and substituting the more usual πολύς for ἱκανός.

M **30.** *And behold two blind men sitting by the roadside heard that Jesus is passing by, and cried, saying, Lord, have pity on us, Thou Son of David.*] Mk. has: "The son of Timæus, Bartimæus, a blind beggar, sat by the roadside. And having heard that it is Jesus, the Nazarene, he began to cry, and to say, Thou Son of David, Jesus, have pity on me."—καὶ ἰδού] see on 1[20].—δύο] Mt. substitutes two men for Mk.'s one, and as a consequence omits Mk.'s name of one man. But cf. his omission of the name Jairus in 9[18]. For the "two," see on 8[28].—Ἰησοῦς] Mt. omits Mk.'s ὁ Ναζαρηνός. Cf. the same omission in 28[5] = Mk 16[6]. In 26[69] = Mk 14[67] he substitutes ὁ Γαλιλαῖος.—ἔκραξαν] the aor., as often, for Mk.'s ἤρξατο and inf.—ἔκραξαν λέγοντες] for Mk.'s κράζειν καὶ λέγειν: cf. on 8[3].—Κύριε] for Mk.'s Ἰησοῦ, see on 8[2].—υἱός] nom. for vocative; cf. Blass, 86 f. See on Lk 18[38].

M **31.** *And the multitude rebuked them, that they should be silent. But they cried the more, saying, Lord, have pity on us, Thou Son of*

David.] Mk. has: "And many were rebuking him, that he should be silent; but he was crying much the more, Thou Son of David, have pity on me."—ἐπετίμησεν and ἔκραξαν] aors. for Mk.'s impfs., as often.

32. *And Jesus stood and called them, and said, What will ye that I should do for you?*] Mt. abbreviates three verses of Mk. M

33. *They say to Him, Lord, that our eyes may be opened.*] Mk. has: "And the blind man said to Him, Rabboni, that I may see." M

34. *And Jesus, having compassion, touched their eyes; and straightway they saw, and followed Him.*] Mk. has: "And Jesus said to him, Go, thy faith hath saved thee. And straighway he saw, and was following Him on the way"; ἥψατο τῶν ὀμμάτων αὐτῶν] ὄμματα occurs only here and in the omitted section, Mk 8^{22-26}. The clause here is probably a reminiscence of that passage.—ἠκολούθησαν] aor. for Mk.'s imperf., as often. M

29-34. Mt ^{33} and Lk ^{41} agree against Mk. in Κύριε for Mk.'s Ῥαββουνεί. Cf. also παράγει, Mt ^{30} = παρέρχεται, Lk ^{37}. Mk. has ἐστι.

F.—XXI.-XXVIII. THE LAST DAYS OF THE MESSIAH'S LIFE.

XXI. 1-11. From Mk 11^{1-11}.

XXI. 1. *And when they came near to Jerusalem, and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples.*] Mk. has: "And when they come near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, He sendeth two of His disciples."—ἤγγισαν, ἀπέστειλεν] aors. for Mk.'s hist. presents, as often. Mt. inserts a second verb, ἦλθον, to ease clause *a*, and omits Bethany. This probably is simply due to his tendency to omit redundant details. He feels that one village is sufficient to identify the scene. Βηθφαγή = בית פאגי = "house of unripe figs"; cf. Dalm. *Gram.* p. 191.—τότε] see on 2^7. M

2. *Saying to them, Go into the village which is over against you, and straightway you shall find an ass tied up, and a colt with her; loose, and lead to Me.*] Mk. has: "And saith, Go (ὑπάγετε) into the village which is over against you, and straightway entering into it, you shall find a colt tied up upon which no one of men ever sat; loose it, and bring."—λέγων] for καὶ λέγει, as often.—πορεύεσθε] for ὑπάγετε. Cf. a similar change in 28^7 = Mk 16^7. πορεύεσθαι occurs once in Mk 9^{30} as a variant for παραπορεύεσθαι; in Mt. it occurs twenty-eight times. Mt. omits εἰσπορευόμενοι εἰς αὐτήν as redundant.—ὄνον—καὶ πῶλον μετ' αὐτῆς] Mt. adds ὄνον in view of the passage which he is about to quote (v.^{4}). ἀγάγετε is a more usual word in this connection than Mk.'s φέρετε. M

M 3. *And if any one say anything to you, you shall say that the Lord hath need of them; and straightway he will send them.*] Mk. has: "And if any one say to you, Why do ye this? Say, The Lord hath need of it and straightway sends it again here" (= will return it). Mt., as often, omits πάλιν.—εὐθὺς δέ] for καὶ εὐθύς, as often. In Mk. the subject of ἀποστέλλει seems to be ὁ κύριος. "The Lord needs it, and will soon return it." Mt. seems to make the sentence mean, "and (at your words) he (the man who spoke to you) will send it."

O 4, 5. *And this came to pass, in order that it might be fulfilled which was spoken through the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh, meek, and sitting upon an ass, and upon a colt, the foal of a yoke-bearer.*]

τοῦτο δὲ γέγονεν ἵνα πληρωθῇ] For the formula, see Introduction, p. lxiv. The quotation for which the editor has prepared, by inserting ὄνον—μετ' αὐτῆς in v.[2], comes in the main from Zec 9[9].—εἴπατε τῇ θυγατρὶ Σιών] seems to be a reminiscence of Is 62[11] LXX. The rest of the quotation agrees with the LXX of Zec. except in the last seven words, for which the LXX has: ἐπὶ ὑποζύγιον καὶ πῶλον νέον. Mt.'s ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου looks like a translation of the Heb., with adaptation of the words of the LXX. For ὑποζύγιον = ass, see Deissm. *Bib. Stud.* p. 160 f.

M 6. *And the disciples went, and did as Jesus commanded them.*] Mt. abbreviates Mk vv. [4-6].—πορευθέντες δέ] for Mk.'s καὶ ἀπῆλθον. The δέ for καί, as often. Cf. πορεύεσθαι for ἀπέρχεσθαι, Mt 26[14] = Mk 14[10].

M 7. *And brought the ass and the colt, and placed upon them their clothes, and He sat upon them.*] Mk. has: "And bring the colt to Jesus, and place upon it their clothes; and He sat upon it."—ἤγαγον] aor. for Mk.'s hist. pres., as often.—τὴν ὄνον καί] for the insertion, see on v.[2].—ἐπέθηκεν] aor. for Mk.'s hist. pres., as often.—ἐπ' αὐτῶν] Mt., in modifying the passage, is not quite careful to make the details harmonious. The Lord could not ride on both animals, and there was no need, therefore, to place clothes on both.—τὰ ἱμάτια] Mk., who adds αὐτῶν, almost certainly means that the disciples managed to find some raiment, which they threw over the colt's back. Mt. writes τὰ ἱμάτια simply as though he understood it to refer to the saddle cloths of the animals.—ἐπάνω αὐτῶν] If the editor had not just said that they placed clothing upon *them*, we might take ἐπάνω αὐτῶν here to refer to the ἱμάτια. But he may have meant it to refer to the animals, regardless of the impossibility of riding more than one at a time.

M 8. *And the very great multitude spread their garments in the way; and others were cutting branches from the trees, and were spreading (them) in the way.*] Mk. has: "And many spread their garments on to the way. And others having cut litter from the fields."—ὁ δὲ

πλεῖστος ὄχλος] δέ for καί, as often. For πλεῖστος ὄχλος, see on 11[20]; and cf. Blass, p. 143.—ἔκοπτον κλάδους] is the substitution of a more ordinary feature for Mk.'s unusual στιβάδας κόψαντες. The editor adds καὶ ἐστρώννυον ἐν τῇ ὁδῷ to make it clear what was done with the branches. In Mk. this is implied in his abrupt participle κόψαντες.

9. *And the multitudes who were going before, and who were* M
following, were crying, saying, Hosanna to the son of David: Blessed is He who cometh in the name of the Lord; Hosanna in the highest places.] Mk. has: "And they who were going before, and they who were following, were crying, Hosanna: Blessed be He that cometh in the name of the Lord: Blessed is the coming kingdom of our father David; Hosanna in the highest places."—δέ] for καί, as often.—Ὡσαννά] See Dalm. *Words*, 220 f. The word is derived from Ps 118[25. 26] הושיעה נא . . . ברוך הבא בשם יהוה = "give salvation now—Blessed be He that cometh in the name of the Lord." הושיעה נא is addressed to God, and is a prayer for help and deliverance. In the source from which Mk. drew, הושיעה had been shortened into the common form הושע. Cf. Dalm. *Gram.* p. 249. Mk., as often, retains a Hebrew or Aramaic phrase; and it is probable that he, without necessarily "being ignorant of its origin and meaning," believed that it had become a cry of greeting and homage, like our "hail" or "welcome." Only on this ground can we explain his ὡσαννὰ ἐν τοῖς ὑψίστοις, which can only mean, "let those in the heights of heaven say, Hosanna." Mt., who adds to the first Ὡσαννά the words τῷ υἱῷ Δαυείδ, must also have supposed ὡσαννά to be a cry of acclamation. He need not have been ignorant of its philological meaning. The multitudes cried "Hosanna," *i.e.* "glory, or hail, or welcome to David's son." εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου is the LXX of Ps 118[26]. Mk. adds a clause: εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυείδ, which Mt. omits as tautologous.—ὡσαννὰ ἐν τοῖς ὑψίστοις] Lk. also understood ὡσαννά to be a cry of acclamation; he renders it by δόξα. See note on Lk 19[38].

10. *And when He entered into Jerusalem.*] Mk. has: "And M
He entered into Jerusalem." Mt. now inserts, *All the city was moved, saying, Who is this? And the multitudes said, This is the prophet Jesus, who is from Nazara of Galilee.*

8. ἔστρωσαν, second time] ℵ* D c e ff[2] q. ἐστρώννυον, ℵ[c] B C *al* b f ff[1] g[1 2] h S[2]. In Mk. ἔστρωσαν is read by most MSS., but ἐστρώννυον by D S[1] curss. The imperf. is probably genuine in Mk. and in the second clause of Mt. Mt. having altered the imperfect into ἔστρωσαν in clause *a*, continued with imperfs. ἔκοπτον, ἐστρώννυον in clause *b*, and in v.[9] ἔκραζον. ℵ* D in Mt. have assimilated ἐστρώννυον to the ἔστρωσαν of clause *a*, and of Mk., and in Mk. most MSS. have assimilated ἐστρώννυον to Mt.'s clause *a*. Lk.'s ὑπεστρώννυον shows that he too had the imperf. in his copy of Mk.

1-10. Mt. and Lk. agree in the following:
ἤγγισαν, Mt [1] = *ἤγγισεν*, Lk [29]; *ἐγγίζουσιν*, Mk [1].
ἀπέστειλεν, Mt [1], Lk [29]; *ἀποστέλλει*, Mk [1].
λέγων, Mt [2], Lk [30]; *καὶ λέγει*, Mk [2].
ἀγάγετε, Mt [2], Lk [30]; *φέρετε*, Mk [2].
ἐρεῖτε, Mt [3], Lk [31]; *εἴπατε*, Mk [3].
ἤγαγον, Mt [7], Lk [35]; *φέρουσιν*, Mk [7].
ἑαυτῶν—ἐν τῇ ὁδῷ, Mt [8], Lk [36]; *αὐτῶν—εἰς τὴν ὁδόν*, Mk [8].
λέγοντες, Mt [9], Lk [38].
12-17. From Mk 11^{15-19}.

M **12.** *And Jesus entered into the temple of God,*[1] *and cast out all who sell and buy in the temple, and overthrew the tables of the money-changers, and the seats of those who sell the doves.*] Mk. has here: "And He entered into Jerusalem, into the temple: and having looked about at all things, it being already a late hour, He went out to Bethany with the twelve." The editor of Mt. omits this. For omission of verses of a similar character, cf. the omission of Mk 1^{45} 6^{12-13}. The next three verses in Mk. are $^{12-14}$, which contain the first part of the narrative of the fig-tree, the sequel being vv.$^{20-25}$. Mt., with the obvious intention of representing the withering of the fig-tree as having taken place immediately upon the word of Christ, postpones vv.$^{12-14}$ that he may connect them with $^{20-25}$. This brings him, therefore, to Mk $^{15-19}$, which he now inserts. The result of these changes may be shown thus:

First day—Mt. Entry. . . . Cleansing of temple. Return to Bethany.
" Mk. Entry. Return to Bethany.
Second day—Mt. Cursing and withering of fig-tree. Teaching, 21^{13}–25.
" Mk. Cursing of fig-tree. Cleansing of temple.
Third day—Mt.
" Mk. The withered fig-tree. Teaching, 11^{27}–13.

Mt. has, therefore, shortened Mk.'s sequence of events by one day. Lk. does the same, but does not even suggest that the two days which he mentions were consecutive. He places the entry and the cleansing of the temple on one day, omits the incident of the fig-tree, and introduces teaching parallel to Mt 21^{13}–25 and Mk 11^{27}–13 with "and it came to pass on one of the days." It is clear that neither Mt. nor Lk. regarded Mk.'s sequence of events as chronologically important in detail. It is not probable that Mt.'s change in Mk.'s order is accidental rather than intentional. But, if so, at Mk v.^{12} he came to the words *καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν*. From these words he passed on by accident to Mk v.^{15} *καὶ ἔρχονται εἰς Ἱεροσόλυμα καὶ εἰσελθὼν εἰς τὸ ἱερόν*, and he therefore

[1] *τοῦ θεοῦ*] So C D *al* latt S[2]; ℵ B L omit. The phrase *τὸ ἱερὸν τοῦ θεοῦ* does not occur elsewhere, and is probably genuine here.

continued with the account of the cleansing of the temple, Mk vv.[15-19]. Then finding that he had omitted the cursing of the fig-tree, Mk vv.[12-14], he combined it with the withering of the fig-tree, Mk vv.[20-25].

12. Mk. has: "And they come to Jerusalem: and He entered into the temple, and began to cast out those who sell and who buy in the temple, and He overthrew the tables of the money-changers, and the seats of those who sell the doves."—ἐξέβαλεν] the indic., as often, for Mk.'s ἤρξατο, and the inf. Mk. adds, "And did not allow any one to carry a vessel through the temple."

13. *And saith to them, It stands written, My house shall be* M
called a house of prayer; but ye made[1] *it a lair of robbers.*] Mk. has: "And was teaching, and saying, Does it not stand written that My house shall be called a house of prayer for all nations? but ye have made it a lair of robbers."—ὁ οἶκός μου, κ.τ.λ.] the quotation is from the LXX of Is 56⁷. Mk. seems to have carried the quotation too far. The temple was not, in fact, a house of prayer πᾶσιν τοῖς ἔθνεσιν. Mt. omits the words.—σπήλαιον λῃστῶν] seems to be a reminiscence of Jer 7[11].

14. *And there came to Him blind and lame in the temple; and* E
He healed them.] Mk. has here: "And the chief priests and scribes heard, and were seeking how they might kill Him: for they feared Him, for all the multitude was amazed at His teaching." Mt. substitutes for this an account of miracles done in the temple which the chief priests saw, and how they heard the children crying, Hosanna, and were vexed. He elsewhere substitutes a statement of healing for Mk.'s statement of teaching. See on 14[14] 19². He has already omitted Mk.'s reference to teaching, Mk v.[17]. The editor seems to regard the first day as a day of action (vv.[14-15]), the second as a day of teaching. Hence Mk.'s ἐδίδασκεν, 11[17] is, transferred to Mt 21[23], and Mk 11[18] πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ to Mt 22[33].

15. *And the chief priests and scribes seeing the marvellous things* E
that He did, and the children who were crying in the temple, and saying, Hosanna to the Son of David, were vexed.]

16. *And said to Him, Dost Thou hear what these say? And* L
Jesus saith to them, Yes; did you never read that "From the mouth of babes and infants Thou didst bring praise to perfection"?] The quotation is from the LXX of Ps 8³. The Heb. has "strength" for "praise," and is, therefore, less adapted to this context. Lk. places sayings parallel to these during the entry into Jerusalem, 19[39-40] "Certain of the Pharisees from the multitude said to Him, Teacher, rebuke Thy disciples. And He answered and said, I say to you, that if these shall be silent, the stones will cry out." It seems clear that Mt. and Lk. have independent traditions behind them.

17. *And having left them, He went outside the city to Bethany,*

[1] ἐποιήσατε] So C D *al*, as in Lk. ℵ B L have ποιεῖτε.

and passed the night there.] Mk v.[19] has: "And when it became late they were going outside the city."—ἐξῆλθεν] aor. for Mk.'s imp. ἐξεπορεύοντο, as often. But Mk. has ἐξῆλθεν in v.[11].—ηὐλίσθη] Lk. has the same verb in a similar connection, 21[37]. It occurs from Homer downwards, and is common in the LXX. It is used of men, Apoll. R. 2. 1284; Diod. 13. 6; Hdt. 8. 9, 9. 37, Xen. *Cyrop.* 4.

18-22. From Mk 11[2-14. 20-25].

M **18.** *And early in the morning, as He made for the city, He was hungry.*] Mk. has: "And as they were passing by early in the morning," v.[20]; and: "And on the morrow as they went out from Bethany, He was hungry," v.[12].

M **19.** *And seeing a fig-tree by the way side, He came to it, and found nothing on it, save leaves alone, and saith to it, There shall no longer be fruit from thee for ever.*] Mk. has: "And seeing a fig-tree from afar having leaves, He came, if haply He might find anything on it: and having come to it, He found nothing except leaves; for it was not the season of figs. And He answered and said to it, May no one any longer eat fruit of thee for ever. And the disciples were hearing it." The editor omits εἰ ἄρα τι εὑρήσει ἐν αὐτῇ καὶ ἐλθών, and ὁ γὰρ καιρὸς οὐκ ἦν σύκων, which might suggest that Christ hoped against probability to find "fruit" and was disappointed. He also modifies the imprecation or wish, Mk [14b], into a solemn prophecy of fact.

E **19.** *And the fig-tree withered away immediately.*] Mk., who puts the continuation of the story on the following morning, has no parallel to this.

M **20.** *And the disciples saw it, and marvelled, saying, How immediately did the fig-tree wither away!*] Mk. has: "And Peter remembered, and saith to Him, Rabbi, see, the fig-tree which Thou didst curse is withered away."

M **21.** *And Jesus answered and said to them, Verily I say unto you, If ye have faith, and doubt not, not only shall ye do this of the fig-tree, but if ye shall say to this mountain, Be taken up and cast into the sea, it shall happen.*] Mk. has: "And Jesus answered and saith to them, Have faith in God. Verily I say to you, That whosoever shall say to this mountain, Be taken up, and cast into the sea, and shall not doubt in his heart, but shall believe that what he speaks happens, it shall be to him."—ἀποκριθεὶς δέ] for καὶ ἀποκριθείς, as often.—εἶπεν] for λέγει, as often. Mt. omits Mk.'s ὅτι, as often.—ἐὰν ἔχητε πίστιν] for Mk.'s ἔχετε πίστιν is an assimilation to 17[20].—πίστις] here, as in 17[20], means trust in the divine power combined with confidence that he who trusts can make use of the divine power to work miracles. See on 17[20]. In Mk. ℵ D curss S[1] have εἰ ἔχετε, and Mt. may have had this before him. If so, he has changed to ἐὰν ἔχητε to assimilate to 17[20].

M **22.** *And all things, whatsoever ye shall ask in prayer, believing,*

ye shall receive.] Mk. has: "Therefore I say to you, All things whatsoever ye pray and ask, believe that ye received, and it shall be to you."—*αἰτήσητε*] Mt. omits one of Mk.'s two synonymous verbs; see on 8^3.—*πιστεύοντες*] *i.e.* with trust in the power and love of God to grant the request. Mk. adds here: "And when ye stand praying, forgive, if ye have ought against any one; that your Father who is in the heavens may forgive you your trespasses." The verse seems out of place in Mk., and appears to have been added as an afterthought. It is very possibly an early gloss. The phrase "Father who is in the heavens" occurs nowhere else in Mk.[1] If the verse was in the copy of Mk. used by Mt., the latter has omitted it, because he has recorded similar sayings in 6^{14} 5^{23}. A further addition is made in Mk. by the majority of MSS., namely, *εἰ δὲ ὑμεῖς οὐκ ἀφίετε οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν (τοῖς) οὐρανοῖς ἀφήσει (ὑμῖν) τὰ παραπτώματα ὑμῶν*. The clause is omitted by ℵ B L S Δ S[1] k.

23-27. From Mk 11^{27-33}.

23. *And when He came into the temple, there came to Him, as He was teaching, the chief priests and elders of the people, saying, By what authority doest Thou these things, and who gave Thee this authority?*] Mk. has: "And they come to Jerusalem: and as He was walking in the temple, there come to Him the chief priests, and scribes, and elders, and were saying to Him, By what authority doest Thou these things? or who gave Thee this authority that Thou shouldest do these things?" Mk.'s *καὶ ἔρχονται εἰς Ἱεροσόλυμα* is unnecessary after v.^{18}.—*προσῆλθαν*] aor., as often, for Mk.'s hist. present. For *προσέρχεσθαι*, see on 4^3. For the aor. in *α*, see Blass, p. 45.—*διδάσκοντι*] This is to be a day of teaching, as yesterday was of action; see on v.^{14}.—*προσῆλθαν—λέγοντες*] for Mk.'s *ἔρχονται.—καὶ ἔλεγον*, as often. Mt. omits Mk.'s redundant *ἵνα ταῦτα ποιῇς* at the end. M

24. *And Jesus answered and said to them, I also will ask you one thing, which if ye tell Me, I, too, will tell you by what authority I do these things.*] Mk. has: "And Jesus said to them, I will ask you one thing, and answer Me, and I will tell you by what authority I do these things." Mt.'s *ὃν ἐὰν εἴπητέ μοι κἀγὼ ἐρῶ* is a grammatical correction of Mk.'s *καὶ ἀποκρίθητέ μοι καὶ ἐρῶ*. M

25. *The baptism of John, whence was it? from heaven, or from men? And they disputed among themselves, saying, If we say, From heaven; He will say to us, Why then did you not believe him?*] So Mk. without *πόθεν ἦν* and with *ἀποκρίθητέ μοι*, which Mt. omits as redundant, after *ἀνθρώπων*.—*οἱ δὲ διελογίζοντο*] for Mk.'s *καὶ διελογίζοντο*, as often.—*ἐν ἑαυτοῖς*] for Mk.'s *πρὸς ἑαυτούς*. For a similar change, cf. Mt 16^7, Mk 8^{16}. The point seems to be that John had borne witness to Christ as the Messiah. If the M

[1] But the antithesis "the Father—the Son" occurs also only once in Mk., viz. 13^{32}, yet is certainly genuine. In the same way Mk 11^{25} may be a genuine survival in Mk. of a Palestinian form of expression which finds fuller expression in Mt.

authorities had given credence to John, they would have had no need to ask by what authority Jesus acted.—ἐπιστεύσατε αὐτῷ] πιστεύειν in 8[13] 9[28] 18[6] 21[22] meant to have "trust," "assurance" in the power and goodness of God or of Christ. But here and in v.[32] 24[23. 26] it has the weaker sense to "give credence to."

M 26. *But if we should say, From men; we fear the multitude, for all hold John as a prophet.*] Mk. has: "But should we say from men—they feared the multitude. For all held John that he was truly a prophet."—ἐὰν δέ] is a grammatical correction of Mk.'s harsh ἀλλά.—φοβούμεθα] avoids Mk.'s aposiopesis.—ἔχουσιν ὡς προφήτην] is a correction of Mk.'s εἶχον—ὄντως ὅτι προφήτης ἦν.

M 27. *And they answered Jesus, and said, We do not know. He also said to them, Neither tell I you by what authority I do these things.*] So Mk. with λέγουσιν for εἶπαν and καὶ ὁ Ἰησοῦς λέγει αὐτοῖς for ἔφη αὐτοῖς καὶ αὐτός.

23-27. Mt. and Lk. agree in the following:

αὐτῷ διδάσκοντι, Mt [23]; διδάσκοντος αὐτοῦ, Lk [1]; περιπατοῦντος αὐτοῦ, Mk [27].

λέγοντες, Mt [23], Lk [2].

ἀποκριθεὶς δέ, Mt [24], Lk [3]. Mk. has no ἀποκριθείς.

κἀγώ, Mt [24], Lk [3].

εἴπητε, Mt [24]; εἴπατε, Lk [3]; ἀποκρίθητε, Mk [29].

Both Mk. and Lk. omit ἵνα ταῦτα ποιῇς from Mk [28] and ἀποκρίθητέ μοι from Mk [30].

οἱ δέ, Mt [25], Lk [5]; καί, Mk [31].

ἐὰν δέ, Mt [26], Lk [6]; ἀλλά, Mk [32].

Mk. has here: "And He began to speak to them in parables," followed by the parable of the Wicked Husbandmen. Mt. inserts first the parable of the Two Sons, then borrows from Mk. that of the Husbandmen, and then adds the parable of the Marriage Feast; thus forming a group of three prophetic parables (cf. Introduction, p. lxv), foretelling the divine judgement impending over the Jewish nation. See Gould on Mk 12[1].

28-32. Parable of the Two Sons.

L 28. *But what think ye? A man had two sons; and he came to the first, and said, Son, go to-day work in the vineyard.*]—τί δὲ ὑμῖν δοκεῖ] See on 17[25].—προσελθών] See on 4[3].

L 29. *And he answered and said, I am not willing; but afterwards he repented, and went.*]

L 30. *And he came to the second, and said likewise. And he answered and said, I (go), sir; and went not.*]

L 31. *Which of the two did the will of the father? They say, The first. Jesus saith to them, Verily I say to you, That the toll-gatherers and the harlots go before you into the kingdom of God.*]—προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ] We might have expected the editor to use εἰς τὴν βασιλείαν τῶν οὐρανῶν, so that

προάγουσιν would have been a timeless statement of fact, meaning "go" into the kingdom whenever it shall appear, and so practically equivalent to a future; cf. παραδίδοται, Mk 9^{31}. It very probably represents an Aramaic participle. The fact that we have τοῦ θεοῦ instead of τῶν οὐρανῶν makes it clear that the phrase is not editorial, but that it is derived from the source used. The reason why the editor did not alter it into τῶν οὐρανῶν is not clear. But (1) he has perhaps once out of fourteen times left τοῦ θεοῦ in a Marcan passage (Mt 19^{24}). (2) He elsewhere once has a phrase, which he generally alters, *e.g.* μετὰ τρεῖς ἡμέρας, 27^{63}. Contrast 16^{21} 17^{23} 20^{19}. (3) He may have felt that here, as in 12^{28}, the "kingdom of God" of his source was not quite the same as the "kingdom of the heavens" which he elsewhere describes. See also on 21^{31}. In "go before you into the kingdom" the meaning is not so much, "will go before you into the kingdom when it is inaugurated," as "obey God by fulfilling John's command to repent, submit to the divine will, take upon themselves the yoke of the kingdom, and become heirs of its promises." In other words, the "kingdom" here means rather the condition of preparedness for the coming kingdom than that future kingdom itself. Had the Evangelist written, "will go before you into the kingdom of the heavens," he would have represented the Lord as foretelling the future admission of the people to whom he was speaking into the kingdom. This was just what the editor wished to avoid. They were to be cast out of the kingdom, 8^{12}. "Go before you into the kingdom," on the other hand, emphasises the fact that the toll-gatherers and harlots "go," and leaves it quite ambiguous whether the persons addressed "go" or not. Like 12^{28}, this parable probably came from the Logia; and if that is so, the Logia contained not only parables of the kingdom of the heavens, but other sayings and parables in which the phrase "kingdom of God" was used in a sense not always identical with "the kingdom of the heavens."

32. *For John came to you with the way of righteousness, and you* L
did not believe him: but the toll-gatherers and the harlots believed him: and you saw (*it*), *and did not afterwards repent, so as to believe him.*]—ἐν ὁδῷ δικαιοσύνης] ὁδός here, like the Heb. דֶּרֶךְ and the Aramaic אוֹרְחָא, means not so much the path trodden as the manner, custom, method. To come with the way of righteousness is to come as a representative and teacher of righteousness and of her methods. "John came with the way of righteousness," means "John came, and what he taught was good," he represented and stood for the manner of life which righteousness demands. See Wellhausen, *in loc.*, and cf. ὁδὸν θεοῦ, 22^{16}. The Lord applies the answer of the authorities to their own conduct by way of contrast. They had said that that son was to be approved who, though he

was unwilling at first, yet afterwards went into the vineyard. But the Baptist came preaching righteousness, calling men to go into God's vineyard through the gate of repentance, and they had given no ear to his preaching. In this respect they were like the first son of the parable, who said I am unwilling. But, unlike him, they had not afterwards repented and obeyed the Baptist's call. On the other hand, the toll-gatherers and the harlots had also been like the first son, but they had changed their mind when John preached, and had obeyed the call. This only hardened the Jewish authorities the more. A vineyard in which outcasts worked was no vineyard for them. A kingdom into which the toll-gatherers could enter was no kingdom for them. Thus toll-gatherers and harlots went before them into the kingdom of God. —τοῦ πιστεῦσαι] "gives rather the content than the purpose of μετεμελήθητε," Moulton, p. 216. But unless οὐ be omitted or another negative be inserted before πιστεῦσαι, it is difficult to make any sense of the clause which will suit this context, except by translating "to believe," *i.e.* "and believed him." See below.

28–31. ℵ C D L *al* S^1 S^2 latt have the obedient son first, the disobedient son second.

B reverses the order.

In v.[31] ℵ C L *al* c f q S^2 have πρῶτος. This seems to be required by the context. The Pharisees could hardly give any other answer, and the Lord's reply seems to presuppose it. The Pharisees were in part like the first son, *i.e.* they refused to give heed to John's preaching. But they were also unlike him, since he came to a better state of mind, whilst they hardened themselves the more.

B has ὕστερος, D latt ἔσχατος, S^1 "the last." In the case of B, which has reversed the order of vv.[29. 30], the Pharisees still approve the conduct of the son who first refused and afterwards went. But D S^1 latt make the Pharisees approve the conduct of the son who promised to go and failed to fulfil his promise. Wellhausen believes this to be the original text, and supposes that the Pharisees intentionally gave a perverse answer in order to make pointless the moral which Christ was going to draw from the natural rejoinder. They ought to have answered that the first son did his father's will, and He would then have contrasted their conduct with that of the son approved by them, and compared them to the son whose conduct they reprehended. But they purposely give the wrong answer, and Christ's rejoinder, v.[31], is an expression of indignation at their perversity, rather than an explanation of the parable. Merx, too, upholds this reading, and finds in it the original text which has given rise to the other readings. But it seems probable that the order of ℵ C D L *al* and πρῶτος are the original.

There would be a natural tendency to transpose this order:

(1) It might be argued that if the first son went, there was no occasion to summon the second;
(2) the fulfilment of the command forms an unexpected climax to the story;
(3) it was natural to identify the disobedient son with the Jew, the obedient son with the Gentile. Along this line of interpretation the latter should come last in chronological order;
(4) the ὕστερον of v.[29] may have had some influence in causing this verse to be placed after v.[30];
(5) further, v.[32] may have suggested the change of order. "John came, and you did not believe" = οὐκ ἀπῆλθε; "the toll-gatherers and harlots believed" = μεταμεληθεὶς ἀπῆλθε.

On these grounds the order of B might be explained as due to emendation for literary and exegetical reasons, and the substitution of "the last" for "the first" might be supposed to be later than the transposition of order.

But the MS. evidence suggests that the substitution is earlier than the transposition of order, and is the probable cause of it.

The earliest emendation seems to have been the substitution of "the last" (D latt S¹) for "the first." This may be due to antipharisaic motives. The Lord had said of them that "they say and do not." They must, therefore, be represented as approving of one who said "I go," and went not. The variations ὕστερος, ἔσχατος are against the originality of this reading.

The transposition of order seems to have originated in a text in which "the last" had already been adopted, and to have been made by some one who misunderstood the motive which had led to the substitution of "the last" for "the first," in order to make the Pharisees return the obvious answer.

32. οὐ μετεμελήθητε] B 1 13 22 33 latt have οὐδέ. D omits the negative. c e alter its position *quod non credidistis*. S¹ also omits. Burkitt translates "but ye, when ye saw *it*—at the last have ye changed your mind that ye should believe in Him?" But the clause is not necessarily interrogative in the Syriac. The omission is probably accidental. The clause is very difficult. Mt. has τοῦ with the infinitive seven times. In 2[13] and 3[13] with an aorist, of a definite action, in 11[1] and 13[3] with a present, of a continuous action. In 6[8] it occurs after πρό. Here "did not repent so as to believe" should be τοῦ πιστεύειν rather than τοῦ πιστεῦσαι. But to translate "did not repent of having believed" seems to destroy the sense. The Pharisees had *not* believed, v.[32]. D's omission of the negative gives a possible rendering "repented so as to believe"; but this seems an unlikely conclusion to the saying. The transposition of the negative by c e also gives a weak finish to the saying, and is probably a translator's emendation. Δ omits the whole of the last clause. This may be due to homœoteleuton. It is difficult to think that the clause as it stands is original, but if any part is genuine οὐ or οὐδὲ μετεμελήθητε must have belonged to it; possibly τοῦ πιστεῦσαι αὐτῷ is a later gloss.

33-46. From Mk 12^{1-12}. See Briggs, *The Messiah of the Gospels*, p. 114.

33-46. The labourers in the vineyard.

M **33.** *Hear another parable: There was a man, a householder, who planted a vineyard, and placed round it a fence, and digged in it a press, and built a tower.*] Mk. has: "A man planted a vineyard, and placed round (it) a fence, and digged a press, and built a tower." The details are borrowed from Is 5^2. For the ἄνθρωπος—οἰκοδεσπότης ὅστις, cf. 13^{52} ἀνθρώπῳ οἰκοδεσπότῃ ὅστις, 20^1 *ib.*, 18^{23} ἀνθρώπῳ βασιλεῖ ὅς. Mk. has simply ἄνθρωπος.—φραγμὸν αὐτῷ περιέθηκεν] Mk. has περιέθηκεν φραγμόν. For Mt.'s order, cf. Is 5^2.—ληνόν] Mk. has ὑπολήνιον; Is. προλήνιον.

M **33.** *And let it out to husbandmen, and went away.*] So Mk.

M **34.** *And when the season of the fruits arrived, he sent his servant to the husbandmen to receive its fruits.*] Mk. has: "And sent to the husbandmen at the season a servant, that he might receive from the husbandmen the fruits of the vineyard."

M **35.** *And the husbandmen took his servants, and beat one, and killed another, and stoned another.*] Mk. has: "And they took him, and beat him, and sent him away empty. And again he sent to them another servant; and him they—(?), and shamefully treated. And another he sent, and him they killed."

M **36.** *Again, he sent other servants more than the first: and they did to them likewise.*] Mk. has: "And many others; beating some, and killing some." In Mk. there is before the final sending of the son a triple sending of a single messenger, vv.$^{2.4.5}$, followed by a general statement, v.^{5} "and many others." Mt. simplifies this into a double sending of several messengers, vv.$^{34.36}$, but seems to show a trace of Mk.'s first three messengers in his ὃν μέν, ὃν δέ, ὃν δέ, v.^{35}. He avoids Mk.'s rare and uncertain (probably corrupt) word ἐκεφαλίωσαν. Further, in Mk. the treatment of the first three messengers is climactic: the first they beat and sent away, the second they put to shame, the third they killed. After this "the many others" comes in very weakly. Mt., with his double sending of several messengers, avoids this anticlimax. Lk. has a triple sending of a single messenger. The first was beaten and sent back empty-handed, the second beaten and dishonoured and sent away, the third wounded and cast out. Thus the crime of murder is not reached till the son is sent.

M **37.** *And at last he sent to them his son, saying, They will reverence my son.*] Mk. has: "Still one he had, a son beloved. He sent him last to them, saying that they will reverence my son." See Gould on Mk 12^{6-11}.

M **38.** *But the husbandmen, having seen the son, said amongst themselves, This is the heir; come, let us kill him, and let us have his inheritance.*] Mk. has: "But those husbandmen said to one

another that this is the heir; come, let us kill him, and ours shall be the inheritance.—ἐν ἑαυτοῖς] Mk. has πρὸς ἑαυτούς. Mt. avoids πρός in this sense; cf. v.^{25}, and 16^7 = Mk 8^{16}.

39. *And they took him, and cast him outside the vineyard, and killed him.*] Mk. has: "And they took him, and killed him, and cast him outside the vineyard." Mt., with the history of the Passion in his mind, reverses Mk.'s second and third clauses. Christ was crucified outside the city. See on Lk 20^{15}. M

40, 41. *When, therefore, the lord of the vineyard shall come, what will he do to those husbandmen? They say to him, He will evilly destroy the evil ones, and will give the vineyard to other husbandmen, who will render to him the fruits at their seasons.*] Mk. has: "What will the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others." In Mk. Christ Himself answers the rhetorical question. Mt. places the answer in the mouth of the rulers, that they themselves, as in v.^{31}, may pronounce their own condemnation. This change involves others. Mk.'s abrupt τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος must now, as an independent sentence, be rounded off by the anticipation of ὅταν οὖν ἔλθῃ, and by the addition of ἐκείνοις, which had been omitted from Mk ^{7}. In v.^{41} κακοὺς κακῶς takes the place of ἐλεύσεται, which has been transferred to v.^{40}; ἐκδώσεται, cf. ἐξέδετο, v.^{33}, takes the place of δώσει, and a clause is added to round off the sentence. For the phraseology, cf. Ps 1^3. M

42. *Jesus saith to them, Did you never read in the Scriptures, The stone which the builders rejected, this became the head of the corner: from the Lord was this, and it is marvellous in our eyes?*] So Mk., without "Jesus saith to them," and with "Did you not read this Scripture," for Mt.'s "Did you never read in the Scriptures." The quotation is from the LXX of Ps 117^{22}. αὕτη corresponds to the Heb. neutral pronoun זאת. "This" means this fact, that the rejected stone became the head of the corner. M

43. *Therefore I say to you, That the kingdom of God shall be taken from you, and shall be given to a nation which produceth its fruits.*] The words do not occur in Mk. They are an expository comment of the editor. The parable carries forward the thought of the preceding section. The Jewish rulers had adopted towards the Baptist a policy of non-recognition, which involved them in doubts as to the authority of Christ as the Messiah, vv.$^{28-32}$. Their action was typical and prophetic. They had at all times disobeyed the messengers of God, and were on the point of putting to death the Messiah, the Son of God, and His final Messenger to them. Consequently the divine favour, the kingdom = the vineyard, would be withdrawn from them and given to others. Vv.$^{41-42}$ express the same thought under another metaphor. The stone which the builders of Israel, that is, the Jewish authorities, rejected would E

become the chief stone in another building. The edifice of Israel's national life was to give place to another building; cf. 16[18] οἰκοδομήσω μου τὴν ἐκκλησίαν.—ἡ βασιλεία τοῦ θεοῦ] Since the parable as a whole is clearly taken from Mk., there is every reason to suppose that this verse, which is not in Mk., is an editorial comment on the meaning of the parable. The vineyard was to be taken from the Jewish nation; but what term could the editor substitute for the vineyard? What he wished to express was, no doubt, the privileged position of the Jews as the recipients of a divine revelation. But this was just what the Rabbinical writers express by "the sovereignty of the heavens." When a heathen became a proselyte, and was incorporated into the privileged Jewish people, he was said to take upon himself the sovereignty of the heavens; see Dalman, *Words*, p. 97. We might therefore have expected the editor to use the phrase βασιλεία τῶν οὐρανῶν. But since he has throughout the Gospel employed this term for the eschatological kingdom which Christ announced, and which was to be inaugurated when the Son of Man came upon the clouds of heaven, it would have been unsuitable here. For that kingdom had never been the possession of the Jewish rulers, and could not be taken from them. The phrase βασιλεία τοῦ θεοῦ, in the sense current among the Jews of the 1st century A.D., of sovereignty of God, seemed more suitable here; and the editor, by using it, once more betrays his Jewish origin, and emphasises his sense of the difference between this phrase in his Gospel and the more frequent βασιλεία τῶν οὐρανῶν. See on 12[28] and 21[31], and Introduction, p. lxvii.—ἔθνει] the conception of the Christian society as an ἔθνος occurs only here in the Gospel. It has twice been called an ἐκκλησία, 16[17] 18[17]. The word is probably here suggested by the idea of the Jewish nation, implied in the ὑμῶν.

E? **44.** ***And every one who falleth upon this stone shall be dashed in pieces: but upon whomsoever it shall fall, it shall scatter him as dust.***] The words do not occur in Mk. The stone of v.[42] seems to have suggested the stone of Is 8[14. 15] and the stone of Dn 2[34. 44-45]. The verse apparently means that the rejection of the Messiah, "the son" of v.[37] and "the stone" of v.[42], would involve the complete break up of the Jewish polity.—λικμήσει] is borrowed from Dn 2[44] (Th.), and is used in the same sense as in that passage, namely, to break into small pieces, or to scatter as dust; see Deissm. *Bib. Stud.* p. 225. See also Briggs, *Messianic Prophecy*, p. 208.

The verse is omitted by D 33 a b e ff[1 2] S[1]. It may perhaps be an interpolation from Lk 20[18], where the saying occurs in the form πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον, κ.τ.λ. But the verse as it stands in Mt. looks very much like an early gloss, suggested by v.[43]. That verse seems to be an editorial interpretation of the meaning of the parable. The vineyard was to be given to others, v.[41]. That is to

say, the privileges of the Jewish nation, entrusted to it by God, were to be taken from it and given to others. The editor describes these privileges as "the kingdom of God," by which he probably means the whole of the special revelation vouchsafed to the Jewish nation. He could hardly have used the term "the kingdom of the heavens," because he everywhere employs this term to signify the kingdom announced by Christ as coming in the near future. Here the parable necessitates the use of a term to describe some privilege, corresponding to the vineyard, already in the possession of the Jewish nation. It is not very probable that after thus interpreting the parable and closing the narrative the editor would have added v.^{44}, which carries the thought back again to v.^{42}. But a later copyist of the Gospel has been reminded by the word ἔθνει (v.^{43}) of a passage in Dn 2^{44} where it is said that the kingdom shall not be left to another people, ἡ βασιλεία αὐτοῦ λαῷ ἑτέρῳ οὐκ ὑπολειφθήσεται, Th.; αὕτη ἡ βασιλεία ἄλλο ἔθνος οὐ μὴ ἐάσῃ, LXX. Whilst considering this contrast, his eye was caught by the next clause in Dn., λεπτυνεῖ καὶ λικμήσει πάσας τὰς βασιλείας. This afforded him the nucleus of an explanatory gloss, v.^{44}, which he has built up out of Dn 2^{45} (Th.), Is 8$^{14.15}$. How, then, are we to explain Lk 20^{18}? It is natural to say that, if not genuine in Mt., the history of the saying begins with Lk 20^{18}, whence it has been transferred to Mt. But, if I am not mistaken, the history of the clause begins rather with Mt 21^{43}. It was the ἔθνει of that verse which directed attention to the "other nation" of Dn 2^{44}, and so to the λικμήσει of that passage. It is improbable that the original editor of Mt. inserted v.^{44}, but it may have been interpolated at a very early date, and may have been read as part of the first Gospel by the author of the third. Or it may have passed from the first Gospel into the third at so early a date that no hint of its spuriousness there is given by the extant witnesses to the text of that Gospel. There is, of course, no reason why the same glossator should not have inserted the words in both Gospels.

45. *And the chief priest and the Pharisees heard His parables,* M
and perceived that He speaks about them.]

46. *And seeking to arrest Him, they feared the multitudes, since* M
they held Him for a prophet.] Mk. has: "They were seeking to arrest Him, and feared the multitude: for they perceived that He spoke the parable with reference to them. And leaving Him, they went away." Mt., who has another parable to insert, omits the last clause. Mt.'s slight changes of Mk. are intentional. ἔγνωσαν γάρ in Mk. explains not the immediately preceding clause, but ἐζήτουν αὐτὸν κρατῆσαι. Mt. places the clauses in logical order: (*a*) the motive, "they perceived that He spoke about them"; (*b*) the consequent action, "seeking to arrest Him"; (*c*) the hindrance, "they feared the people." Then to maintain the external form of Mk.'s

sentence, he adds another clause stating the ground of ἐφοβήθησαν. —ὄχλους] as often, for Mk.'s singular. εἰς προφήτην, according to Wellhausen, is Aramaic. We should expect ὡς, as in v.^{26}.

33-46. Mt. and Lk. agree against Mk. in the following particulars. Both have the order ἄνθρωπος ἐφύτευσεν ἀμπελῶνα, Mt ^{33}, Lk 20^{9}. Both insert οἱ γεωργοί, Mt ^{35}, Lk ^{10}. Both insert ἰδόντες, Mt ^{38}, Lk ^{14}. Both insert οὖν, Mt ^{40}, Lk ^{15}. Both insert οἱ ἀρχιερεῖς, Mt ^{45}, Lk ^{19}. More important is the fact that Lk. also inserts words almost identical with Mt ^{44}. If Mt ^{44} be genuine, this agreement might seem to suggest a second source. But since in other respects the texts of Mt. and Lk. read like the result of independent redaction of Mk., it is better to suppose that Lk. had read Mt., and that the agreements just mentioned are due to reminiscence by Lk. of Mt.'s version of the parable.

The editor here adds a parable from the Logia.

E **XXII. 1.** *And Jesus answered again, and spake in parables to them, saying,*

L **2.** *The kingdom of the heavens is likened to a human king, who made a marriage for his son.*] For ὡμοιώθη, see on 13^{24}. For ἀνθρώπῳ βασιλεῖ, 18^{23}.

L **3.** *And sent his servants to call the invited (guests) to the marriage: and they were unwilling to come.*]

L **4.** *Again, he sent other servants, saying, Say to the invited (guests), Behold, my feast I have prepared: my oxen and fatlings are slaughtered, and all things are ready: come to the marriage.*] For the double sending, cf. 21^{36}.

L **5, 6.** *And they, neglecting (the invitation), went away, one to his*
E *estate, and one to his business: and the rest seized his servants, and ill-treated them, and killed them.*]—ἴδιον] here = the possessive pronoun; see Deissm. *Bib. Stud.* 123.

E **7.** *And the king was angry, and sent his armies, and destroyed those murderers, and burnt up their city.*]

6, 7. These verses may be due to the editor writing in remembrance of the death of the Baptist, the Crucifixion of the Messiah, the persecution of the Apostles, and the destruction of Jerusalem. V.^{8} follows well upon v.^{5}. οὐκ ἦσαν ἄξιοι suits the indifferent guests of v.^{5} much better than the executed murderers of v.^{7}. The verse expresses the editor's belief in the connection between the fall of Jerusalem and the Parousia. The marriage feast here follows the burning of the city.

L **8.** *Then he saith to his servants, The marriage feast is ready, but the invited (guests) were not worthy.*]

L **9.** *Go therefore to the byways, and as many as ye shall find, invite to the marriage.*]—διεξόδους τῶν ὁδῶν] Cf. Hdt. i. 199.

L **10.** *And those servants went out into the highways, and gathered all whom they found, both evil and good: and the marriage feast*

was supplied with guests.]—συνήγαγον] is probably a translation of the Aram. root כנס which in the Piel means to "gather," and in the Hiphil to "bring in," to "invite." The subst. הכנסה means hospitality, *e.g.* הכנסת אורחים, *Shabb* 127ᵃ, *Peah*, c. i. πονηρούς prepares the way for vv.[11-14].—πονηρούς τε καί] τε καί only here in Mt., τε occurs also in 27[48] 28[12].

1-10. So far the editor has adapted a Logian "kingdom" parable to his context. In the original parable the story of a king who made a marriage feast and invited guests who were indifferent to the invitation, was used to describe the reception accorded to the good news of the coming kingdom of the heavens. By inserting vv.[6-7] the editor has adapted this, and brought it into line with Mark's parable of the Husbandmen, and the preceding parable of the Two Sons. The Jewish nation in the person of its rulers had refused to listen to God's call to repentance (21[32]), had rejected the Messiah (v.[39]), and had neglected the summons to the marriage feast (22[5]). Consequently, judgement upon them was at hand. Another people would receive their privileges (21[43] 22[10]), whilst the Jewish metropolis, and with it the Jewish polity, would be destroyed, 22[7]. The next four verses seem to be the closing paragraph of another parable. They are hardly suitable here as a conclusion of vv.[1-10], because the people invited in from the streets could hardly be expected to have provided themselves with festal attire. The parable to which [11-14] originally belonged no doubt spoke of an interval between the invitation and the feast, during which the guests were expected to make suitable preparations.

Such a parable is attributed to Jochanan ben Zaccai in B. *Shabbath* 153ᵃ, and to Judah ha Nasi in Midr. *Koh* 9[8] (Wünsche, p. 122). A king invited his servants to a feast, but gave them no fixed time for the meal. The wise attired themselves fittingly, and waited at the palace door. The foolish went away to their work. Suddenly the king issued his summons. The wise came in their festal robes, and the foolish in their working clothes. These were made to stand and watch the wise enjoying the meal. Lk 14[15-24] has a parable of similar outline to Mt 22[1-10]. But the language and details are quite different. The two Evangelists clearly are not borrowing from the same written source.

11. *And the king went in to behold the guests, and saw there a man not attired in a wedding garment.*] — οὐκ ἐνδεδυμένον] cf. Moulton, pp. 231 f.—θεάσασθαι] cf. on 11[7]. L

12. *And he saith to him, Friend, how camest thou in here not having a wedding garment? And he was reduced to silence.*]— ἑταῖρε] See on 20[13]. L

13. *Then the king said to the servants, Bind him feet and hands, and cast him out into the outer darkness; there shall be the wailing and the gnashing of teeth.*] Parable and fulfilment here inter- L

mingle. In the parable the rejected guest was dismissed from the palace with ignominy. But the editor has in mind the fulfilment of the parable in the expulsion of the unworthy from the kingdom into the darkness of Gehenna, cf. $13^{41.42}$, and gives the ending of the parable in terms more appropriate to its explanation and fulfilment. For τὸ σκότος, κ.τ.λ., see on 8^{12}.

L 14. *For many are called, but few chosen.*] Vv.$^{11-14}$ do not seem to suit this connection. The editor has added them apparently because of the similarity of subject-matter, a wedding feast $^{1-10}$, a wedding garment $^{11-14}$. Vv.$^{1-10}$ in this connection seem clearly prophetic of the fate of the Jewish nation. That is to say, this application is given to the parable by the context into which the editor has set it. But vv.$^{11-14}$ seem to have no bearing upon this application, unless we suppose that the editor found in the verses some such train of thought as the following. The Jews as a nation would be punished for their rejection of God's call by the destruction of their national polity, vv.$^{1-9}$. Their privileges would be given to other people, v.^{10}; but though the invitation would be given to all, none would be admitted without the proper qualification, $^{11-14}$. It seems clear that the parable from which $^{11-13}$ are taken originally had reference not to the Jewish nation at all, but to the Christian society waiting for the coming kingdom. During this period the disciples were to be in a state of readiness, because when the kingdom came all who were not prepared would be rejected. Compare the parable of the Tares, $13^{24-30.36-43}$, and that of the Virgins, 25^{1-13}. The wedding garment obviously symbolises a condition of readiness and equipment with the necessary qualification. What this is need not be further defined than by saying that it is the righteousness obtained by obedience to Christ's teaching, 5^{20}; or by doing the will of God, 7^{21}; or the moral qualifications which Christ recommends, 18^{3}; or confession of Him before men, 10^{32}. V.^{14} seems to express this warning in a proverbial form. Many are called to enter the kingdom, but comparatively few obtain the necessary qualifications, and are ultimately admitted. The words, though they express the same lesson of warning as vv.$^{11-13}$, do not seem very harmonious in form with them. They may be a detached saying added here by the editor because of the verbal connection[1] between κλητοί and κεκλημένοι, vv.$^{3.4}$. The contrast between the few and the many is found in 2 Es 8^{1} "The Most High hath made this world for many, but the world to come for few"; ^{3} "There be many created, but few shall be saved"; cf. 8^{55} "the multitude of them that perish"; 9^{15} "there shall be more of them which perish, than of them which shall be saved"; *Apoc. Bar* 44^{15} "the dwelling of the rest who are many will be in the fire."

[1] Cf. on 6^{19} 18^{7}.

15-22. From Mk 12^{13-17}. See Gould *in loc.*

15. *Then the Pharisees went and took counsel how they might entrap Him in argument.*] M

16. *And they send to Him their disciples with the Herodians, saying, Teacher, we know that Thou art true, and teachest the way of God in truth, and carest not for any man; for Thou regardest not the person of men.*] Mk. has: "And they send to Him certain of the Pharisees and of the Herodians, that they might ensnare Him in argument. And they came and say to Him, Teacher, We know that Thou art true, and carest not for any man; for Thou regardest not the person of men, but truly teachest the way of God." In Mk. the "they" must refer to the chief priests and elders and scribes, who have not been mentioned by name since 11^{27}. Mt., who throughout regards the Pharisees as the most bitter of Christ's opponents, and lays stress on their hostility, has inserted chief priests and Pharisees in 21^{45}, and reintroduces them here as the subject of the sentence. For τότε, see on 2^{7}. For πορευθέντες, see on 21^{2}; and for συμβούλιον ἔλαβον, 12^{14}. Mt. substitutes παγιδεύειν for Mk.'s ἀγρεύειν. He retains here, unusually, Mk.'s historic present, ἀποστέλλουσιν. He had omitted the Herodians from Mk 3^{6}, but retains them here because their presence adds point to the narrative. As supporters of Herod, they would have been glad to denounce to the Roman Government any one who agitated against the political *status quo*. The rearrangement of clauses in v.^{16} brings together the two positive sentences followed by the two negative ones.—τὴν ὁδὸν τοῦ θεοῦ] for ὁδόν, see on 21^{32}. The way of God is the conduct or manner of life which God requires. M

17. *Tell us, therefore, What thinkest Thou? Is it lawful to give tribute to Cæsar or not?*] Mk. omits the first clause, and adds δῶμεν ἢ μὴ δῶμεν. For τί σοι δοκεῖ, see on 17^{25}. For Mt.'s omission of the redundant "shall we give or not give," see on 8^{16}; and for κῆνσος, 17^{25}. M

18. *And Jesus perceived their malice, and said, Why tempt ye Me, ye hypocrites?*] Mk. has: "And He knew (εἰδώς) their hypocrisy, and said to them, Why tempt ye Me?" Mt. substitutes πονηρίαν for ὑπόκρισιν, but adds ὑποκριταί. M

19. *Show to Me the tribute coin. And they brought to Him a denarius.*] Mk. has: "Bring Me a denarius, that I may see it. And they brought (one)." Mk.'s φέρετε may be due to the fact that Roman denarii would not be current in the Temple, and were, therefore, not likely to be found there. If so, Mt. with his ἐπιδείξατε misses the point. See Swete. For προσφέρειν, see Introduction, p. lxxxvi. M

20. *And He saith to them, Whose is this representation and legend? They say to Him, Cæsar's.*] Mk. has: "And He saith to them, Whose is this representation and legend? And they said to Him, Cæsar's." For τότε, see 2^{7}. M

M **21.** *Then He saith to them, Render therefore to Cæsar the things of Cæsar, and to God the things of God.*] So Mk., with "And Jesus said" and no οὖν, which occurs in Mk. about four times as against about fifty-six occurrences in Mt. For the meaning, see Swete.

M **22.** *And they heard (it), and marvelled, and left Him, and departed.*] Mk. has: "And they were marvelling at Him."—ἐθαύμασαν] aor. for Mk.'s imperfect, as often.

15-22. Lk. agrees with Mt. in omitting δῶμεν ἢ μὴ δῶμεν from Mk v.^{14}; in δείξατε Lk ^{24} = Mt ^{19} ἐπιδείξατε against Mt ^{16} φέρετε; and in the order ἀπόδοτε—τὰ Καίσαρος as against Mk.'s τὰ Καίσαρος ἀπόδοτε. Also in αὐτοῖς, Mt ^{21} = πρὸς αὐτούς, Lk ^{25}.

23-33. From Mk 12$^{18-27}$.

M **23.** *On that day there came to Him Sadducees, saying that there is no resurrection, and they asked Him.*] Mk. has: "And there come Sadducees to Him, who say that there is no resurrection; and they were asking Him." For ἐν ἐκείνῃ τῇ ἡμέρᾳ, see 13^{1}; προσῆλθον, see on 4^{3}. Mt. avoids Mk.'s hist. pres. ἔρχονται, as often.—ἐπερώτησαν] Mt. avoids Mk.'s imperf., as often.

M **24.** *Saying, Teacher, Moses said, If a man die, not having children, his brother should marry his wife, and raise up seed to his brother.*] Mk. has: "Saying, Teacher, Moses wrote for us, that if a man's brother die, and leave a wife, and leave no child, that his brother should take his wife, and raise up seed to his brother." Mk.'s Greek is awkward. In ἔγραψεν ὅτι—ἵνα there is a confusion of two constructions, and the threefold ἀδελφός obscures the meaning. Mt. substitutes τις for τινος ἀδελφός, thus getting rid of one ἀδελφός, omits the superfluous ἵνα, omits the unnecessary καὶ καταλίπῃ γυναῖκα, and substitutes the technical ἐπιγαμβρεύειν for λάβῃ:[1] cf. Gn 38^{8} γάμβρευσαι αὐτήν. In Lv 18^{16} 20^{21} marriage with a deceased brother's wife is forbidden. But Dt 25$^{5-10}$ specifies certain circumstances under which it shall be the duty of a man to contract such a marriage.—μὴ ἔχων τέκνα] The Heb. has simply "son," *i.e.* male issue. But the LXX has σπέρμα, and Jos. (*Ant.* iv. 255) interpreted in this sense.

M **25.** *And there were with us seven brethren; and the first, having married, died, and not having seed, left his wife to his brother.*] Mk. has: "Seven brethren there were; and the first took a wife, and died, and left no seed."

M **26.** *Likewise the second, and the third, to the seventh.*] Mk. has: "And the second took her, and died, not leaving seed. And the third likewise. And the seven left no seed."

M **27.** *And last of all, the woman died.*] So Mk. with ἔσχατον for ὕστερον. Mt. seven times has ὕστερον.

M **28.** *In the resurrection, therefore, of which of them shall she be*

[1] In Dt 25^{5} LXX has καὶ συνοικήσει αὐτῇ for יִבְּמָהּ, but Aq. has (καὶ) ἐπιγαμβρεύσει (αὐτήν).

wife, for all had her?] Mk. has: "In the resurrection, of which of them shall she be wife, for the seven had her as wife?" Mt. avoids Mk.'s repeated "seven" and "wife," and inserts a connecting particle (*οὖν*).

29. *And Jesus answered and said to them, Ye err, not knowing* M
the Scriptures, nor the power of God.] Mk. has: "Jesus said to them, Do ye not therefore err," etc. Christ's answer is twofold. In denying the possibility of a resurrection, and in supposing that imaginary complications arising out of earthly relationships could be used as an argument against it, they betrayed (*a*) insufficient knowledge of the law, which, if it did not explicitly teach the doctrine of the resurrection, yet did implicitly teach its possibility; (*b*) want of faith in the power of God to solve all such difficulties as they alleged. Broadly speaking, a belief in a resurrection was a fundamental doctrine of Jewish literature from the second century B.C. See Charles, *Eschatology*; Volz, *Jüd. Eschat.* 240 ff.; Schürer, II. ii. 179 ff. But very varied views were held as to its scope. The Sadducees denied it; see Jos. *Wars*, ii. 165; B. *Sanh* 90^b. So did the Samaritans, who were accused by the Jews of having falsified the Pentateuch in order to obliterate passages which taught it; *Sanh* 90^b. Appeal was made on behalf of it to Scripture, *e.g.* in B. *Sanh* 90^b R. Jochanan appeals to Nu 18^{28}, from which it is deduced that Aaron is eternally living: "Here is also the resurrection of the dead signified." R. Simai appealed to Ex 6^4 "The Sadducees asked R. Gamaliel, Whence is it proved that the Holy One, blessed be He, will raise the dead? He answered, From the Pentateuch, the Prophets, and the Hagiographa." There follow citations of Dt 31^{16}, Is 26^{19}, and Ca 7^{10}. "He has no part in the world to come," says the Mishnah (*Sanh* 10^1), "who denies that the resurrection can be proved from the Pentateuch."

30. *For in the resurrection they do not marry, nor are given in* M
marriage, but are as angels in heaven.[1]] Mk. has: "For when they rise from the dead they do not marry, nor are given in marriage; but are as angels in the heavens." The point seems to be that, in the life which follows the resurrection, men will then be as the angels in heaven now are, immortal, and without need of marriage to propagate their kind.

31, 32. *But concerning the resurrection of the dead, Have ye* M
not read that which was said to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of dead (persons), but of living.] The inference seems to be that when the words were spoken the patriarchs were still

[1] *ἐν τῷ οὐρανῷ.* Mk. has *ἐν τοῖς οὐρανοῖς*, and the plural would accord with the usage of the first Gospel. Cf. $24^{29.\,36}$ 18^{10}. Mk 13^{32} has the singular in this connection, and Mt. there substitutes the plural, so that the singular in 22^{30} is all the more unexpected.

living, and that their resurrection was a natural and probable corollary. Cf. the similar inference from Nu 18^{28} with reference to Aaron, quoted above from *Sanh* 90^{b}. Mk. has: "But concerning the dead, that they rise: have ye not read in the book of Moses, at *the Bush* how God spake to him, saying, I am the God of Abraham, and God of Isaac, and God of Jacob? He is not God of dead persons, but of living: ye greatly err." The quotation is from Ex 3^{6}.

M **33.** *And when the multitudes heard, they were astonished at His teaching.*] The editor inserts here words which he has omitted from Mk 11^{18} "For all the multitude was astonished at His teaching."

23-33. Lk. agrees with Mt. against Mk. in the following:
προσῆλθον, Mt ^{23} = *προσελθόντες*, Lk ^{27}; *ἔρχονται*, Mk ^{18}.
ἐπηρώτησαν, Mt ^{23}, Lk ^{27}; *ἐπηρώτων*, Mk ^{18}.
ὕστερον, Mt ^{27}, Lk ^{32}; *ἔσχατον*, Mk ^{22}.
εἶπεν, Mt ^{29}, Lk ^{34}; *ἔφη*, Mk ^{24}.
Both Mt ^{28} and Lk ^{33} insert *οὖν*, and both omit *ἔλαβεν αὐτήν, καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα* from Mk ^{21}.

23. λέγοντες] So ℵ B D *al* S¹ S² ("and they say"). The meaning seems to be that certain Sadducees came and denied that there was a resurrection. ℵᶜ E F *al* have οἱ λέγοντες; but with this reading we should expect also οἱ Σαδδουκαῖοι.

30. ἄγγελοι] Add θεοῦ, ℵ L. Omit B D 1 209 latt S¹ S².

34-40. Cf. Mk 12^{28-34}.

E **34.** *And the Pharisees, having heard that He had silenced the Sadducees, were gathered together.*]

E **35.** *And one of them asked Him, testing Him.*]

Mk. here records the story of a scribe who, approving of Christ's answers, himself asked a question, and expressed great approval of the answer which he received. The story ends with a statement of Christ's appreciation of the character of His questioner. In Mt. the incident takes a different turn. The Pharisees gather together, and one of them puts a question to Christ, testing Him. The whole of Mk.'s continuation of the narrative after Christ's answer is omitted. It is difficult to see in the continual mention of the Pharisees in Mt. any other purpose than a desire to prepare the way for the chapter of denunciation of the scribes and Pharisees which is to follow in ch. 23. Cf. 21^{45} "the chief priests and the Pharisees," 22^{15} "the Pharisees," ^{34} "the Pharisees," ^{41} "the Pharisees." This may account for the unfavourable view taken here of Mk.'s scribe. He was a Pharisee, and came to Christ with hostile intent. Consequently the approval expressed of him by Christ must be dropped, and with it goes what may have seemed to the editor the somewhat patronising words of the scribe in Mk $12^{32.33}$. Cf. the omission

of the reproachful οὐ μέλει σοι from Mk 4^{38} = Mt 8^{25}, and of the somewhat sarcastic question from Mk 6^{37} = Mt 14^{17}.

In this way Mt 22^{34-40} might be explained as due to editorial revision of Mk 12^{28-34}. But another factor has to be taken into account. Lk. in the parallel to Mk. abbreviates the whole section into one sentence: "And certain of the scribes answered and said, Teacher, Thou hast well said. For no one dared to ask Him anything." Two reasons for this shortening may be conjectured—(*a*) Lk. found Mk.'s narrative to be not free from objection; (*b*) he had already inserted a similar story free from the objectionable element in 10^{25-27}. Now, Lk 10^{25-27} agrees in some points with Mt 22^{34-40} against Mk 12. In both, according to the usual text, the questioner is described as νομικός. In both he comes to test Christ—πειράζων, Mt ^{35}; ἐκπειράζων, Lk ^{25}. Both stories have a definite reference to the law, ἐν τῷ νόμῳ; and both omit the quotation from Dt 6^4, and partially assimilate Mk.'s quotation of Dt 6^5 to the Hebrew by substituting ἐν for Mk.'s ἐκ (= LXX). Lk., however, has both prepositions. These facts are rather difficult to explain. We might suppose that Mt. and Lk. were both acquainted with a narrative of a lawyer who came to tempt Christ. Lk. inserted it in ch. 10, and afterwards omitted the somewhat similar narrative of Mk 12, whilst Mt. substituted it for the story of Mk 12. Or Mt.'s text may be regarded as a revision of Mk.'s, and Lk 10^{25-27} may be entirely independent, or affected by reminiscence of Mt. and Mk. on the part of Lk.

36. *Teacher, what kind of commandment is great in the law?*] Mk. has: "What kind of commandment is first of all?"—ποῖος cf. 19^{18}. Or it is equivalent to τίς; cf. $21^{23ff.}$, Win.-Schm. p. 241. M ?

37. *And He said to him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*] Mk. has: "Jesus answered that the first is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy mind, and from all thy strength." The quotation is from Dt 6^5. The LXX has "from all thy mind (διανοίας), and from all thy soul, and from all thy power (δυνάμεως)." But A F Luc have καρδίας for διανοίας. Mk. seems to have conflated the two renderings, and to have substituted ἰσχύος for δυνάμεως. Mt., remembering the fact that there were only three clauses in the original, retains only the first three from Mk., and assimilates to the Hebrew by substituting ἐν for ἐκ. M ?

38. *This is the great and first commandment.*] M ?

39. *A second similar one is this, Thou shalt love thy neighbour as thyself.*] The quotation is from Lv 19^{18}, and has already been quoted in 19^{18}. This saying in a negative form is ascribed to Hillel M ?

16

in B. *Shabb* 31^a "What is hateful to thee, do not do to thy neighbour. That is the whole law. All else is commentary upon it."[1]

M ? **40.** *On these two commandments hangeth the whole law, and the prophets.*] Mk. has: "Greater than these is no other commandment."

Mt. here postpones Mk ^{34b} to the end of the next section, where it suitably closes the whole series of questions.

34. ἐπὶ τὸ αὐτό] D latt S¹ S² have ἐπ' αὐτόν cf. 27^{27} συνήγαγον ἐπ' αὐτόν. ἐπί has here a hostile significance, as in Ac 4^{27}. This reading gives an admirable sense, and would be easily corrupted into ἐπὶ τὸ αὐτό: cf. Ac 4^{26}.
35. νομικός] Om. 1 e S¹ Arm Orig. The word occurs seven times in Lk., not in Mk., nor elsewhere in Mt.
37. διανοίᾳ] c S¹ S² have "power" (*c. virtute*) = ἰσχύϊ from Mk. S¹ S² also have "from" for ἐν throughout, assimilating to Mk. (and the Pesh. VS. of Dt.).

41–45. From Mk 12^{35-37a}.

M **41.** *And when the Pharisees were gathered together, Jesus asked them, saying.*] Mk. has: "And Jesus answered and said, as He taught in the temple." For the emphasis on the Pharisees, cf. on v.^{35}. The collocation of συνήχθησαν, v.^{34}, with περὶ τοῦ Χριστοῦ, v.^{42}, suggests that very possibly the Evangelist had in mind Ps 2^2.

M **42.** *What think ye about the Messiah? Whose Son is He? They say to Him, David's.*] Mk. has: "How say the scribes that the Messiah is David's Son?"—τί ὑμῖν δοκεῖ] cf. on 17^{25}. For λέγουσιν αὐτῷ, cf. 19^7 21^{31} 22^{21}.

M **43.** *He saith to them, How then does David in the Spirit call Him Lord, saying?*] Mk. has: "David himself in the Holy Spirit said."—ἐν πνεύματι] *i.e.* by divine inspiration. Cf. "David said in the Holy Spirit," *Schir ha-Schirim* 2^1 (Wünsche, p. 54), and see Bacher, *Exeget. Termin.* ii. 202.

M **44.** *The Lord said to My Lord, Sit at My right hand until I place Thy enemies underneath Thy feet.*] So Mk. That is to say, "there is a Psalm of David in which the writer speaks of the Messiah as Lord." It is assumed that the Psalm is Davidic, and that it deals with the Messiah. The reference is to Ps 110^1. Both Mt. and Mk. differ from the LXX in omitting the article before κύριος, and in substituting ὑποκάτω for ὑποπόδιον.

M **45.** *If, therefore, David calls Him Lord, how is He His Son?* Mk. has: "David himself calls Him Lord, and whence is He His Son?" Christ here raises a difficulty which He does not solve. If the Messiah is David's Son, how is it that David, speaking by divine inspiration, ascribes to Him a divine title and divine prerogatives? The solution suggested, though not expressed, is that the Messiah is not only Son of David, but Son of God. See Dalm. *Words*, pp. 285 f.

[1] Cf. also *Siphra* on Lv 19^{18} (Ugol. 853) "Rabbi Akiba said, This is the greatest commandment in the law," and *Bereshith R.* (Wünsche, p. 112).

46. *And no one could answer Him a word, nor did any one dare from that day to question Him any further.*] Mk. has: "And no one any further dared to question Him." M

Mt. and Lk. agree in the following:

αὐτούς, Mt [41], Lk [41].

καλεῖ—πῶς, Mt [45], Lk [44]; λέγει—πόθεν, Mk [37].

Both insert οὖν, Mt [45], Lk [44].

44. ὑπόκατω] ℵ B D *al* b e h q S¹ S²; ὑποπόδιον, E F *al* latt. In Mk. ὑπόκατω is read by B Dᵍʳ Tᵈ 28 S¹, ὑποπόδιον by ℵ A L X *al* latt. Lk. has ὑποπόδιον here (ℵ B *al* S¹, but D latt S² ὑπόκατω) and in Ac 2^{35}.

XXIII. For Mk 12^{37b-40} Mt. substitutes a much longer discourse. The relation of this to Lk. may be shown as follows:

Mt.		Lk.
1-3		
4		11^{46}
5		
6-7a	Mk $12^{38b, 39}$	11^{43} 20^{46}
7b-11		
12		14^{11} 18^{14}
13		11^{52}
15		
16-22		
23		11^{42}
24		
25-26		11^{39-41}
27-28		11^{44}
29-31		11^{47-48}
32-33		
34-36		11^{49-51}
37-39		13^{34-35}

It will be seen that Lk 11^{39-52} contains sayings spoken to a Pharisee, [38], or Pharisees, [42], or lawyers, [46], all of which are incorporated in Mt 23, but without distinction of audience, in a different order, and in different language. The last difference makes it very unlikely that Mt. and Lk. had a common written source. Mt vv.$^{37-39}$ recur in Lk 13^{34-35} in a different context, and with variations of language. A common written source is improbable.

1. *Then Jesus spake to the multitudes, and to His disciples, saying.*] Mk. has: "And in His teaching, He was saying." Lk. also has τοῖς μαθηταῖς in this connection. E

2. *The scribes and the Pharisees sit on the seat of Moses.*] Cf. B. *Rosh ha Shanah* 25^{a} "Every council of three in Israel is like the council of Moses"; *Aboth* 1^{1} "Moses received . . . and delivered to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the great synagogue."— L

ἐκάθισαν] The aor. is difficult. It may be due to the fact that the editor writes from his own standpoint, and looks back upon the period when the scribes and Pharisees were in power. But Wellhausen speaks of it as a Semiticism.

L 3. *All things therefore whatsoever they say to you, do and observe.*] The words are difficult in view of the criticism of the regulations of the traditional law in 15^{1-20}; cf. esp. 15^{6}. We must suppose that a limitation is to be inferred from "sit in Moses' seat." Do all things that they teach, in so far as this is in harmony with the spirit of the Mosaic law. The comprehensiveness of the saying reminds us of 5^{18}.—*But do not according to their works: for they say, and do not.*] This can hardly mean that the Pharisees did not themselves endeavour to conform to the regulations of the traditional law. The λέγουσιν implies that the whole Pharisaic system was professedly an endeavour to fulfil the commands of God expressed in the Old Testament, and to live up to the moral standard there revealed. By οὐ ποιοῦσι is meant that in practice their system tended to miss the real righteousness of the Old Testament, and to overlook its true principles, love, mercy, truth, etc. Cf. 12^{7}. They professed regard for the Old Testament, but neglected the mercy which it taught; $15^{4.5}$ they so explained away the divine command of filial duty as to sanction the direct contrary; 23^{23} they paid great attention to minuter regulations of the law, but neglected the great underlying moral principles.

L 4. *And they bind heavy burdens, and lay them upon the shoulders of men; and they themselves with their finger are unwilling to move them away.*] Lk 11^{46} has: "Ye burden men with intolerable burdens, and yourselves touch not the burdens with one of your fingers." The verse gives an example of the failure to "do" referred to in v.[3]. The law was given not as a burden, but as a privilege. But the Pharisaic interpretation of it made it a burden upon life. And the Pharisees refused to lighten this ever-accumulating burden of legal restrictions in the slightest degree. Traditionalism is always unwilling to relinquish what has become effete and antiquated. The burdens referred to are those of the traditional law with its ever-increasing complexity.

For κινῆσαι = "to remove," cf. Rev 2^{5} 6^{14}.

L 5. *And all their works they do to be seen of men: for they make wide their phylacteries, and enlarge their tassels.*] The verse emphasises a special vice which was eating into the heart of the whole Pharisaic system. For φυλακτήρια, see *DB*, "Phylacteries." For κράσπεδα, cf. on 9^{20}.

M L 6, 7. *And love the chief seat at feasts and the first places in the synagogues, and salutations in the market-places, and to be called by men, Rabbi.*] Lk. has (11^{43}): "You love the first place in the

synagogues, and the salutations in the market-places." Mk. reverses the order, and so does Lk. in the parallel to Mk 20^{46}. —φιλοῦσι] so Lk. φιλούντων. Mk ^{38} has θελόντων.

8. *But be not ye called Rabbi: for one is your Teacher, and all* L
ye are brethren.]

9. *And call no man your father upon earth: for one is your Father,* L
the heavenly one] πατέρα μὴ καλέσητε ὑμῶν is harsh. "Father" was a term of respect for the men of a past generation; cf. the title of the Mishnic treatise *Pirke Aboth* = Sayings of the Fathers, and the title πατέρων ὕμνος of Ecclus 44. The Aramaic Abba was used as a title or name of distinguished teachers; cf. Levy, *Neuheb. Wörterbuch*; Dalm. *Words*, 339.

10. *And be not called leader: for one is your leader, even* L
Christ.] καθηγητής and διδάσκαλος (v.[8]) are probably renderings of רב. If so, the two verses are duplicate versions of one saying. See Dalm. *Words*, 340.

11. *But the greater among you shall be your minister.*] Cf. Mk L
9^{35} 10^{43}.

12. *And whosoever shall exalt himself shall be abased, and who-* L
soever shall humble himself shall be exalted.] Cf. Pr 29^{23}. Similar words occur in Lk 14^{11} 18^{14}.

4. βαρέα] Add καὶ δυσβάστακτα, B D *al.* Omit ℵ (μεγάλα βαρέα) L 1 209 a b e ff[2] h S[1] S[2]. Probably an interpolation from Lk 11^{46}.
τῷ δακτύλῳ αὐτῶν] Om. S[1].
5. τὰ φυλακτήρια αὐτῶν] S[1] S[2] have "the thongs of their frontlets."—μεγαλύνουσιν τὰ κράσπεδα] S[1] S[2] have "lengthen the fringe(s) of their cloaks." The translators are influenced by knowledge of Jewish practice and custom.
7. ῥαββεί] D *al* S[1] S[2] ῥαββεί, ῥαββεί.
8. μὴ κληθῆτε] S[1] S[2] have "call not ye men Rabbi," assimilating to v.[9].
12. E F G *al* add here: "Woe to you, scribes and Pharisees, hypocrites: for ye devour the houses of widows, and for a pretence pray at length. Therefore ye shall receive more abundant judgement." Omit ℵ B D L Z a e ff[1] g[1 2] S[1]. The words are an interpolation from Mk 12^{40}, Lk 20^{47}. In some authorities the words stand after v.[13].

13–32. Seven illustrations of Pharisaic "saying," and "not doing."

13. *But woe to you, scribes and Pharisees, hypocrites! for ye shut* L
the kingdom of the heavens before men: for ye enter not in, neither do ye allow those who are going in to enter.] Lk 11^{52} has: "Woe to you, lawyers! for ye took away the key of knowledge. Yourselves ye did not enter, and those were going in ye prevented." Cf. *Fragment of a Lost Gospel*, ed. Grenfell and Hunt, ll. 41–46, which may be reconstructed as follows: "The key of the kingdom (or of knowledge) they hid. Themselves entered not, neither suffered they those who were going in to enter." The meaning is that the Pharisaic interpretation of the law obscured rather than illuminated its religious content.

L 15. *But woe to you, scribes and Pharisees, hypocrites! for ye go about sea and land to make one proselyte, and when he is become (one) ye make him twice as much as yourselves a son of Gehenna.*] For the Jewish Propaganda, cf. Bousset, *Rel. Jüd.* 80–82; Schürer, II. ii. 291 ff. For τὴν ξηράν = τὴν γῆν, cf. Jon 1[9], Hag 2[6].—**υἱὸν γεέννης**] that is, one destined for Gehenna; cf. בני גיהנם, *Rosh ha Sh* 17[a], בן העולם הבא = "son of the coming age", *Berakh* 57[a].

ποιῆσαι ἕνα προσήλυτον] *i.e.* to Pharisaism. Whilst the number of heathen attracted to Judaism at this period was very great, a comparatively small proportion would have been regarded by the Pharisees as satisfactory converts. The Hellenistic Jewish literature, *e.g.* the writings of Philo and the Sibylline Oracles (Book iii.), are evidence of the zeal of Jews of the Dispersion to attract Gentiles to the worship of the one God. But converts to Pharisaism as distinguished from Judaism, with its infinite variety of shades of belief and practice (Pharisees, Sadducees, Essenes, Therapeutæ, and those who belonged to none of these orders), were probably few. **ἕνα** may reflect upon this comparative failure of Pharisaic missionary zeal. Friedländer[1] ingeniously illustrates the verse by reference to Jos. *Ant.* xx. 34–48. It is there recorded that a Jew named Ananias converted to the worship of God Izates, son of Monobazus of Adiabene, but told him that he could worship God without being circumcised. However, another Jew, "reputed to be accurately acquainted with Jewish learning," **πάνυ περὶ τὰ πάτρια δοκῶν ἀκριβὴς εἶναι**, persuaded Izates to be circumcised, on the ground that he was guilty of impiety in neglecting to do so. Friedländer sees in this story an example of the Pharisaic zeal in compassing sea and land to make one proselyte to their own rigid interpretation of the universal application of the requirements of the law to the Gentiles.

L 16. *Woe to you, blind guides, who say, Whosoever shall swear by the temple, it is not valid; but whosoever shall swear by the gold of the temple, is bound by his oath.*] Cf. 5[33-37]. As in that section, the reference is not to legal oaths but to the unnecessary reference to divine things in common life, *Kiddushin* 71[a] "by the temple," *Taanith* 24[a] "by the temple worship."

L 17. *Fools and blind: for which is greater, the gold, or the temple that hallowed the gold?*]

L 18. *And, Whosoever shall swear by the altar, it is not valid; but whosoever shall swear by the gift which is upon it, he is bound by his oath.*]

L 19. *Ye blind men: for which is greater, the gift, or the altar that halloweth the gift?*] B C *al* prefix μωροὶ καί, as in v.[17].

L 20. *He therefore who sweareth by the altar, sweareth by it, and by all that is upon it.*]

[1] *Rel. Beweg.* pp. 32 f.

21. *And he who sweareth by the temple, sweareth by it, and by Him who dwelleth in it.*] L

22. *And he who sweareth by heaven, sweareth by the throne of God, and by Him that sitteth upon it.*] L

23. *Woe to you, scribes and Pharisees, hypocrites! for ye tithe mint and dill and cummin, and have neglected the weightier matters of the law, judgement, and mercy, and faith: these ye ought to have done, and not to have neglected those.*] Lk 11^{42} has: "But woe unto you, Pharisees! for ye tithe mint and rue and every herb, and pass by judgement and the love of God: these ye ought to have done, and not to have passed over those."—For the tithing of small herbs, cf. *Maaser*, i. 1: "Everything which is eatable, and is preserved, and has its nourishment from the soil, is liable to be tithed.—ἡδυόσμον] = mint. See *DB*, "Mint."—ἄνηθον] = dill. See *DB*, "Anise"; cf. *Maaser*, iv. 5: "Rabbi Eliezer said, Of dill must one tithe the seed, and the leaves, and the stalks."—κύμινον] See *DB*, "Cummin." All three herbs were used in cooking, and the two latter for medicinal purposes. For ἄνηθον, Lk. has πήγανον. Nestle, *Exp. Times*, Aug. 1904, suggests a misreading of שַׁבְּרָא = πήγανον, for שְׁבֵתָא = ἄνηθον. For "judgement," cf. Is 1^{17}, Jer 22^{3}, Zec 7^{9}, *Secrets of Enoch* 42^{9} "Blessed is he who gives a just judgement for the orphan and the widow." For "mercy," cf. 9^{13}; and for "faith," cf. Hab 2^{4}.

24. *Blind guides, who strain out the gnat, and swallow down the camel.*] L

25. *Woe to you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full of rapacity and wantonness.*] Lk 11^{39} has: "Now, ye Pharisees cleanse the outside of the cup and the plate (πίναξ), but your inside is full of rapacity and wickedness.—γέμουσιν] The verb is usually followed by a genitive. ἐκ here signifies that the contents of the vessels are obtained by immoral methods. L

23. S[1] S[2] omit. Burkitt thinks that they presuppose ταῦτα δὲ ποιῆσαι κἀκεῖνα μὴ ἀφεῖναι, and that this is original, being a literal translation of an Aramaic idiom. In Lk 11^{42} S[2] again omits ἔδει, but S[1] presupposes it. But the Syriac VSS. elsewhere omit δεῖ. So S[1] Mk 9^{11} 13^{10}, Lk 12^{12} 18^{1} 24^{44}, Jn 3^{7} $4^{20.24}$; S[2] Mk 13^{10}, Lk 24^{44}, Jn 3^{7}.

25. For the purification of vessels, see Schürer, II. ii. 106 ff., and B. *Kelim*. The verse is aimed at the excessive importance attached to the *ceremonial* cleanness or uncleanness of utensils. After all, what does this matter, provided that they are used for honourable purposes? But if they be used to contain food gained in a dishonest manner, they may rightly be regarded as unclean.

26. *Blind Pharisee, cleanse first the contents of the cup and of the platter, that its outside also may be clean.*] That is, "use the vessels L

only for food honestly procured, and it will be unnecessary to ask if the outside is ceremonially clean." Lk $11^{40.41}$ has: "Ye fools, did not He who made the outside make also the inside? But give as alms what is within; and, behold, all things are pure to you." It is questionable whether the two Evangelists understood the words to be a polemic against the Pharisaic regulations about the purification of vessels, or whether they interpreted cup and plate as metaphors for men, like the sepulchres of the next verse, and understood the words to be aimed at the regulations concerning personal ceremonial cleanness; cf. Mk $7^{1ff.}$. In Mt. the reference to the cleansing of literal vessels seems hardly disputable, and αὐτοῦ in v.[26] would have to be deleted before τοῦ ποτηρίου could be interpreted as a metaphor of the human person. Lk., by inserting ὑμῶν in v.[39], seems to draw a contrast, not, as in Mt., between the outside of the vessels and their contents, but between the ceremonial cleanness of the vessels and the moral uncleanness of their possessors. Cf. *Buddhist and Christian Gospels*, p. 84: "What use to thee is matted hair, O fool! what use the goatskin garment? Within thee there is ravening; the outside thou makest clean." But in v.[41] he seems to fall back upon the other contrast between the inside and outside of the vessels. Wellhausen thinks that Lk. has here misrendered his original. He would transpose ἔσωθεν and ἔξωθεν (with D Cyp) in v.[40], render ποιεῖν by do = set straight = cleanse, and substitute for δότε ἐλεημοσύνην Mt.'s καθάρισον. "Does not the man who cleanses the inside cleanse the outside too? (cf. Mk $7^{1ff.}$). Cleanse the inside, and, lo, all is clean." If this be the original form of the saying, Mt. has wrongly inserted τοῦ ποτηρίου and αὐτοῦ in v.[26]. But, however the apparent inconsistency in Lk. be explained, it seems most natural to suppose that Mt. rightly understood the saying to be aimed at the casuistical distinctions between clean and unclean utensils.[1]—καὶ τῆς παροψίδος] omit D S[1] 1 209 a d e ff.

L 27. *Woe to you, scribes and Pharisees, hypocrites! for ye are like to whitened tombs, which outside appear beautiful, but inside are full of dead bones, and all uncleanness.*] Lk 11^{44} has: "Woe to you! for ye are as sepulchres that are unseen, and the men who walk over them do not know it." It was customary on the 15th of the month Adar to whitewash graves, that people might not unintentionally touch them and contract ceremonial defilement; B. *Moed Qat.* 1 *a*, *Schequal*, i. 1. *Moed Qatan*, 5*a*, bases this on Ezk 39^{15}.—κεκονιαμένοις] The tombs were whitened with chalk

[1] If this be so, the thought here is much the same as that which Mt. (15^{10-20}) has read into Mk 7^{14-23}. There it is "Eating meat with unwashen hands will not defile you if you are morally clean"; here it is "Eating from vessels which are ceremonially unclean will not defile you, if the food has been honestly obtained."

or lime. The Talmudic verb is צִיֵּן = to mark, distinguish. κεκονιαμένοι occurs in Pr 21^9, where it apparently means plaistered, *i.e.* luxurious, dwellings. There is no need to suppose that οἵτινες μὲν φαίνονται ὡραῖοι, which is omitted in S[1], is a later gloss by someone who thought that the purpose of the whitening the tombs was to beautify them. ὡραῖος might seem to suggest an æsthetic purpose for the whitening. But the original Aramaic may have been a more colourless word. The saying in Lk 11 has a different turn. There the Pharisees are likened to unwhitened tombs, which therefore defile those who unwittingly pass over them. The difference is not favourable to the theory of a common Greek source for Mt. and Lk.

28. *So also ye outwardly appear to men to be just, but within are* L
full of hypocrisy and lawlessness.] Like the whitened sepulchres, the Pharisees were fair outside, foul inside.

29. *Woe to you, scribes and Pharisees, hypocrites! for ye build* L
the tombs of the prophets, and adorn the sepulchres of the just.] Lk 11^{47} has: "Woe to you! for ye build the sepulchres of the prophets, but your fathers killed them."

30. *And say, If we had been in the days of our fathers, we* L
would not have been their associates in the blood of the prophets.] That is, "You honour the dead whom your ancestors put to death, and say that, had you lived in the days of your fathers, you would have been wiser than they."

31. *So that you bear witness to yourselves, that ye are the* L
descendants of those who killed the prophets.] Lk 11^{48} has: "Therefore ye are witnesses, and consent to the deeds of your fathers: for they killed them, but ye build (their sepulchres)." "By so saying, you bear witness to the murder-taint in your blood."

32. *And you will fill up the measure of your fathers.*] "And L
you will sin as they sinned."

33. *Ye serpents, ye offspring of vipers, how are you to escape from* L
the condemnation of Gehenna?

34. *Therefore, behold, I send to you prophets, and wise men, and* L
scribes. Some of them you shall kill and crucify; and some of them you shall scourge in your synagogues, and hunt them from city to city.] Lk. has: "Therefore also the wisdom of God said, I will send to them prophets and apostles, and some of them they shall kill and persecute." In S. Luke διὰ τοῦτο ἡ σοφία θεοῦ εἶπεν may be an insertion by the Evangelist into Christ's words, and by ἡ σοφία may be meant Christ Himself. Or the clause may be a continuation of Christ's words. In that case the words which follow are presumably a quotation from an unknown source. See on Lk 11^{49}. In Mt. there is no hint that the words are a quotation, and the Evangelist clearly regards them as words of Christ Himself. But, of course, the Evangelist may have been aware that the Lord was quoting and

adapting to Himself words from some literary source.—προφήτας καὶ σοφοὺς καὶ γραμματεῖς] The Christian missionaries are described under terms taken from Jewish institutions. The προφήτης passed over into the Christian Church, but the terms σοφοί and γραμματεῖς were too familiar in contemporary Judaism to be permanently adopted by Christian teachers. For the scourging in the synagogues, cf. 10^{17}; for the persecuting from city to city, 10^{23}.

L **35.** *In order that there may come upon you all the righteous blood slain upon the earth, from the blood of Abel the righteous to the blood of Zachariah son of Barachiah, whom ye slew between the shrine and the altar.*] Lk 11^{50} has: "In order that the blood of all the prophets (slain from the foundation of the world) may be required from this generation, from the blood of Abel to the blood of Zachariah, who was slain between the altar and the house." Abel (Gn 4) and Zachariah (2 Ch $24^{20ff.}$) represent the beginning and end of the Old Testament Canon of Scripture, in which Chronicles is the last book. The murder of Zachariah left a deep impression upon Jewish tradition. In the Bab. Talmud, *Sanh* 96^{b}, *Gittin* 57^{b}; in the Jerus. Talmud, *Taanith* 69^{a}; and in the Midrashim, e.g. *Echa Rabbati*, Wünsche, p. 21, *Koheleth* 3^{16}, *Pesikta R. Kahana* 15, it is recorded that Nebuzaradan slew many Jews in order to quiet "the blood of Zechariah," who is said to have been "a priest and a prophet." It seems natural, therefore, to suppose that the Zachariah of the Gospels is the Zachariah of 2 Chronicles. Abel's blood cried from the ground (Gn 4^{10}). Zachariah, when dying, said, "The Lord look upon it and require it" (2 Ch 24^{22}).—υἱοῦ βαραχίου] The Zachariah of 2 Ch. was son of Jehoiada. It is possible that Christ spoke of Zachariah as son of Barachiah, because the tradition of His age identified or confused the priest and the prophet; cf. Zec 1^{1} (see *Dictionary of Christ and Gospels*, art. "Barachiah"). In this case the omission of υἱοῦ βαραχίου by ℵ* is due to someone who wondered at the Barachiah instead of Jehoiada. Or the "son of Barachiah" may be an insertion by the editor of the Gospel, either on the ground of Jewish tradition, or in remembrance of the LXX of Is 8^{2}, Zec 1^{1}. The fact that the editor of the Gospel elsewhere uses LXX forms of proper names, as in Ἀσάφ, Ἀμώς, $1^{8.10}$, is in favour of the latter. Or, lastly, the "son of Barachiah" may be a later insertion in the Gospel.

L **36.** *Verily I say to you, All these things shall come upon this generation.*] Lk 11^{51} has: "Yea, I say to you, it shall be required from this generation."

L **37.** *O Jerusalem, Jerusalem, which killeth the prophets, and stoneth those sent to her, how often would I have gathered thy children, as a hen gathereth her young ones under her wings, and ye would not!*] So Lk 13^{34}.—ἐπισυναγαγεῖν] Cf. 2 Es 1^{30}.

38. *Behold your house is left to you.*] So Lk 13^{35}. L

39. *For I say to you, You shall not see Me henceforth, until you* L
say, Blessed is He that cometh in the name of the Lord.] So Lk 13^{35} with δέ for γάρ, without ἀπ' ἄρτι, and with ἕως for ἕως ἄν. ἀφίεται ὑμῖν] cf. *Apoc. Bar* 8^{2} "He who kept the house has forsaken it"; Joseph. *Wars*, vi. 299; 2 Es 1^{33}, Jer 12^{7} 26^{6}, *Enoch* 89^{56} "He forsook that their house." ἀπ' ἄρτι] See note on p. 283.

37-39. The words seem to be a fragment belonging to an earlier period of the ministry, when Christ was leaving Jerusalem for the last time before His triumphal entry. We must imagine a controversy with the Jews similar to that recorded in S. John 10^{22-39}. As on that occasion, the Jews had perhaps tried to stone Him. He therefore spoke to them these parting words. They had rejected His teaching, and had adopted towards Him a policy which would lead in the near future to His death, and in the further future to the destruction of their State. For the present He would visit their Temple no more. Their house was given up to them. They would see Him no more until they greeted Him with the words of the Psalmist.

The editor seems to have placed the paragraph here because it was suggested to him by the murders of v.^{35} (Zachariah was stoned, 2 Ch 24^{21}). Lk. links them to another saying of Christ about Jerusalem, 13^{34-35}.

26. καὶ τῆς παροψίδος] is omitted by D S¹ 1 209 a e; αὐτοῦ] B* D E S¹ 1 13 28 69 124 157 a e; αὐτῶν, ℵ B² *al.* καὶ τῆς παροψίδος may have been inserted to assimilate to v.^{25}, and αὐτοῦ consequently changed into αὐτῶν.

27. S¹ has: "Graves that on the outside are whitened, and inside," etc., omitting οἵτινες μὲν φαίνονται ὡραῖοι. Merx regards the words as a gloss added by someone who misunderstood the purpose of the whitening of the graves. But this is quite unnecessary. Our Greek text simply states that graves when whitened appear outwardly beautiful, and does not say that they were whitened in order to beautify them. S¹ has probably taken offence at the word ὡραῖοι as too strong a term to express the result of the whitening, and consequently omitted the clause.

32. πληρώσετε] So B* S¹ 60. πληρώσατε is read by ℵ B² C *al*, but the imperative breaks the connection: "You acknowledge that you are physically descended from prophet-murderers, and, in fact, you are also morally their successors, and will sin as they sinned." The present would be even better than the future, and the Aramaic original may have had the participle = "Ye are filling up"; that is, "You sin, *e.g.*, in the murder of the Baptist as they sinned." D H *al* have the aorist ἐπληρώσατε, which gives an inferior sense.

35. υἱοῦ Βαραχίου] Omit ℵ* 6 13. Jerome's Nazarene Gospel had filium Joiadæ. "In evangelio quo utuntur Nazareni pro filio Barachiæ filium Joiadæ reperimus scriptum," *Comm. in Mt.*

38. ὁ οἶκος ὑμῶν] ℵ C D *al* add ἔρημος; cf. Jer 22^{5} εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος. Omit B L ff² S¹.

ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν] ὁ οἶκος may mean either the city or the temple. For the latter, cf. Jer 26^{6} "Them will I make this house" (cf. v.^{2} "the court of the Lord's house") "like Shiloh;" *Apoc. Bar* 8^{2} "He who kept the house" (cf. ^{1} "from the interior of the temple") "has forsaken it." For the former, cf. Jer 12^{7} "I have forsaken My house"; 22^{5} "This house shall

become a desolation. For thus saith the Lord concerning the house of the King of Judah." *Enoch* $89^{50.51}$ "they forsook that their house"; ^{66} "He forsook that their house and tower." See Charles' note on ^{50}. The two meanings seem here to be combined, "Your city and Temple are abandoned by God, and given up to desolation." For the idea of the abandonment of a doomed city by the divine power which protected it, cf. the story told in Jos. *Wars*, vi. 299, of the priests who, before the capture of the city by Titus, heard a sound as of a multitude, saying, "Let us go hence." Cf. also *Apoc. Bar* $8^{1.2}$, and Tacitus, *Hist.* v. 13.

XXIV.–XXV. Discourse on the last things.

24^{1-3} Occasion of the speech.
$^{4-14}$ Events preceding the final apostasy.
$^{15-28}$ The affliction preceding the Second Coming.
$^{29-31}$ The Second Coming.
$^{32-51}$ Admonitions to watchfulness.
25^{1-46} Three parables,—the first inculcating watchfulness, the second diligence, the third describing the final judgement.

Part of this discourse is contained in Mk 13.

$24^{1.2}$	=	Mk $13^{1.2}$
3	=	3. 4
4-8	=	5-9a

Mt. has already inserted Mk $13^{9b.10a.11-13}$ in 10^{17-22}. He therefore does not repeat them here, but summarises $^{9b.11.12}$ in the words: *τότε παραδώσουσι ὑμᾶς εἰς θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς.*

9a	=	9b. 11. 12
9b	=	13a
[10-12]		
13	=	13b
14	=	10
15-25	=	14-23
[26-28]		
29-31	=	24-27
32-33	=	28-29
34-36	=	30-32
[37-41]		
42	summarises	33-37
[43-51]		
25 [1-13]		
[14-30]		
[31-46]		

Mt. and Lk. agree against Mk. in the following:
οὐ καταλυθήσεται, Mt ^{2}, Lk ^{6}; *οὐ μὴ καταλυθῇ*, Mk ^{2}.
λέγοντες, Mt ^{3}, Lk ^{7}.
εἶπεν, Mt ^{4}, Lk ^{8}; *ἤρξατο λέγειν*, Mk ^{5}.
γάρ, Mt ^{5}, Lk ^{8}.
γάρ, Mt ^{6}, Lk ^{9}.

καί, Mt ^{7}, Lk ^{10}.
ἐν τῷ ἀγρῷ, Mt ^{18} = *ἐν ἀγρῷ*, Lk 17^{31}; *εἰς τὸν ἀγρόν*, Mk ^{16}.
ἰδού, Mt ^{23}, Lk 17^{21}; *ἴδε*, Mk ^{21}.
ἤ, Mt ^{23}, Lk 17^{21}.
τῶν οὐρανῶν, Mt ^{29}, Lk ^{26}; *αἱ ἐν τοῖς οὐρανοῖς*, Mk ^{25}.
καὶ δόξης πολλῆς, Mt ^{30}, Lk ^{27}; *πολλῆς καὶ δόξης*, Mk ^{26}.
ἕως ἄν, Mt ^{34}, Lk ^{32}; *μέχρις οὗ*, Mk ^{30}.
οὐ μή, Mt ^{35}, Lk ^{33}; *οὐ*, Mk ^{31}.

It seems clear that Mt. has seen in Mk ^{13} an eschatological discourse to which he could attach other sayings of a similar nature. By so doing he has built up a discourse forecasting the future from the moment of utterance to the final judgement. The general drift of this discourse seems clear.

In v.^{3} the disciples ask, "When will these things, *i.e.* the destruction of the temple, be? And what shall be the sign of Thy coming and of the end of the world?" In vv.$^{4-14}$ Christ foretells the events that will happen before the end. There are to be false Christs, v.^{5}; wars and rumours, v.^{6}; political disturbances, famines, and earthquakes, v.^{7}; persecution of Christians by pagans, v.^{9} treachery and apostasy amongst Christians themselves, vv.$^{10-11}$; the gospel to be preached in all the world, v.^{14}.

Then will come the end (*τὸ τέλος*). This is to be ushered in by a period of unprecedented distress. Its beginning will be marked by the appearance of the *βδέλυγμα τῆς ἐρημώσεως* in the holy place. The Christians in Judæa are advised to flee to the mountains, v.^{16}, and the urgency and physical sufferings accompanying their flight are graphically depicted, vv.$^{17-22}$. False Christs and false prophets are once more to arise, vv.$^{23-24}$. Then amidst portents of nature the Son of Man will come upon the clouds of heaven, and gather His elect to Himself, vv.$^{29-31}$.

Here follow the words and parables of warning to watchfulness, 24^{32}–25^{30}. The whole discourse is magnificently ended by a description of the coming judgement.

XXIV. 1. *And Jesus went forth from the temple, and was going* M
on His way; and there came to Him His disciples, to show Him the buildings of the temple.] Mk. has: "And as He was going forth from the temple, one of His disciples saith to Him, Teacher, see what stones and what buildings!" For *προσῆλθον*, see on 4^{3}.

2. *And He answered and said to them, See ye not all these things?* M
Verily I say to you, There shall not be left here a stone upon a stone, which shall not be thrown down.] Mk. has: "And Jesus said to him, Thou seest these great buildings; there shall not be left here a stone upon a stone, which shall not be thrown down." *ὁ δέ* for *καὶ ὁ*, as often.—*ὃς οὐ καταλυθήσεται*] Mt. avoids Mk.'s harsh repeated *οὐ μή*. For *οὐ μή* as common in discourse, see Moulton, p. 191.

3. *And as He was sitting on the mount of Olives, His disciples* M

came to Him privately, saying, Tell us, when shall these things be? and what (shall be) the sign of Thy coming, and of the consummation of the age?] Mk. has: "And as He was sitting at the mount of Olives over against the temple, Peter and James and John and Andrew were asking Him privately, Tell us, when shall these things be, and what shall be the sign when all these things are about to be consummated?"—*ἐπί*] for Mk.'s harsh *εἰς*.—*προσῆλθον*] see on 4^3. Mt., in view of Mk vv.$^{24-27}$, transforms Mk.'s question about the fall of Jerusalem into one concerning the second coming and the end of the age. He introduces *παρουσία* without any antecedent explanation. In so doing He overlooks the fact that the disciples, according to the Gospel narrative, had not the requisite understanding of the future for a question about Christ's coming. For *παρουσία*, cf. *Secrets of Enoch* 32^1 "My second coming," 42^5 "the last coming."—*συντελείας τοῦ αἰῶνος*] is a technical apocalyptic expression; cf. Volz, *Jüd. Eschat.* p. 166. Cf. *Apoc. Bar* 13^3 "the consummation of the times," 27^{15} 29^8 30^3 54^{21} 56^2 59^8 82^2 $83^{7.23}$, *Ass. Mos* 1^{18}; cf. *Enoch* 16^1 "until the day when the great consummation of the great world be consummated" (*μέχρις ἡμέρας τῆς τελειώσεως—ἐν ᾗ ὁ αἰὼν ὁ μέγας τελεσθήσεται*), Dn 12^4 LXX, *καιρὸς συντελείας*; 12^{13} LXX, *συντέλεια ἡμερῶν*; *Test. Levi* 10, *συντέλεια τῶν αἰώνων*.

M 4. *And Jesus answered and said to them, Take heed lest any man lead you astray.*] Mk. has: "And Jesus began to say to them," etc. Mt. omits Mk.'s *ἤρξατο*, as often.

M 5. *For many shall come in My name, saying, I am the Messiah; and shall lead many astray.*] Mk. has: "Many shall come in My name, saying, that I am (He), and shall lead many astray." Mt. inserts a connecting link (*γάρ*), omits *ὅτι*, as often, and adds the explanatory *ὁ Χριστός*.

M 6. *And ye shall be about to hear of wars and rumours of wars. See that ye be not troubled. For they must come to pass; but not yet is the end.*] Mk. has: "And when you shall hear of wars and rumours of wars, be not troubled. They must come to pass; but not yet (is) the end."—*μελλήσετε*] see on 16^{27}.—*γάρ*] added to form a connecting link.—*τὸ τέλος*] *i.e.* the fall of Jerusalem, and the consequent *παρουσία* and *συντέλεια τοῦ αἰῶνος*.

M 7. *For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and earthquakes, in divers places.*] Mk. has: "For nation shall rise against nation, and kingdom against kingdom. There shall be earthquakes in divers places. There shall be famines." Mt. smooths the jerky style of Mk. by adding particles.

M 8. *And all these things are a beginning of sufferings.*] Mk. has: "A beginning of sufferings are these things.—*ὠδίνων*] The Jews spoke of "the sufferings of the Messiah." By the phrase they

signified the time of unprecedented trouble which was to precede the Messianic salvation; see Volz, *Jüd. Eschat.* p. 173 ff.; Schürer, II. ii. 154–156. Cf. B. *Sanhed* 98^a "The disciple of Rabbi Eleasar asked him, What can one do to be preserved from the sufferings of the Messiah?"; *Shabb* 118^a "three visitations, the sufferings of the Messiah, the judgement of Gehinnom, and the war of Gog and Magog." For descriptions of the evils of the last days, cf. 2 Es 15. 16, *Apoc. Bar* 27. 48^{31-37} 70^{2-10}, *Jubilees* 23^{16-25}, 2 Es 5^{1-12} 6^{18-25}, *Enoch* 99^{4-7} 100^{1-6}.

9. *Then shall they deliver you up to affliction, and shall kill you.*] **M**
In these words Mt. summarises Mk vv.$^{9b. 11. 12}$, which he has already inserted in 10^{17-22}, because they referred to the treatment of the Apostles.

And you shall be hated of all nations for My name's sake.] So **M**
Mk 13^{13a} omitting τῶν ἐθνῶν.

10. *And then shall many stumble, and shall deliver one another* **L**
up, and shall hate one another.]

11. *And many false prophets shall arise, and shall lead many* **L**
astray.]

12. *And because that lawlessness is multiplied, the love*[1] *of many* **L**
shall wax cold.]

10–12. These verses are not in Mk. For the apostasy of the righteous in the last days, see the references in Volz, *Jüd. Eschat.* p. 179.—πληθυνθῆναι τὴν ἀνομίαν] cf. 2 Es 5^2 "iniquity shall be increased," ^{10} "unrighteousness shall be multiplied," *Enoch* 91^7.

13. *But he who endured to the end, he shall be saved.*] So **M**
Mk 13^{13}. Cf. Dn 12^{12} Theod. μακάριος ὁ ὑπομένων (LXX ἐμμένων); 2 Es 6^{25} "And it shall be that whosoever remaineth after all these things . . . he shall be saved," $9^{7.8}$ "And every one that shall be saved . . . he shall be preserved."

14. *And this gospel of the kingdom shall be preached in all the* **M**
world for a testimony to all the nations, and then shall come the end.] Mk 13^{10} has: "And to all the nations must first the gospel be preached."—τὸ τέλος] *i.e.* the fall of Jerusalem and the end of the world. The editor defines τὸ εὐαγγέλιον by adding τῆς βασιλείας, and somewhat limits the conception of the preaching to all nations by inserting εἰς μαρτύριον, which he borrows from Mk v.^{10}.—πᾶσιν τοῖς ἔθνεσιν] for Mk.'s harsh εἰς πάντα τὰ ἔθνη; see on 10^{18}.

15. *When, therefore, ye see "the abomination of desolation,"* **M**
which was spoken of by Daniel the prophet, standing in the holy place. Let the reader understand.] Mk. has: "And when you see 'the abomination of desolation' standing where he ought not. Let the reader understand."

τὸ βδέλυγμα τῆς ἐρημώσεως] the phrase in Mk. seems to be borrowed from Dn 12^{11}; cf. 9^{27} βδέλυγμα τῶν ἐρημώσεων, 11^{31} βδέλυγμα ἐρημώσεως. The object alluded to in these passages

[1] ἀγάπη. See Deissmann, *Bible Studies*, p. 198 f.

seems to have been an idol altar. Cf. 1 Mac $1^{54.59}$ "they builded an abomination of desolation upon the altar;—and they sacrificed upon the idol altar, which was upon the altar of God." Cf. Driver on Dn 11^{31}. In Mk. the phrase denotes an undefined object described as fulfilling the prophecy of Daniel. But see Swete on Mk 13^{14}. The participle which follows is in the masc. gender, and suggests that the Evangelist had in mind a statue or other personal object.—ὁ ἀναγινώσκων νοείτω] is a tacit reference to Daniel. Mt. adds an explicit reference to Daniel, substitutes a neuter for Mk.'s masc. participle, and substitutes for Mk.'s ambiguous ὅπου οὐ δεῖ the more definite ἐν τόπῳ ἁγίῳ. In Ac 6^{13} 21^{28} τόπος ἅγιος means the temple. But in both places it has the article which we should expect here. However, the temple is probably intended. The editor may have had in mind Dn 9^{27} καὶ ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων ἔσται ἕως συντελείας. In 2 Mac 2^{18} "the holy place" means the Holy Land.

M **16.** *Then let those in Judæa flee to the mountains.*] So Mk.

M **17.** *He who is on the housetop, let him not come down to take things out of his house.*] Mk. has μὴ καταβάτω μηδὲ εἰσελθάτω. For Mt.'s omission of one clause, see Introduction, p. xxiv.

M **18.** *And he who is in the field, let him not turn back to take his coat.*]—ἐν τῷ ἀγρῷ] for Mk.'s harsh εἰς τὸν ἀγρόν, cf. v.^{6}.

M **19.** *But woe to those who are with child, and to those that give suck in those days!*] So Mk.

M **20.** *And pray that your flight happen not in winter, nor on the Sabbath.*] Mk. has: "And pray that it happen not in winter." The subject here is probably general, "the period of affliction." Mt. interprets with special reference to v.^{16}, and adds ἡ φυγὴ ὑμῶν. With this in mind, he adds also the remarkable μηδὲ σαββάτῳ, a clear proof of the Jewish predilections of the Evangelist; cf. 5^{18} $10^{6.23}$ 19^{9} $23^{3.23}$. The saying with this addition was no doubt familiar to him from his Palestinian sources. It may have stood in the Logia. See Introduction, p. lv.

M **21.** *For there shall be then great affliction, such as hath not happened from the beginning of the world until now, nor shall happen.*] Mk. has: "For those days shall be affliction such as there hath not happened like it from the beginning of the creation which God created until now, and shall not happen." Mt. omits Mk.'s redundant τοιαύτη and ἣν ἔκτισεν ὁ θεός, cf. on 8^{16}, and substitutes τότε ἔσται for Mk.'s Semitic ἔσονται αἱ ἡμέραι ἐκεῖναι. For the idea of the last days as a period of unprecedented tribulation, cf. Dn 12^{1} ἐκείνη ἡ ἡμέρα θλίψεως οἵα οὐκ ἐγενήθη ἀφ' οὗ ἐγενήθησαν ἕως τῆς ἡμέρας ἐκείνης: *Ass. Mos* 8^{1} "And there will come upon them a second visitation, and wrath such as has not befallen them from the beginning until that time"; cf. Jer 30^{7}, 1 Mac 9^{27}.

22. *And except those days were shortened, no flesh should be saved: but because of the elect, those days shall be shortened.*] Mk. has: "And except the Lord shortened the days, no flesh should be saved. But because of the elect whom He elected, He shortened the days."—ἐκολοβώθησαν] pass for Mk.'s act; cf. Introduction, p. xxiii. For the omission of Mk.'s redundant οὓς ἐξελέξατο, cf. on 8^3.—οὐκ—πᾶς] A Hebraism; cf. Blass, p. 178. But see also *Class. Rev.* 1901, p. 442. κολοβόω is elsewhere used of physical amputation.—ἐκλεκτούς] For the elect in the final tribulation, cf. *Enoch* 1^1 $28^{2.3.4}$ 48^9 $62^{8.11.12.13}$ "the elect shall be saved on that day." M

In *Enoch* 80^2 it is said that "in the days of the sinners the years will be shortened"; cf. *Apok. Abrahams* 29: "zür Verkürzung des Äons der Gottlosigkeit."

23. *Then if any one say to you, Behold, here is the Messiah, or here; believe (him) not.*] Mk. has: "And then if any one say to you, Behold, here is the Messiah; behold, there; do not believe (him)."—μὴ πιστεύσητε] Mk. has μὴ πιστεύετε, which is less applicable to a future occurrence. See Moulton, p. 124. M

24. *For there shall arise false Messiahs, and false prophets, and shall give great signs and marvels; so as to lead astray, if possible, even the elect.*] Mk. has: "For there shall arise false Messiahs and false prophets, and shall give signs and marvels to lead astray, if possible, the elect." M

25. *Behold, I have told you before.*] Mk. has: "But take ye heed, I have told you beforehand all things." M

26–27. Occur in Lk 17^{23-24}.

26. *If, therefore, they say to you, Behold, he is in the desert; go not forth: behold, he is in the chambers; believe (them) not.*] Lk. has: "And they will say to you, Behold there, or behold here. Go not after nor follow (them)." L

27. *For as the lightning goes forth from the east, and appears to the west; so shall be the presence of the Son of Man.*] Lk. has: "For as the lightning, when it flashes from the one part under the heaven shines to the other part under the heaven, so shall be the Son of Man." The idea apparently is that the presence of the Son of Man will be not local, but everywhere visible. See on Lk $17^{24.37}$. L

28. Occurs in Lk 17^{37}.

28. *Wheresoever the corpse is, there will be gathered the eagles.*] L An enigmatic sentence, probably a proverbial saying; cf. Job 39^{30} οὗ δ' ἂν ὦσι τεθνεῶτες παραχρῆμα εὑρίσκονται, *sc.* "young vultures." Here the meaning probably is that the Parousia will be at the destined time when evil has reached its fated climax. Just as when life has abandoned a body, and it becomes a corpse, the vultures immediately swoop down upon it; so when the world has

become rotten with evil, the Son of Man and His angels will come to execute the divine judgement. See Hastings, *DCG* i. p. 75.

M **29.** *And immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken.*] Mk. has: "But in those days after that tribulation the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from the heaven, and the powers which are in the heavens shall be shaken." Such signs are symbolical of any great manifestation of Jehovah's power. Cf. Is 13^{10} at the fall of Babylon, "The stars of heaven and the constellations thereof shall not give their light, the sun shall be darkened in his going forth, and the moon shall not cause her light to shine"; 34^{4} at the destruction of Edom, "All the host of heaven shall be dissolved, and the heavens shall be rolled together like a scroll"; Ezk 32^{7-8} at the desolation of Egypt, "I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light." In the Apocalyptic literature such portents are to recur in the last evil time. Cf. Joel 2^{31} "The sun shall be turned into darkness, and the moon into blood"; 3^{15} "The sun and the moon are darkened, and the stars withdraw their shining"; 2 Es 5^{4} "The sun shall suddenly shine forth in the night, and the moon in the day"; *Enoch* 80^{4} "And the moon will alter her order, and not appear at the (appointed) time"; *Ass. Mos* 10^{5} "And the horns of the sun will be broken, and he will be turned into darkness; and the moon will not give her light, and will be turned wholly into blood." Mt. inserts εὐθέως. He has not, like Lk., definitely interpreted the βδέλυγμα of Mk ^{14} with reference to the last siege of Jerusalem. But nevertheless it remains probable that by his ἑστὸς ἐν τόπῳ ἁγίῳ he tacitly alludes to something that was to happen in the temple during the final invasion of Palestine by the Roman armies. By inserting εὐθέως in v.^{29} he signifies his understanding that the παρουσία of the Son of Man was to take place at no great length of time after the fall of Jerusalem. Cf. ταχύ, Rev 22^{20}.

E **30.** *And then shall appear the sign of the Son of Man in heaven.*] The words do not occur in Mk. They appear to be the answer to v.^{3} τί τὸ σημεῖον τῆς σῆς παρουσίας; There, however, the "sign" seems to be distinct from the "coming." "What shall be the sign which warns of Thy coming?" Here by analogy we should render: "Then shall appear the sign which precedes the Son of Man," as though the sign were some independent and unexplained phenomenon. Possibly this is the editor's meaning, who thinks of the sign as some unique portent which heralds the immediate coming of the Son of Man. But more probably the direct reference is to Dn 7^{13}. The coming of one like a Son of

Man there predicted was itself a sign: "Then shall appear the well-known sign of the Son of Man predicted by Daniel."

And then shall all the tribes of the land wail.] The words are E
not in Mk. They are based on Zec 12^{12} καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλάς.

And they shall see the Son of Man coming upon the clouds of M
heaven with power and great glory.] Mk. has: "And then shall they see the Son of Man coming in clouds with great power and glory." Mt. has transferred τότε to the previous clause. The words are based on Dn 7^{13}, with a reminiscence of Zec 12^{10}. For Mk.'s ἐν νεφέλαις, Mt. substitutes ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, to assimilate to the LXX of Daniel. See Driver on Dn 7^{13}. For the "glory" of the Son of Man, see on 16^{27}.

The same combination of Zec 12^{10-12} with Dn 7^{13} occurs in Rev 1^{7}. It is, of course, possible that one writer is dependent on the other, but equally possible that this combination of the two passages was a commonplace of Christian Apocalyptic study. For the Messianic application of the previous clause of Zec 12^{10}, cf. Jn 19^{37}. Bousset on Rev 1^{7} suggests that there is implied in the passage a belief that Christ would appear with or on the cross. If Mt. had this in mind, the "sign of the Son of Man" would mean the crucified Saviour appearing in the air.

31. *And He shall send His angels with a great trumpet, and* M
they shall gather His elect from the four winds, from the ends of heavens to their ends.] Mk. has: "And then shall He send the angels, and gather His elect from the end of earth to the end of heaven."—ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ] cf. 13^{41}. For the trumpet as the signal for the gathering of the elect, cf. *Ps-Sol* 11^{1-3}, Is 27^{13}, *Apok. Abrahams* 31. *Schemoneh Esreh* 10: "Blow the great trumpet for our freedom, and raise a signal for the gathering of our dispersion."

32. *And from the fig-tree learn its parable. So soon as its* M
branch becomes soft, and it puts forth leaves, ye perceive that the summer is near.] So Mk., with ἐστίν and two variations in order.

33. *So also ye, when ye have seen all these things, perceive that it* M
is near at the doors.] Mk. has "these things happening" for "all these things."—ἐγγύς—ἐπὶ θύραις] is one of the pleonasms so characteristic of Mk. The subject of ἐστίν in Mk. seems to be the coming of the Son of Man. In Mt. the insertion of πάντα seems to suggest a wider reference to all that has gone before, including the appearance of the Son of Man, which is regarded as closely connected with the preceding events; cf. εὐθέως (v.[29]).

34. *Verily I say to you, That this generation shall not pass* M
away, until all these things have happened.] Mk. has μέχρις οὗ for ἕως ἄν.

35. *Heaven and earth shall pass away, but My words shall not* M

pass away.]—οὐ μὴ παρέλθωσιν] for Mk.'s οὐ, παρελεύσονται. Cf. on v.^{18}, and Moulton, 190–192.

M 36. *But concerning that day and hour no one knoweth, not even the angels of the heavens, except the Father alone.*] Mk. has "in heaven," "or hour," and omits "alone." In Mk. the "day" and "hour" are synonymous expressions for the period of the coming. Mt. westernizes, by treating "hour" as a nearer specification of time within the "day."—οὐδὲ ὁ υἱός] is omitted in S^1 $ℵ^{ca}$ E F $g^{1\,2}$ *al*; and its omission would be so consonant with Mt.'s treatment of Mk. in respect of statements about the person of Christ, that it is difficult to think that he would have retained the clause here. See Introduction, p. xxxi. For God's knowledge of the period of the Messiah, cf. *Ps-Sol* 17^{23}, Zec 14^{7}.

Vv. 37–41 find a parallel in Lk $17^{26\text{-}27.\,30.\,34.\,35}$. Mt. drew them from the Logia, Lk. from an independent source.

L 37. *For as the days of Noah, so shall be the presence of the Son of Man.*] Lk. has: "And as it was in the days of Noah, so shall it be also in the days of the Son of Man." "The days of the Messiah" was a technical expression for the Messianic period.[1]

L 38, 39. *For as they were in those days which were before the flood, eating and drinking, marrying and giving in marriage, until the day in which Noah entered into the ark, and they knew not until the flood came and took away all; so shall be the presence of the Son of Man.*] Lk. has: "They were eating, they were drinking, they were marrying, they were given in marriage, until the day in which Noah entered into the ark, and the flood came and destroyed all; so shall it be on the day in which the Son of Man is revealed."—τρώγοντες] only here in Mt., not in Mk. or Lk., five times in Jn., always of eating the flesh of Christ. Lk. here has ἤσθιον. τρώγειν "would seem to be used in ordinary Greek exclusively to mean eating vegetables, fruit, sweetmeats, etc., never flesh," Abbott, *Johannine Vocabulary*, 1710 n.

L 40. *Then shall there be two in the field; one is taken away, and one is left.* Lk. has: "I say to you, on this night there shall be two upon one bed. The one shall be taken away, and the other shall be left." In Mt. the παραλαμβάνεται refers back to ἐπισυνάξουσι (v.^{31}). The Son of Man will come as unexpectedly as did the Flood. Just as this surprised men in their ordinary pursuits, and snatched them from their pleasures; so will the angels surprise men at work, and summon the elect from their daily toil. "Three things," said Joḥanan ben Zaccai, "come unexpectedly, the Messiah, a discovery, and a scorpion," B. *Sanh* 97^{a}.

L 41. *Two (women shall be) grinding at the mill; one is taken,*

[1] Cf. *Shabbath* 113^{b}, *Sanhedrin* 91^{b}, and *Enoch* 61^{5} "the day of the Elect One."

and one is left.] Lk. has: "There shall be two (women) grinding together; the one shall be taken, and the other shall be left."

30. *καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς*] S[1] omits, and has "ye will see" for the following *ὄψονται*. Merx believes the clause to be a gloss from Rev 1[7] *καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς*. The clause is a résumé of Zec 12[10] *κόψονται ἐπ' αὐτόν*, [12] *κόψεται ἡ γῆ*, [14] *πᾶσαι—φυλαί*. It is certainly curious that Mt. and Rev. should agree so closely in an inexact quotation of this kind. But the words may well have been a current Jewish-Christian adaptation of Zec. to the Second Coming known to both writers. Wellhausen remarks that the clause is not very suitable here, because in this connection the appearance of the Son of Man should be a sign of joy that the period of the great tribulation is at an end, and that the redemption of the elect has come. But to the anti-Pharisaic editor the joy of the elect would not be diminished by the remembrance that their anti-Christian Jewish persecutors would wail when the Son of Man appeared. The editor simply wishes to remind his readers that when the sign of the Son of Man was seen the prophecy of Zechariah would be fulfilled.

31. *σάλπιγγος*] add *φωνῆς*, B X *al*; *καὶ φωνῆς*, D *al*. Cf. 1 Th 4[16].

36. *τῶν οὐρανῶν*] ℵ* et ab B D 13 28 86 124 346 a b c e ff[1 2] h l q add *οὐδὲ ὁ υἱός*. The words are genuine in Mk., but Mt. omitted them; cf. Introduction, p. xxii. Their insertion here is due to assimilation to Mk. They are rightly omitted here by ℵ^c a E F G *al* g[1 2] S[1]. Mt.'s *μόνος* is a kind of compensation for the omitted clause.

42. Mk. here has four verses ([33-36]) containing a double exhortation to watchfulness and a simile of an absent householder. Mt. abbreviates these into one verse.

42. *Watch, therefore, because ye know not at what day your Lord cometh.*] Cf. Mk [35]. To compensate for the abbreviation, Mt. adds two similes of a householder and of an absent housemaster, which are found in a different connection in Lk 12[39. 40. 42-46]. There is a remarkable amount of agreement here between Mt. and Lk., the only variations being the following: M

Mt.	Lk.
[43] ἐκεῖνο.	[39] τοῦτο.
φυλακῇ.	ὥρᾳ.
ἂν εἴασεν	ἀφῆκεν.
τὴν οἰκίαν.	τὸν οἶκον.
[44] διὰ τοῦτο.	[40] —
—	[41]
[45] ὁ πιστὸς δοῦλος καὶ φρόνιμος.	[42] ὁ πιστὸς οἰκονόμος ὁ φρόνιμος.
κατέστησεν.	καταστήσει.
οἰκετείας.	θεραπείας.
δοῦναι αὐτοῖς.	διδόναι.
τὴν τροφήν.	τὸ σιτομέτριον.
[47] ἀμήν.	[44] ἀληθῶς.
[48] —	[45] ἔρχεσθαι.
[49] τοὺς συνδούλους αὐτοῦ.	[45] τοὺς παῖδας καὶ τὰς παιδίσκας.
ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων.	ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι.
[51] ὑποκριτῶν.	[46] ἀπίστων.

Mt. has no parallel to Lk $^{47-48}$, and Lk. has no parallel to Mt ^{51b}.

The agreement may be due to use of a common source. Against this must be set the divergence in phraseology and context. Or it may be due to the fact that different sources contained the section with much agreement of language. Or Lk. may have seen Mt.

Mk vv.$^{33-36}$ seem to have suggested to the editor the insertion here of Mt 24^{43}–25^{12}, for in 25^{13} he repeats the text of Mk. from which this interpolation took its origin.

ποίᾳ] ποῖος is here equivalent to τίς, Moulton, 95; Blass, 176.

L **43.** *And know this, that if the master of the house had known in what watch the thief comes, he would have watched, and not have permitted his house to be broken through.*]

L **44.** *Therefore be ye also ready; because at an hour which ye think not the Son of Man cometh.*]

L **45.** *Who then is the faithful and prudent slave, whom the master set over his establishment, to give to them their food in season?*]

L **46.** *Blessed is that slave, whom his master shall find so doing when he comes.*]

L **47.** *Verily I say to you, That he will set him over all his possessions.*]

L **48, 49.** *But if that evil slave say in his heart, My master delays, and shall begin to beat his fellow-slaves, and shall eat and drink with the drunken;*]

L **50.** *The master of that slave shall come on a day when he does not expect (him), and at an hour which he does not know,*]

L **51.** *And shall cut him asunder, and set his portion with the hypocrites; there shall be the wailing and the gnashing of teeth.*]—ἐκεῖ ἔσται, κ.τ.λ.] See on 8^{12}.

XXV. 1-12. A parable from the Logia.

L **1.** *Then shall the kingdom of the heavens be likened to ten virgins, who took their lamps, and went out to meet the bridegroom.*]—τότε] *i.e.* at the period of Christ's coming (24^{50}).—ὁμοιωθήσεται] *i.e.* admission into the kingdom will be granted to those who act like the wise virgins of the parable. On εἰς ὑπάντησιν with genitive, see Moulton, 14, note 3.

The scene depicted seems to centre round the house of the bridegroom, who has gone to fetch the bride from her parents' house. The bride is not mentioned, because she plays no part in the application of the story to Christ returning from heaven. The addition of καὶ τῆς νύμφης, therefore, in D X Σ S^1 S^3 S^4 Arm latt, seems to be a natural but thoughtless interpolation.

L **2.** *And five of them were foolish, and five wise.*]

"Like a king of flesh and blood, who distributed kingly garments to his servants. The wise amongst them folded them up

and put them in a chest; the foolish of them went and used them for ordinary work," *Shabbath* 152^b. "Like a king who invited his servants to a feast, and gave them no fixed time. The wise amongst them adorned themselves, and sat at the king's door, saying, Lacks the king's house anything? The foolish amongst them went to their work, saying, Is there ever a feast without preparation?" *Shabbath* 153^a.

3. *For the foolish took their lamps, and took no oil with them.*] L

4. *But the wise took oil in their vessels with their lamps.*] L

5. *And while the bridegroom delayed, all slumbered and slept.*] L

6. *And in the middle of the night a cry was raised, Behold, the bridegroom! come out to meet him.*] L

7. *Then all those virgins arose, and trimmed their lamps.*] L

8. *And the foolish said to the wise, Give to us of your oil, because our lamps are going out.*] L

9. *But the wise answered, saying, There might not be sufficient for us and for you: go rather to the dealers, and buy for yourselves.*] L

10. *And whilst they went to buy, the bridegroom came; and those who were ready went in with him to the marriage-feast, and the door was shut.*] L

11. *And afterwards come also the rest of the virgins, saying, Lord, Lord, open to us.*] L

12. *But he answered and said, Verily I say to you, I know you not.*] L

13. *Watch therefore, because you know not the day nor yet the hour.*] M

The editor here returns to Mk ^{35} = Mt 24^{42} after his interpolated parables of illustration, 24^{43}–25^{12}. Cf. his similar insertion of a parable, 20^{1-15}, to illustrate Mk 10^{31}. There, too, he returns to the text in 20^{16}.

1. τοῦ νυμφίου] add καὶ τῆς νύμφης, D X Σ, 1 124 209 262 latt S^1 S^3 S^4.

The adaptation of the circumstances of a marriage festival to the coming of the heavenly Christ necessitated the omission of one of the chief actors in an actual marriage ceremony. The story might have been so adapted as to represent the bridegroom as coming to fetch his bride. In that case it would be the latter who would have to be represented as waiting for his arrival. But this would not give the required moral. A plurality of waiting persons is demanded, that a division may be made between them. The waiting persons must, therefore, be represented as members of the household of the absent bridegroom, here ten maid-servants. Ten friends or men-servants would have served equally well. The bridegroom has gone to fetch his bride from her parents' house. Obviously in the application of the figure of bridegroom to Christ there is no room for the figure of the bride. For what bride would the heavenly Christ bring from heaven? The bride, therefore, has no interest for the story, and must be omitted. The insertion of καὶ τῆς νύμφης seems to be due to a thoughtless desire to fill in details of the story, and possibly to the influence of the parallel use of bridegroom and bride to denote Christ and the Church; cf. Eph 5^{32}.

9. *μήποτε οὐ μὴ ἀρκέσῃ*] So B C D *al.* ℵ A L Z have *οὐκ* for *οὐ μή*; cf. Blass, pp. 213, 255, 256; Moulton, 192.

14. A second parable illustrating the condition of things at the coming of the Son of Man. S. Luke has an independent version of the parable in 19^{11-28}.

L **14.** *For the case is that of a man travelling abroad, who called his own servants, and delivered to them his possessions.*]—ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν seems to be a reminiscence of Mk 13^{34} ὡς ἄνθρωπος ἀπόδημος.

L **15.** *And to one he gave five talents, and to one two, and to one one; to each according to his capacity; and set out.*]

L **16.** *Forthwith he who had received the five talents went and traded with them, and gained five other talents.*]

L **17.** *Likewise, also, he of the two gained other two.*]

L **18.** *But he who received the one went away and digged in the earth, and hid his master's money.*]

L **19.** *And after a long time cometh the master of those servants, and taketh account with them.*]—συναίρειν—λόγον] cf. on 18^{23}.

L **20.** *And he who had received the five talents came and brought other five talents, saying, Lord, five talents thou didst deliver to me; lo, I have gained other five talents.*]

L **21.** *His master said to him, Well done, good and faithful servant: over few things thou wert faithful, over many things will I set thee: enter into the joy of thy lord.*]—τὴν χαρὰν τοῦ κυρίου σου] cf. "the king rejoiced," *Shabbath* 153^a 152^b.—προσελθών] cf. on 4^3.—προσήνεγκεν] cf. on 8^{16}.

L **22.** *And he of the two talents came and said, Lord, two talents thou didst deliver to me: lo, I have gained other two talents.*]

L **23.** *His master said to him, Well done, good and faithful servant: over few things thou wast faithful, over many I will set thee: enter into the joy of thy lord.*]

L **24.** *And he who had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering whence thou didst not scatter:*]

L **25.** *And I feared, and went away and hid thy talent in the earth: lo, thou hast thine own.*]

L **26.** *And his master answered and said to him, Evil and slothful servant, thou knewest that I reap where I sowed not, and gather whence I did not scatter:*]

L **27.** *Thou oughtest therefore to have given my money to the changers, and I should have come and received my own with interest.*]

L **28.** *Take therefore from him the talent, and give to him who hath the ten talents.*]

L **29.** *For to every one who hath there shall be given and increased: but from him who hath not, even what he hath shall be taken from*

him.] Cf. on 13^{12} where the saying is borrowed from Mk. There it seems to have reference to spiritual opportunities, and the use made of them. So here. The man who had ten talents had his chance, and used it. He deserved encouragement. The man who had buried his talent had missed his chance. It was therefore withdrawn from him.]

30. *And cast the unprofitable servant into the outer darkness:* L
there shall be the wailing and the gnashing of teeth.]

"These shall be bound in prison," *Shabbath* 152^b. Cf. on 8^{12}.

31. *But when the Son of Man shall come in His glory, and* L
all the angels with Him, then He shall sit upon the throne of His glory.] Cf. on 16^{27} 19^{28}; Briggs, *Messiah of the Gospels*, p. 225.

32. *And there shall be gathered before Him all the nations: and* L
He shall separate them from one another as the shepherd separates the sheep from the goats.] For expressions in Jewish literature of the idea of a universal judgment, see Volz, *Jüd. Eschat.* 85.

ἀφορίσει] again in 13^{49}. In view of the necessary reference of αὐτούς to τὰ ἔθνη, it is impossible to limit the αὐτούς to members of the Jewish Christian community. The Gentiles are judged by the standard of their conduct to Jewish Christians, the τῶν ἀδελφῶν μου of v.^{40}.

33. *And He shall place the sheep at His right hand, and the* L
goats at the left.] See Hastings, *DCG* i. p. 63.

34. *Then shall the King say to those at His right hand, Come,* L
ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.]—ὁ βασιλεύς] The change from "Son of Man," v.^{31}, to "king" here is very abrupt and unexpected. It looks as though a parable in which "the king" was the central figure had been adapted to refer to the coming of "the Son of Man."—τὴν ἡτοιμασμένην ὑμῖν βασιλείαν] cf. Dn 7^{27}, *Secrets of Enoch* 9: "For them (the righteous) this place is prepared as an eternal inheritance."—κληρονομήσατε] For the idea of "inheriting" the future blessedness, cf. Volz, *Jüd. Eschat.* 306; and for the inheritance as prepared, *ib.* 124.

35. *For I hungered, and ye gave Me to eat: I thirsted, and ye* L
gave Me to drink: I was a stranger, and ye invited Me in.]

συνηγάγετε] Wellhausen compares אסף. It is possible that כנס was used in this sense. The noun הכנסה is common in the phrase הכנסת אורחים = hospitality, *e.g.* *Shabbath* 127^a, *Peah* c. 1. —ἐπείνασα, κ.τ.λ.] cf. Is 58^7, Ezk 18^7, To 4^{16}, *Secrets of Enoch* 9.

36. *Naked, and ye clothed me: I was sick, and ye visited Me:* L
I was in prison, and ye came to Me.]—γυμνός, κ.τ.λ.] Is 58^7, Ezk 18^7, To 4^{16}, *Secrets of Enoch* 9, 2 Es 2^{20}.—ἠσθένησα, κ.τ.λ.] Ecclus 7^{35}. On the duty of visiting the sick, cf. *Nedarim* 39. 40: "He who visits not a sick man is as though he shed blood. . . . Everyone who visits the sick will be saved from the judgement of hell";

Buddhist and Christian Gospels, p. 105, "Whosoever, O monks, would wait upon me, let him wait upon the sick."

L **37.** *Then the righteous shall answer Him, saying, Lord, when saw we Thee hungry, and fed Thee? or thirsty, and gave Thee to drink?*]

L **38.** *When saw we Thee a stranger, and invited Thee in? or naked, and clothed Thee?*]

L **39.** *When saw we Thee sick, or in prison, and came to Thee?*]

L **40.** *And the King shall answer and say to them, Verily I say to you, Inasmuch as ye did it to one of the least of these My brethren, ye did it to Me.*] Cf. 10^{42}.

L **41.** *Then shall He say also to those on the left hand, Depart from Me, ye accursed, into the eternal fire, which is prepared for the devil and his angels.*] Cf. *Secrets of Enoch* 10^{4-6} "This place is prepared for those who do not honour God;—for these this place is prepared as an eternal inheritance."—τὸ πῦρ τὸ αἰώνιον] cf. 18^{8}.—τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ] cf. *Enoch* 10^{13} "they (evil angels) will be led off to the abyss of fire."—τὸ ἡτοιμασμένον] D 1 22 a b c $ff^{1\,2}$ g^{1} h Iren Orig Hil have ὃ ἡτοίμασεν ὁ πατήρ μου; ff omits καὶ τοῖς ἀγγέλοις αὐτοῦ.

L **42.** *For I hungered, and ye gave Me not to eat: I thirsted, and ye gave Me not to drink.*]

L **43.** *I was a stranger, and ye invited Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not.*]

L **44.** *Then shall they also answer and say, Lord, when saw we Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee?*]

L **45.** *Then shall He answer them, saying, Forasmuch as ye did it not to one of these least, ye did it not to Me.*]

L **46.** *And these shall go away into eternal punishment, but the righteous into eternal life.*] Cf. Dn 12^{2}; and for "everlasting life," see Dalm. *Words*, 156 ff. This splendid ending (vv.$^{31-46}$) of the long discourse reads like a Christian homily.

XXVI. 1–5. From Mk $14^{1.\,2}$.

E **1.** *And it came to pass, when Jesus finished all these words, that He said to His disciples.*] For the formula, cf. 7^{28} 11^{1} 13^{53} 19^{1}. Here it is an editorial link, enabling the editor to resume Mk.'s narrative, which he abandoned at 24^{42}.—πάντας τοὺς λόγους] *i.e.* the whole discourse, 24–25.

M **2.** *You know that after two days cometh the Passover, and the Son of Man is delivered up to be crucified.*] Mk. has: "And the Passover and the Unleavened Bread was after two days." The verse is a difficult one. The Passover was on the 14th of the month, and the Unleavened Bread followed on the 15th, lasting till the 21st. It is difficult, therefore, to understand how both feasts could be said to be "after two days." The copyists in Mk. found the com-

bination difficult. D a omit καὶ τὰ ἄζυμα. S[3] and k have Pascha Azmorum.[1] Mt. omits καὶ τὰ ἄζυμα as incorrect, because if the Passover was after two days, the Unleavened Bread was after three; and as unnecessary. Moreover, "after two days" is difficult. It is generally supposed to mean on the morrow. But although "after three days" seems to be equivalent to "on the third day," it is doubtful whether any Jew would have used "after two days" as meaning on the morrow, any more than he would have said "after one day" if he meant "to-day." It is possible that behind μετὰ δύο ἡμέρας lies the Aramaic בתר יומין, meaning "after a time," the תר being misread as תרין = two. Dalman, *Gram.*[2] p. 215, quotes for בתר יומין *Pea* 20[a], *Vay. R.* 10, and for לבתר יומין *Vay. R.* 23. We may therefore suppose that the original of Mk. ran: "And the Passover and the Unleavened Bread was after some days," *i.e.* was drawing near. Lk. (22[1]) has seen that this must be the meaning. Mt., by adding καὶ ὁ υἱός, κ.τ.λ., emphasises the fact that the Lord foresaw His arrest at the moment that the authorities were plotting it.—εἰς τὸ σταυρωθῆναι] cf. 20[19].

3. *Then were gathered together the chief priests and the elders of the people into the palace of the high priest, who was named Caiaphas.*] The verse is not in Mk. But in the next verse he speaks of "the chief priests and the scribes." Mt. substitutes for the latter "the elders of the people," as being a more forcible element in the Sanhedrin. E

4. *And counselled one another that they should seize Jesus by craft, and kill Him.*] Mk. has: "And sought how they might seize Him by craft, and kill Him."—συνεβουλεύσαντο] reciprocal middle; cf. Moulton, p. 157. M

5. *And they said, Not during the feast, in order that there may not be a tumult amongst the people.*] Mk. has: "For they said, Not during the feast, lest there be a tumult of the people," thus laying greater emphasis on ἐν δόλῳ.—ἵνα μὴ—γένηται] for Mk.'s μή ποτε ἔσται, on which see Blass, p. 213; also Gould, *in loc.* M

6–13. From Mk 14[3-9].

6. *And when Jesus was in Bethany, in the house of Simon the leper.*] Mk. has: "And when He was," etc.—τοῦ δὲ—γενομένου] a correction of καὶ ὄντος; cf. in 26[69] ὁ δὲ Πέτρος ἐκάθητο, a similar correction of Mk.'s καὶ ὄντος τοῦ Πέτρου. Mk. adds: "as He sat at meat," which Mt. omits here, and transfers to the next verse. M

7. *There came to Him a woman having an alabaster vase of precious ointment.*] Mk. has: "There came a woman having an alabaster vase of ointment, costly spikenard." *And poured it over His head as He sat at meat.*] Mk. has: "She brake the alabaster vase, and poured it on His head."—προσῆλθεν] for Mk.'s ἦλθεν. M

[1] S[1] has: "Two days before it was the Unleavened Bread of Pasek" (Burkitt).

For the word as characteristic of Mt., see on 4^{8}. Mt. omits the explanatory νάρδου πιστικῆς; cf. Introduction, p. xxv.—βαρυτίμου] for Mk.'s πολυτελοῦς. For βαρύτιμος in this sense, cf. Strabo, 798. Mt. omits the breaking of the vase.—κατέχεεν ἐπὶ τῆς κεφαλῆς.] Mk. has the common post-Homeric construction, with the simple gen.—ἀνακειμένου] for Mk.'s κατακειμένου; cf. a similar change in 9^{10}. Mk. 4 times has κατακεῖσθαι; Mt. avoids it in each case. For "alabaster," see Hastings, *DCG* i. p. 41.

M 8. *And the disciples saw it, and were vexed, saying, Why this destruction?*] Mk. has: "And some were being vexed among themselves. Why was this destruction of the ointment?"

M 9. *For this might have been sold for much, and given to the poor.*] Mk. has: "For this ointment might have been sold for more than three hundred pence, and given to the poor. And they were indignant with her." For Mt.'s shortening, cf. Introduction, p. xxiv.

M 10. *And Jesus perceived it, and said, Why do you trouble the woman? for she did a good deed for Me.*] Mk. has: "And Jesus said, Let her alone. Why do you trouble her? A good deed she did in Me." Mt. inserts γνοὺς; cf. a similar insertion in 12^{15}. He omits ἄφετε αὐτήν as implied in the next clause; cf. Introduction, p. xxv.—εἰς ἐμέ] for Mk.'s ἐν ἐμοί. For ἐν, cf. ἐν αὐτῷ, Mt 17^{12}, where Mk. has the simple dative.

M 11. *For always you have the poor with you, but Me you have not always.*] Mk. adds after "with you": "And whensoever ye wish, you can always do well to them." Mt. omits as redundant.

M 12. *For in having cast this ointment upon My body, she did it to prepare Me for burial.*] Mk. has: "What she could she did. She anointed My body beforehand, with a view to preparation for burial."—ἐνταφιάζειν] late and uncommon; cf. Gn 50^{2}; Plut. *De Esu. Carnium*, i. 995 C; *Test. XII. Patr. Jud.* 26.

M 13. *Verily I say to you, Wheresoever this gospel is preached in all the world, there shall be told also what she did, for a memorial of her.*] Mk. has: "And verily I say to you, Wheresoever this gospel is preached into all the world, also what she did shall be told for a memorial of her."—ἐν] Mk has εἰς; cf. a similar change in 24^{14}.

7. βαρυτίμου] B *al* S^{1}.—πολυτίμου] ℵ A D *al.*

14–16. From Mk 14^{10-11}.

M 14. *Then went one of the twelve, who was called Judas Iscariot, to the chief priests.*] Mk. has: "And Judas Iscarioth, the one of the twelve, went away to the chief priests."—τότε] cf. on 2^{7}.—εἷς] is here equivalent to τις; cf. on 8^{18}. Mk.'s ὁ εἷς is paralleled in early papyri; cf. Moulton, p. 97.—Ἰσκαριώτης] cf. on 10^{4}.

M 15. *And said, What will you give me, and I will deliver Him to you?*] Mk. has simply: "In order that he might deliver Him to them."

And they weighed out to him thirty pieces of silver.] Mk. has: "And they promised to give him silver." Mt. alters, with a view to 27^{9}, where he quotes Zec 11^{13}. In the preceding verse, Zec 11^{12}, occur the words, ἔστησαν τὸν μισθόν μου τριάκοντα ἀργυροῦς. He therefore assimilates Mk.'s phrase to this passage.

16. *And from that time he was seeking a favourable opportunity that he might deliver Him.*] Mk. has: "And he was seeking how he might favourably deliver Him."—εὐκαιρίαν] = "opportunity." Cicero, *Ad Att.* xvi. 82; Plat. *Phædr.* 272 A; *Ox. Pap.* i. 123. 3 (third or fourth century A.D.). M

14–16. Mt. and Lk. agree in the following:

Ἰσκαριώτης, Mt ^{14} = Ἰσκαριώτην, Lk ^{3}; Ἰσκαριώθ, Mk ^{10}.

ἐζήτει εὐκαιρίαν, Mt ^{16}, Lk ^{6}.

17–35. From Mk 14^{12-31}.

17. *And on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt Thou that we prepare for Thee to eat the Passover?*] Mk. has: "And on the first day of Unleavened Bread, when they were sacrificing the Passover, His disciples say to Him, Where will Thou that we go and prepare that Thou mayest eat the Passover?" The verse is chronologically difficult. The first day of Unleavened Bread followed the Passover day. And even if we admit that the name Unleavened Bread was popularly given to the whole eight days[1] (cf. Jos. *Ant.* ii. 317: "a feast for eight days which is called the feast of Unleavened Bread"), the Passover day after 3 o'clock (when they were sacrificing the Passover) seems too late for the disciples to begin their preparation. It is more natural that this should have been completed on the day before. It is therefore probable that the text of Mk. rests upon an Aramaic original, which has been misunderstood by Mk. The original probably referred to a point of time prior to the Passover. It may have run, "And before the feast of Unleavened Bread." If so, Mk. misunderstood "before" as meaning "on the first day," and has still further confused matters by identifying this "first day" with the Passover day, adding, "When they were sacrificing the Passover." He feels that the supper recorded in vv.$^{17ff.}$ could not have taken place after the Passover day. Having got from his original "on the first day of Unleavened Bread," he is therefore obliged to identify this with the Passover day, and represent the meal as a Passover meal. In his source it was probably a meal two days before the Passover, after the necessary preparation had been made for the Passover meal on the 14th. Mt. and Lk. adopt without question the confused reckoning of Mk. and his identification of the meal with the Passover meal. Mt. omits ὅτε τὸ πάσχα ἔθυον, either because the clause seemed unnecessary because implied in what follows, or perhaps to avoid the harsh M

[1] See against this Chwolson, *Das Letzte Passamahl Christi*, p. 4.

juxtaposition of the first day of Unleavened Bread and the Passover.

προσῆλθον—λέγοντες] cf. on 8[8].—θέλεις ἑτοιμάσωμεν] cf. Lk 9[54], and Moulton, p. 185.

M 18. *And He said, Go into the city to such a man, and say, The teacher saith, My time is at hand; I celebrate at thy house the Passover with My disciples.*] Mk. has: "And He sendeth two of His disciples, and saith to them, Go into the city, and there shall meet you a man carrying a pitcher of water: follow him. And wheresoever he shall enter in, say to the master of the house that the teacher saith, Where is My chamber, where I may eat the Passover with My disciples?" Mt. avoids questions in the mouth of the Lord (cf. Introduction, p. xxxii), and therefore omits ποῦ ἐστὶν τὸ κατάλυμά μου. He avoids also the obscure reference to the man with the pitcher, the ambiguity of which is probably due to the fact that the Lord had an understanding with one of His adherents in the city, which enabled Him to throw an atmosphere of secrecy over His movements. He ostensibly arranged to keep the Passover meal on the 14th, whilst He purposed to eat a substitute for it on the evening of His message. In this way He safeguarded Himself from arrest during that last evening meal, since even if the place of meeting had been known outside the circle of the Twelve, no one, not excluding the Twelve, could have suspected that He would be found there till the evening of the 14th.

ὁ καιρός μου ἐγγύς ἐστιν] The words seem to be a previously arranged password. "Prepare the Passover meal; but for to-day, not to-morrow: for My Passover must be eaten to-night." Mk. adds here: "And He will show you a large upper room furnished (and) ready: there make ready for us." Mt. omits.

M 19. *And the disciples did as Jesus appointed them, and prepared the Passover.*] Mk. has: "And the disciples went out, and came into the city, and found as He said to them: and made ready the Passover."

17-19. Mt. and Lk. agree against Mark in ὁ δὲ εἶπεν, Mt [18], Lk [10] for καὶ λέγει, Mk [13]; and in δέ, Mt [17], Lk [7] for Mk.'s καί.

Note on the dates in Mk 14.

1. Mk 14[1] ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας, κ.τ.λ. According to the usual interpretation, the authorities are here represented as plotting on Wednesday the 13th to arrest the Christ and to put Him to death, but as deciding not to effect this ἐν τῇ ἑορτῇ. Did they then propose to postpone His capture until after the Feast of Unleavened Bread? If so, why did they arrest Him on the Thursday evening, the 14th–15th, and cause Him to be put to death on the 15th *i.e.* ἐν τῇ ἑορτῇ, contrary to their intention?

It is clear that something is wrong with the text, for τὸ πάσχα and τὰ ἄζυμα are not coincident, but successive periods. Both could not happen μετὰ δύο ἡμέρας. Moreover, μετὰ δύο ἡμέρας is itself obscure. It is argued that μετὰ τρεῖς ἡμέρας is equivalent to τῇ τρίτῃ ἡμέρᾳ = "on the day after to-morrow," cf. 16^{21}; but the analogy of this usage does not justify μετὰ δύο ἡμέρας in the sense of "on the morrow." Greek and Aramaic alike used other expressions to denote this. We are therefore led by the general intention of the narrative to suppose that the authorities planned the arrest some days before the feast, and proposed to effect it before the feast. This is confirmed by the light thrown upon the following narrative, Mk 14^{3-9}, by Jn 12^{1}, where it is said that the feast at Bethany took place six days before the Passover. This would date the determination of the Sanhedrin in Mk 14^{1} as six days or more before Passover.

2. Mk 14^{12} καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων ὅτε τὸ πάσχα ἔθυον. The clause must be corrupt. The first day of Unleavened Bread, the 15th Nisan, succeeded the Passover day, the 14th. Further, the 14th after 3 o'clock would have been too late to make preparation for the meal. This must have been accomplished at least on the day before.

3. Mk 14^{17} καὶ ὀψίας γενομένης ἔρχεται, κ.τ.λ. In the belief of the editor of the second Gospel this was the Passover meal eaten on the evening of the 14th. But this identification introduces confusion into the whole of the surrounding narrative. For (*a*) the authorities had decided against arrest ἐν τῇ ἑορτῇ. (*b*) Simon would not be "coming from work" (15^{20}), cf. B. *Berakhoth* 4^{b}, nor would Joseph have bought a linen cloth on a feast day (15^{46}), nor would one of the disciples carry arms on such a day (14^{47}).

If, now, we put aside the chronological notices in Mk., the general tenor of the narrative is clear. In $14^{1.2}$ the authorities decide to arrest Christ before the Feast, *i.e.* before the Passover. The meal of Mk 14^{3-9} took place, as the writer of the Fourth Gospel states, six days before the Passover. On or soon after the day of this feast, Judas arranged with the authorities to effect Christ's arrest, Mk 14^{10-11}.

The Passover, the 14th, fell on the Sabbath. Two days before, *i.e.* on Thursday the 12th, Christ bade His disciples make the necessary preparations for the Passover meal, Mk 14^{12-16}. That same evening He sat down with His disciples at a meal in which He anticipated the Passover by two days, and instituted the Holy Communion, Mk 14^{17-25}. That evening He was arrested in the garden, and after trial before the Sanhedrin on the following morning (Friday the 13th), was condemned by Pilate and crucified. He was buried the same day at evening (Mk 14^{42}).

Thus, as the authorities had decided, His execution took place

before the Feast, *i.e.* on the 13th, and the notices that Simon was "coming from work," that one of the disciples was armed, and that Joseph bought a linen garment, are in harmony with the rest of the narrative, since the days on which these things took place were not feast days. With this arrangement the writer of the Fourth Gospel is agreed. The last supper was "before the Passover," *i.e.* two days before, on Thursday. The authorities would not enter into Pilate's palace on the following morning, *i.e.* Friday the 13th, because their purification in readiness for the Passover on the following day (Saturday the 14th) would have been rendered null[1] (18^{28}). The crucifixion took place on the eve of the Passover (19^{14}; cf. the same statement, B. *Sanh* 43^{a}, *Ev. Pet* 3), which was also the eve of the Sabbath ($19^{31.\ 42}$, cf. *Das Leben Jesu*; Krauss, p. 56: "The Passover fell in that year on a Sabbath."

It is therefore clear that Mk 14^{12}, which seems to identify the first day of Unleavened Bread with the Passover day, and which suggests the identification of the last supper with the Passover meal, must be corrupt. The primary corruption no doubt lies in the words *τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων*. Behind this, whether in a documentary or oral source, must lie words which should give the meaning "before the feast of Unleavened Bread," thus resuming, v.^{2}, "not on the feast." The editor having misinterpreted this to mean "on the first day of Unleavened Bread," is obliged to suppose that the Passover day is intended. The real "first day of Unleavened Bread" would be, as he is aware, too late. He therefore inserts *ὅτε τὸ πάσχα ἔθυον*, thus identifying the last supper with the Passover meal, and introducing hopeless confusion into the succeeding narrative. The narratives of Mt. and Lk. are entirely based on Mk., and have the same confused chronology, although Mt. seems to have endeavoured to avoid some of the harsher incongruities by omitting *καὶ τὰ ἄζυμα* from Mk 14^{1}, *ὅτε τὸ πάσχα ἔθυον* from Mk 14^{14}, *ἐρχομένον ἀπ' ἀγροῦ* from Mk 15^{20}, and *ἀγοράσας σινδόνα* from Mk 15^{46}.

Chwolson in his note, *Ueber Das Datum im Evangelium Matthäi*, xxvi. 17,[2] suggests that the original of Matthew ran ביומא מקמא פטיריא = "in the days before the feast of Unleavened Bread"; that the first מ of מקמא was omitted, and the sentence translated as though it were בְּיוֹמָא קַמָא דפטיריא. But Mt. is dependent on Mk., and the error must be sought in Mk. Chwolson's Aramaic phrase or some similar expression very probably lies behind Mk.'s *τῇ πρώτῃ ἡμέρᾳ*. In any case, Chwolson is right in regarding this

[1] Entry into the house of a heathen caused uncleanness for seven days (Chwolson).

[2] *Monatsschrift für Gesch. und Wissenschaft des Judenthums*, lxxiii. 537–555.

phrase as impossible, and in seeing that what is wanted is some phrase meaning, "Before the feast of Unleavened Bread."

Chwolson in his extremely valuable treatise, *Das Letzte Passamahl Christi*, suggests that the Passover fell on a Friday and was transferred to Thursday, because on the Friday there would not have been time for the roasting of the lambs before the beginning of the Sabbath. He thinks that whilst the offering of the lambs was therefore necessarily antedated, there was a difference of opinion as to the eating of the Paschal meal. Some, including Christ, eat it on the Thursday, others preferred to eat it according to the Mosaic law on the Friday the 14th, though the killing had been transferred to the previous day on account of the proximity of the Sabbath.

But Chwolson's investigations are concerned with the text of the first Gospel, and his suggestions leave unsolved the texts of Mk. and Lk. It is with Mk. that any attempted solution must begin. If we transfer Chwolson's emendation to Mk 14^{12}, we may gladly admit that this writer is excellent authority for justifying us in substituting "Before the feast of Unleavened Bread" for τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων. But what of ὅτε τὸ πάσχα ἔθυον? Are we to accept this statement with the identification of the last supper with the Passover meal which is implied in it? It seems extremely probable that the ὅτε τὸ πάσχα ἔθυον is due to the same writer who has just written τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων. He realises that the last supper could not have taken place on the 15th, which was, properly speaking, the first day of Unleavened Bread. He is therefore obliged to suppose that by the first day of Unleavened Bread the Passover day was intended. And this preliminary error confuses the whole of the following narrative. In other words, Mk 14^{12a} is so certainly corrupt that no inference ought to be drawn from it as to the chronology of the succeeding narrative. And, apart from it, nothing is more clear than that the crucifixion of Christ did not take place on the 15th, from which it follows that the meal of vv.$^{17-25}$ was not the Passover meal of the 14th. But then what was it? Do not the disciples say, Where shall we make ready the Passover? And did not Christ bid them go and prepare it? But there is really no difficulty about the matter if we read vv.$^{12-16}$ in the light of the previous narrative. The Sanhedrin had decided on the removal of Christ before the feast, and had covenanted with Judas to arrange for His arrest at a convenient opportunity. Of all this Christ was aware. He knew that before the killing of the lambs in the Temple on the evening of the 14th, He himself would have fallen a prey to the plots of His enemies. And yet He proposed to eat the Passover meal with His disciples. Not, however, the technical Passover meal of the 14th, but a meal which should serve as such. Hence the

mystery of vv.[12-16]. Preparation for the Passover meal of the 14th had to be made early. In this case the disciples seem to have thought it well to begin on Thursday the 12th. They went, we read, and prepared the Passover. Not, of course, the lamb. That could only be offered in the Temple on the 14th, and then brought to the room afterwards. But they made other preparations, saw to it that the room was properly equipped, and perhaps purchased the necessary accessories of the feast. It may be thought that ἡτοίμασαν τὸ πάσχα must mean more than this, and include the actual preparation of the lamb itself, and so point to the 14th. But, in the first place, the phrase is due to the writer who has written v.[12a], who believed that the meal thus prepared was the technical Passover meal. The original may well have meant nothing more than "prepared for the Passover." And, on the other hand, it is very unlikely that the two messengers should have acted as representatives of the whole body in the solemn service of the slaughter of the lamb in the Temple on the 14th. Preparation by two delegates could only be preparation of subordinate details, not the actual sacrifice of the lamb itself. But why the mystery about the place of the meal? No doubt because, in view of the danger of arrest, Christ wished to keep His movements secret. He had arranged with some one that a room should be ready. There He sent His disciples to make preparations as though for the Passover meal of the 14th. Then the material and place for a meal having been secured, He came suddenly on that same evening of the 12th and sat down with His disciples, secure at least for a time from arrest, for He had the betrayer in His company. It was not the technical Passover meal, but for Him and for His disciples it would serve as such. There was indeed no lamb. But there was bread symbolising Christ's body, and that sufficed.

M **20.** *And when it was evening, He sat down with the twelve disciples.*] Mk. has: "And when it was evening, He cometh with the twelve. And as they were sitting."—ὀψίας δέ] for καὶ ὀψίας, as often.—ἀνέκειτο] for ἔρχεται—καὶ ἀνακειμένων αὐτῶν, thus omitting the historic present. Cf. Introduction, p. xx.

M **21.** *And as they were eating, Jesus said, Verily I say to you, that one of you shall deliver Me up.*] Mk. has: "And as they were eating, Jesus said, Verily I say to you, that one of you shall deliver Me up (one) who is eating with Me." The last clause emphasises the heinousness of the treachery of the act. Mt. omits the words as already implied in εἷς ἐξ ὑμῶν. For εἷς = τις, see Blass, p. 144.

M **22.** *And being very grieved, they began to say to Him each one, Is it I, Lord?*] Mk. has: "They began to be grieved, and to say to Him one by one, Is it I?"—καί] Mt. avoids Mk.'s asyndeton.—

σφόδρα] is characteristic of Mt., see on 2[10].—εἷς ἕκαστος] see Blass, p. 179, for Mk.'s harsher εἷς κατὰ εἷς, which occurs in Jn 8[9].

23. *And He answered and said, He who dipped with Me his hand in the dish, he shall deliver Me up.*] Mk. has: "And He said to them, One of the Twelve. He who dippeth with Me into the dish." "One of the Twelve" reaffirms the treachery of the act, and ὁ ἐμβαπτόμενος, κ.τ.λ., is equivalent to ὁ ἐσθίων μετ' ἐμοῦ. Not only one of the Twelve, but also a partaker in a common meal. The clause in Mk. does not give any clue to the individuality of the traitor, for probably all dipped into the dish, but only emphasises his treachery. Mt. in substituting ὁ ἐμβάψας—τὴν χεῖρα, and adding οὗτός με παραδώσει, may have understood the words to be a direct clue to the betrayer's personality. Hastings, *DCG* i. p. 464. M

24. *The Son of Man indeed goeth as it stands written about Him: but woe to that man through whom the Son of Man is delivered up! good were it for him if that man had not been born.*] Mk. has the same with ὅτι at the beginning and no ἦν after καλόν. "Mt. improves the Greek by adding ἦν," Moulton, p. 200. M

24. The sentence is very Semitic in construction and idea. For ὑπάγειν = goes on his destined path, goes to his fate, dies, see Schlatter on Jn 7[33]. For καθὼς γέγραπται, see Bacher, *Exeget. Term.* I. 88, II. 91. The solemn repetition of ὁ ἄνθρωπος ἐκεῖνος and the αὐτῷ—ὁ ἄνθρωπος ἐκεῖνος is also Semitic. The whole verse could be literally translated into Hebrew or Aramaic; cf. B. *Chag.* 11[b] "It were better for him if he had not come into the world," Enoch 38[2] "It had been good for them if they had not been born."

25. *And Judas, who delivered Him up, answered and said, Is it I, Rabbi? He saith to him, Thou hast said.*] The verse is not in Mk. Mt., who has understood ὁ ἐμβαπτόμενος as marking out the traitor in an indirect way, adds here a clause to make his identity still clearer.—σὺ εἶπας] For the tense, see Moulton, p. 140. The clause is an evasive or ambiguous affirmative, and is quite in the Semitic manner. For Rabbinic parallels, see Dalm. *Words*, 309 ff. But cf. Chwolson, *Das Letzte Passamahl*, p. 88, who denies that it is a Rabbinic formula of affirmation. So also Merx, *in loc.*: "Du hast es gesagt ist keine rabbinische Formel." But the passages quoted by Dalman seem sufficient to show that "thou hast said" is in harmony with the Jewish spirit, where an indirect affirmation is required. In the present instance it is needless to ask whether it can or cannot express a direct affirmative, because such a direct affirmative would mar the spirit of the whole narrative, as Mt. has well understood. Christ had stated the terrible fact that one of His chosen friends, who was at that very moment sharing with him in a common meal, would betray Him into the hands of His enemies. They answer Him in indignant words E

which are half-interrogative, half-negative, It is not I? And Judas amongst the others put the same question. Now it is inconceivable that Christ should have answered him with a simple affirmative. Such a statement made publicly could only have provoked an outburst of fury against Judas, and perhaps for a time at least have frustrated his purpose. If intended only for the ear of Judas, it was the sort of thing which could not have been said under the circumstances. It would only have led to angry denial. What was required was just what σὺ εἶπας expresses, an ambiguous affirmative, suggesting to the traitor himself the certainty that his treachery was known; to others, if they overheard it, a half uncertainty as to what was meant, and leaving opportunity to Judas of withdrawing from his course of treachery before its absolute and final exposure. See Gould on Mk 14^{20}.

M **26.** ***And as they were eating, Jesus took bread, and blessed and brake it, and gave it to the disciples, and said, Take, eat; this is My body.***] Mk. has the same, omitting ὁ Ἰησοῦς and φάγετε: and with καὶ ἔδωκεν αὐτοῖς καί for καὶ δοὺς τοῖς μαθηταῖς αὐτοῦ.—δέ] for καί, as often.—ἄρτον] ℵ B C D S^1; τὸν ἄρτον, A *al.*—εὐλογήσας] *i.e.* "uttered a form of thanksgiving."—τοῦτό ἐστιν τὸ σῶμά μου] The ἐστιν is quite unemphatic, and in Aramaic would be unexpressed. "This is My body," *i.e.* "this broken bread, of which you all eat, represents My body." The inference that in some sense the disciples were to partake of Christ's body is unexpressed, but is implicit in the words τοῦτο = "this broken loaf"; the neuter is due to attraction to τὸ σῶμα.

M **27.** ***And He took a cup, and gave thanks, and gave (it) to them, saying, Drink ye all from it.***] Mk. has: "And He took a cup, and gave thanks, and gave (it) to them, and they all drank from it." Mt. assimilates ἔπιον to the imperative of the previous verse.—ποτήριον] So ℵ B E *al* S^1; τὸ ποτήριον, A C D *al.* The article here and before ἄρτον in v.^{26} has probably been added to signify *the* Eucharistic bread and cup.

M **28.** ***For this is My blood of the covenant, which is being shed for many unto remission of sins.***] Mk. has: "And He said to them, This is My blood of the covenant, which is being shed on behalf of many."—τοῦτο] = this wine.—τὸ αἷμά μου τῆς διαθήκης] This wine represents My blood, *i.e.* My covenant blood, *i.e.* My blood shed to ratify a covenant. Nothing is said in Mk. to define the nature of the covenant, except that the blood was being shed on behalf of many, *i.e.* to give them a right to the privileges of the covenant. The covenant might be regarded as a covenant between Christ and the many, or, more naturally, between God and the many. Mt., by adding εἰς ἄφεσιν ἁμαρτιῶν, shows that he understood the covenant to be a covenant between God and the many by which remission of sins was secured to them, the sign of this

covenanted forgiveness being the shed blood. For blood as signifying the ratification of a covenant, cf. Ex 24^{8}.—τῆς διαθήκης] So ℵ B L Z; τῆς καινῆς διαθήκης, A C D *al*; τὸ τῆς καινῆς διαθήκης, A C *al*. S^{1} has: "My blood, the new covenant."

29. *And I say to you, I will not drink from now of this fruit* M
of the vine until that day when I drink it with you new in the kingdom of My Father.] Mk. has: "Verily I say to you, that I will no longer drink of the fruit of the vine, until that day when I drink it new in the kingdom of God." The words are striking and unexpected. They seem to be a solemn farewell. But instead of a promise of a future return, we have this allusion to the joys of the Messianic kingdom. For the banquet as symbol of that joy, cf. on 8^{11}, and add *Enoch* 62^{14} "With that Son of Man will they eat and lie down, and rise up for ever and ever," where, however, the picture is hardly so much that of a banquet as of perpetual fellowship.—οὐ μή] cf. Moulton, 187 ff.—γένημα] from γίνεσθαι as opposed to γέννημα from γεννάω. Cf. Deissm. *Bible Studies*, p. 184.—γένημα τῆς ἀμπέλου—καινόν] Why new? Contrast Lk 22^{30}. But in the Messianic kingdom all things will be new; cf. Is 43^{18}, Rev 21^{5}.—ἀπ' ἄρτι] is not in Mk. Lk. also adds ἀπὸ τοῦ νῦν.

30. *And they sang a hymn, and went out to the Mount of Olives.*] M
So Mk.

31. *Then saith Jesus to them, All ye shall be made to stumble in Me* M
on this night; for it stands written, I will smite the shepherd, and the sheep of the flock shall be scattered.] Mk. has: "And Jesus saith to them, that all ye shall be made to stumble: because it stands written, I will smite the shepherd, and the sheep shall be scattered."—τότε] see on 2^{7}. Mt., as often, omits Mk.'s ὅτι.—σκανδαλισθήσεσθε] see on v.^{29}. Mt. adds ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ to make the point of the following quotation explicit.—πατάξω, κ.τ.λ.] The quotation is from Zec 13^{7}.—πατάξω] LXX and Heb. have the imperative. —τὸν ποιμένα] so Heb. and LXX ℵ$^{c.a\ c.b}$ A Q Γ.—καὶ διασκορπισθήσονται τὰ πρόβατα] so Heb., LXX, A Q. Mk. transposes subject and verb.—τῆς ποίμνης] not in Heb., but so LXX A. Since Mt. does not elsewhere add extraneous words to Mk.'s quotations, and does add words which are found in the LXX (cf. 19^{5}, where he adds καὶ (προσ)κολληθήσεται τῇ γυναικί: 22^{32}, where he adds εἰμί), it is more probable that he here adds τῆς ποίμνης because he found it in a LXX text, than that LXX A should have been assimilated to the Gospel. The order καὶ διασκ. τὰ πρόβατα is another assimilation to the LXX.

32. *But after I am risen, I will go before you into Galilee.*] So M
Mk., with ἀλλά for δέ. For the unclassical insertion of με, see Blass, p. 239; Moulton, p. 212.

33. *And Peter answered and said to Him, If all shall be* M

made to stumble in Thee, I will never be made to stumble.] Mk. has: "And Peter said, Although all shall be made to stumble, yet (ἀλλά) not I."—εἶπεν] So Lk. Mk. has ἔφη.

M **34.** *Jesus said to him, Verily I say to you, That on this night, before the cock crow, thrice thou shalt deny Me.*] Mk. has: "And Jesus saith to him, Verily I say to thee, That to-day, on this night, before that the cock crow twice, thrice thou shalt deny Me." Mt. omits Mk.'s redundant σήμερον; cf. Introduction, p. xxv.—πρίν] for Mk.'s πρὶν ἤ, cf. Blass, p. 229. Mk.'s δίς is of doubtful authority; see Swete.

M **35.** *Peter saith to Him, Even if I must needs die with Thee, I will not deny Thee. Likewise also said all the disciples.*] Mk. has: "And he was confidently saying, If I must needs die with Thee, I will not deny Thee. And likewise all were saying."—οὐ μή] For the construction with fut. ind., cf. 16^{22}, and Moulton, p. 190.

36-56. From Mk 14^{32-50}.

M **36.** *Then Jesus cometh with them to an estate called Gethsemanei, and saith to the disciples, Sit here until I have gone away yonder and prayed.*] Mk. has: "And they come to an estate of which the name (was) Gethsemanei, and He saith to His disciples, Sit here until I have prayed."—τότε] see on 2^7.—ἔρχεται] Mt., against his custom, retains the historic present.—Γεθσημανεί] = "oil-press"; cf. Dalm. *Gram.*² p. 191.—αὐτοῦ] for Mk.'s ὧδε, on which see Blass, p. 58.—ἕως οὗ] = "until," Blass, p. 272.[1]

M **37.** *And He took Peter and the two sons of Zebedee, and began to be grieved and distracted.*] Mk. has: "And He taketh Peter and James and John with Him, and began to be amazed and distracted."—παραλαβών] Mt. avoids, as usual, the historic present.—λυπεῖσθαι] a softer word than Mk.'s strong ἐκθαμβεῖσθαι; cf. Introduction, p. xxxi. Mt., however, retains the striking ἀδημονεῖν, on which see Lightfoot, *Philippians*, 2^{26}, Gould and Swete on Mk. Lk. omits the whole clause.—ἀδημονεῖν] occurs in *Ox. Pap.* ii. 298. 45, first century A.D. λίαν ἀδημονοῦμεν.

M **38.** *Then He saith to them, My soul is very grieved unto death: stay here and watch with Me.*] Mk. has the same, without "with Me," and with καί for τότε, on which see 2^7.—ἕως θανάτου] Cf. Jon 4^9, Ecclus 51^6. For ψυχή of the human soul of Christ, cf. Jn 12^{27}. Lk. omits the whole clause. See on Lk 22^{42}.

M **39.** *And He went forward a little, and fell on His face, praying, and saying, My Father, if it is possible, let this cup pass away from Me; but not as I will, but as Thou (willest).*] Mk. has: "And

[1] Mk. has ἕως. Cf. the same change in 14^{22} = Mk 6^{45}. Mk.'s ἕως may perhaps mean "while" here and in 6^{45}, but Mt. uses ἕως οὗ in five other cases (1^{25} 13^{33} 14^{22} 17^9 18^{34}) in the sense "until," so that it probably bears that meaning here. In Aramaic עד ד has either meaning.

He went forward a little, and fell (imp.) (on His face, D *al* curss S[1] k) upon the ground, and was praying that, if it were (ἐστίν) possible, the hour might pass from Him. And He said, Abba Father, all things are possible to Thee. Take this cup from Me. But not what I will, but what Thou (willest)." k omits ἀπ' αὐτοῦ—παρένεγκε.—ἔπεσεν] aor. for Mk.'s imp., as often.—ἐπὶ πρόσωπον αὐτοῦ] cf. 17[6]. Mk. has ἐπὶ τῆς γῆς. Mk. puts the contents of the prayer twice—once indirectly, and again directly. Mt., as usual, shortens; cf. Introd. p. xxiv.—προσευχόμενος] Mt. omits here ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα. ἡ ὥρα here is ambiguous, and is used in a different sense in v.[37]. But Mt. transfers εἰ δυνατόν ἐστιν and παρέρχομαι to the next verse; cf. k's omission in Mk.—πάτερ μου] Mk. has 'Αββᾶ ὁ πατήρ. Mt. omits the Aramaic 'Αββά = My Father: cf. Dalm. *Gram.*[2] p. 90. 198. For Mk.'s ὁ πατήρ, cf. Blass, p. 86; Moulton, pp. 70 ff. Mt. substitutes πάτερ; cf. 6[9]. For ποτήριον as a symbol of sorrow, cf. on 20[22]. The "cup" can be nothing but the approaching passion. "The Lord's human soul shrank from the cross," Swete.—εἰ δυνατόν ἐστιν] Mk. has πάντα δυνατά σοι, but εἰ δυνατόν ἐστιν in v.[35]. The recognition of the fact of God's sovereign power seems less suitable here than the expression of acquiescence in the necessity of the "cup." Lk. has been influenced by a similar feeling, but he has the still easier εἰ βούλει.—παρέλθατω] softens Mk.'s direct παρένεγκε, but cf. παρέλθῃ in Mk v.[35].—πλήν] cf. 11[22. 24], and Blass, p. 268. Lk. also adds πλήν. In Mk. the request is conditioned by the last clause, but the whole verse leaves the impression of an ungranted request more strongly than Mt.'s modified rendering.—ὡς ἐγὼ θέλω] Mk. has the more difficult τί, on which see Blass, p. 175 (D has ὅ). On the "cup," see Hastings, *DCG* i. p. 37.

40. *And He cometh to the disciples, and findeth them sleeping, and saith to Peter, Could you not thus watch with Me one hour?*] Mk. has: "And He cometh and findeth them sleeping, and saith to Peter, Simon, dost thou sleep? Couldest thou not watch one hour?"—ἔρχεται—εὑρίσκει] Mt. retains the historic present contrary to his habit; cf. v.[36]. Lk. also adds πρὸς τοὺς μαθητάς. M

41. *Watch and pray, that you enter not into temptation: the spirit, indeed, is willing, but the flesh is weak.*] So Mk., with ἔλθητε[1] for εἰσέλθητε; cf. Introduction, p. xxvi. Lk. also has εἰσέλθητε.—εἰς πειρασμόν] cf. 6[13]. The words seem to be suggested by Christ's own experience. He, too, had entered into "temptation," v.[38]. See Gould on Mk 14[38]. M

42. *Again a second time He went away, and prayed, saying, My Father, if this cannot pass, except I drink it, Thy will be done.*] Mk. has: "And again He went away, and prayed, saying the same word." The prayer added in Mt. expresses more strongly M

[1] So ℵ* B, but ℵ[c] A C D have the compound verb.

than v.^{39} the submission of Christ to the Father's will.—γενηθήτω τὸ θέλημά σου] cf. 6^{10}.

M 43. *And He came again and found them sleeping, for their eyes were weighed down.*] Mk. has: "And again He came and found them sleeping, for their eyes were being weighed down. And they knew not what to answer Him."—βεβαρημένοι] *Sc.* ὕπνῳ, cf. Hom. *Od.* iii. 139, οἴνῳ βεβαρηότες. Mk. has καταβαρυνόμενοι. For Mt.'s omission of καὶ οὐκ ᾔδεισαν, κ.τ.λ., cf. similar omissions from Mk 6^{52} 9^{6}, and Introduction, p. xxiii f.

E 44. *And He left them again, and went away, and prayed the third time, saying the same word again.*] Mk. has no corresponding third withdrawal, but in v.^{41} presupposes one in the words, "and He cometh the third time." Mt. fills the lacuna by slightly enlarging Mk v.^{39}. For ἀφείς, cf. 13^{36}.

M 45. *Then He cometh to the disciples, and saith to them, Sleep on and rest; behold the hour is at hand, and the Son of Man is being delivered up into the hands of sinners.*] Mk. has: "And He cometh the third time, and saith to them, Sleep on now and rest: it is enough, the hour has come: behold the Son of Man is being delivered up into the hands of sinners."—ἔρχεται] as in vv.^{36} and ^{40}. Mt. retains the historic present, contrary to his custom.—τότε] see on 2^{7}. Mt. omits Mk.'s rare impers. ἀπέχει.

M 46. *Arise, let us go: behold, he that is delivering Me up is at hand.*] So Mk. with a transposition of subject and verb.

M 47. *And while He was still speaking, behold, Judas, one of the Twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.*] Mk. has: "And immediately, while He was still speaking, there cometh Judas, one of the Twelve, and with him a multitude with swords and staves, from the chief priests and scribes and elders." Mt. omits Mk.'s εὐθύς, as often, and adds ἰδού, on which see 1^{20}. Lk. also has ἰδού.—ἦλθεν] aor. for Mk.'s παραγίνεται, as often.—ἀπό] for Mk.'s παρά. Mt. omits καὶ τῶν γραμματέων, and adds τοῦ λαοῦ at the end.

M 48. *And he that was delivering Him up gave them a sign, saying, Whomsoever I shall kiss, that is He: seize Him.*] Mk. has: "And he that delivered Him up had given them a sign, saying, Whomsoever I shall kiss, that is He: seize Him, and lead Him away safely."—ἔδωκεν] for Mk.'s pluperfect, cf. 27^{18}.—σημεῖον.] Mk. has σύσσημον, on which see Swete. Mt. omits καὶ ἀπάγετε ἀσφαλῶς as redundant; see Introduction, p. xxiv.

M 49. *And immediately he came to Jesus and said, Hail, Rabbi: and kissed Him fervently.*] Mk. has: "And coming immediately he came to Him, and saith, Rabbi: and kissed Him fervently." Mt. omits Mk.'s ἐλθών as redundant; see Introduction, p. xxiv.—χαῖρε] added by Mt.

50. *And Jesus said to him, Friend (do that) for which thou art come.*] Mk. has no corresponding clause. Lk. also has an insertion. "Jesus said to him, Judas, with a kiss dost thou deliver up the Son of Man?" ἑταῖρος occurs in some MSS. at 11^{16}, and in the vocative, 20^{13} and 22^{12}, both times in parables.—πάρειμι] occurs only here in Mt. The clause is enigmatic in its brevity: "(do that) for which thou art present," *i.e.* "accomplish your purpose"; or as Wellhausen, "Do you kiss Me for the purpose on account of which you are come," *i.e.* "on such an errand?" Blass, p. 176, emends into αἶρε, "take what thou art come to fetch." M

50. *Then they came and laid hands on Jesus, and seized Him.*] Mk. has: "And they laid hands on Him, and seized Him."—τότε] See on 2^{7}.—προσελθόντες] See on 4^{3}. M

51. *And, behold, one of those who were with Jesus stretched forth his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear.*] Mk. has: "And one of those who stood by drew his sword, and struck the servant of the high priest, and struck off his ear."—ἰδού] See on 1^{20}.—εἷς] Mk. has εἷς δέ τις, on which see Blass, p. 144.—τῶν μετὰ Ἰησοῦ] for Mk.'s vaguer τῶν παρεστηκότων.—πατάξας] Mk. has ἔπαισεν, cf. Mt. 26^{68}. Lk. also has ἐπάταξε. See on Lk 22^{50}. M

52–54. Mt. adds here three verses which have no parallel in Mk. or Lk.

Then saith Jesus to him, Return thy sword to its place: for all who take the sword shall perish with the sword. Or thinkest thou that I cannot appeal to My Father, and He shall now furnish Me with more than twelve legions of angels? How then should the Scriptures be fulfilled, that thus it must happen?]—τότε] See on 2^{7}.—πλείω] indecl. ℵ* B D; see Moulton, p. 50. E

The insertion seems intended to throw light upon the meaningless incident of Mk v.[47]. This was an act which might have led to an attempt to prevent Christ's arrest. But He Himself checked it. He did not desire the plans of His enemies to be thwarted.

55. *In that hour Jesus said to the multitudes, As against a robber did you come out with swords and staves to take Me? Daily in the Temple I sat teaching, and you did not seize Me.*] So Mk. with "daily I was with (πρός) you in the temple teaching" for "daily in the Temple I sat teaching."—ἐν ἐκείνῃ τῇ ὥρᾳ] see on 8^{13}. For Mk.'s ἤμην πρὸς ὑμᾶς, see Abbott, *Johannine Grammar*, 2363*a*. M

56. *And all this came to pass that the Scriptures of the prophets might be fulfilled.*] Mk. has simply: "But that the Scriptures might be fulfilled (you have arrested Me in this treacherous way)." Mt. supplies the ellipse by inserting the formula τοῦτο δὲ ὅλον γέγονεν (on which see Introduction, p. lxi), and so making an independent sentence. M

Then all the disciples left Him, and fled.] Mk. has: "And M

they all left Him, and fled." Mt. here omits Mk vv.$^{51-52}$; cf. Introduction, p. li.

57–75. From Mk 14$^{53-72}$.

M 57. *And they seized Jesus, and led Him away to Caiaphas the high priest, where the scribes and the elders were assembled.*] Mk. has: "And they led Jesus away to the high priest. And there come together all the high priests and the elders and the scribes."—οἱ δέ] δέ (also in Lk.) for καί, as often.—πρὸς τὸν ἀρχιερέα] Mt. adds the name as in v.^{3}.—ὅπου—συνήχθησαν] for Mk.'s καὶ συνέρχονται, avoiding hist. pres., as often.—οἱ γραμ. καὶ οἱ πρεσ.] the more usual order for Mk.'s οἱ πρεσ. καὶ οἱ γραμ. Mk. prefixes οἱ ἀρχιερεῖς. Mt. omits, as already implied in πρὸς τὸν ἀρχιερέα.

M 58. *And Peter was following Him from afar unto the court of the high priest, and entered in, and sat with the servants, to see the end.*] Mk. has: "And Peter from afar followed Him inside into the court of the high priest, and was sitting with the servants, and warming himself at the blaze."—ὁ δέ] for Mk.'s καὶ ὁ, as often. ἠκολούθει] Mk. has the aor.; generally the position is reversed.—ἕως τῆς αὐλῆς] abbreviates Mk.'s redundant ἕως ἔσω εἰς τὴν αὐλήν; cf. Introduction, p. xxiv f.—ἐκάθητο] (so Lk.) for Mk.'s ἦν συνκαθήμενος. —ἰδεῖν τὸ τέλος] gives a motive for Peter's action, which is wanting in Mk.'s merely pictorial καὶ θερμαινόμενος πρὸς τὸ φῶς.

M 59. *And the chief priests and all the Sanhedrin were seeking false witness against Jesus, that they might put Him to death.*] Mk. has: "And the chief priests and all the Sanhedrin were seeking witness against Jesus, with a view to putting Him to death."—ψευδομαρτυρίαν] emphasises the treachery of the authorities.

M 60. *And did not find (any), though many false witnesses came.*] Mk. has: "And were not finding (any). For many bore false witness against Him, and their testimonies were not agreed.—εὗρον] aor. for Mk.'s imp., as often.

M *But afterwards two came,* (61) *and said, This man said, I can destroy the temple of God, and build (it, another) after an interval of three days.*] Mk. has: "And certain rose up and bore false witness against Him, saying, That we heard Him saying, That I will destroy this Temple made with hands, and will build after an interval of three days another made without hands. And not even so was their witness agreed." The narrative in Mk. is not free from difficulty. The authorities sought false witnesses, two at least being necessary according to law, cf. Dt 19^{15}, but could not find them (^{55}). For many offered witness, but two could not be found to agree (^{56}). An example of the testimony offered by these discordant witnesses is given in $^{57-58}$. It seems to be a garbled version of words spoken by Christ, and was no doubt represented as a threat to destroy the Temple. But even these witnesses could not agree. The attempt, therefore, to produce the requisite number

of witnesses failed, and it was necessary to find other grounds for condemning the accused. Mt., however, seems to have regarded Mk vv.$^{57-58}$ as at least part of the ostensible ground for condemnation. He therefore distinguishes between the witness here recorded and that of the previous false witnesses by introducing it with ὕστερον, "later," and by inserting "two." "At last the requisite agreement between the legal minimum number of witnesses was obtained." Mt. seems to have interpreted the "Temple" of Mk ^{58} of the literal Temple, and adds τοῦ θεοῦ. At the same time he seems to have found difficulty in attributing to Christ even in the mouth of false witnesses a direct threat to destroy the Temple, and alters the words into an assertion that Christ had power to do so (δύναμαι καταλῦσαι), and to build another in three days. The insertion of δύο in v.^{60} carries with it the omission of Mk v.^{59}, because the consent of two witnesses in the statement was sufficient to make it a ground of accusation.

διὰ τριῶν ἡμερῶν] cf. Mk 13^{2} D. For διά = "after the lapse of an interval," cf. Gal 2^{1}. It seems to mean "during" in Ac 1^{3}, so Blass, p. 132. So perhaps here "within three days." But see against this Abbott (*Johannine Grammar*, 2331*c*), who renders Ac 1^{3} "after an interval of forty days."

60. δύο] add ψευδομαρτύρες, A^{2} C D *al* latt S^{1}.

62. *And the high priest rose up, and said to Him, Dost Thou answer nothing? what do these witness against Thee?*] Mk. has: "And the high priest rose up into the midst, and asked Jesus, saying, Dost Thou not answer anything? what do these witness against Thee?" Mt. omits Mk.'s οὐκ; see on 27^{14}. M

63. *And Jesus was silent.*] Mk. has: "And He was silent, and answered nothing." Mt. omits the last clause as redundant; cf. Introduction, p. xxv. M

And the high priest said to Him, I adjure Thee by the living God, that Thou tell us if Thou art the Anointed, the Son of God?] Mk. has: "Again the high priest was asking Him, and saith to Him, Art Thou the Anointed, the Son of the Blessed?"—ὁ υἱὸς τοῦ θεοῦ] Mk. has ὁ υἱὸς τοῦ εὐλογητοῦ. Since, according to Mk., the endeavour to procure the legal number of witnesses had failed, the high priest directly interrogates the accused. He was popularly regarded as one who claimed to be the Messiah, and had been greeted as such by the populace, Mk 11$^{9, 10}$. It is very doubtful whether the high priests, the Sadducees, held any definite Messianic doctrine, but, no doubt, the Pharisees (cf. *Ps-Sol*) anticipated the coming of a Davidic "king"; and other conceptions of the Messiah were current, as, *e.g.*, in the Apocalyptic literature. Wellhausen argues that the claim to be the Messiah could not, according to Jewish conceptions, have been regarded as a blasphemous claim. But quite apart from the exact meaning of the relationship of the M

Messiah to God, which is implied in such terms as "Son of God," "Son of the Blessed," the nature of the Messiah, as depicted in the literature of the period as of earthly and heavenly origin (cf. Volz, *Jüd. Eschat.* pp. 214 f.), is such that claims to be Messiah might quite well be regarded as blasphemous, if they were untrue. And the high priest, no doubt, knew quite well that the idea of Messiahship, as used of Himself by Christ, involved and implied the conception of heavenly origin (cf. Mk 12^{37}). Mk.'s τοῦ εὐλογητοῦ is an abbreviation of a common Rabbinical formula, and is no doubt original. Mt. changes into the Christian and universal τοῦ θεοῦ. "The Son of the Blessed" occurs in the *Acta Pauli* (Schmidt), p. 26, and "the Blessed," p. 29.—ἵνα ἡμῖν εἴπῃς] Lk. also has εἰπὸν ἡμῖν.

M 64. *Jesus saith to him, Thou saidst: but I say to you, Henceforth you shall see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven.*] Mk. has: "And Jesus said, I am; and you shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven."—σὺ εἶπας] Mk. has ἐγώ εἰμι. On σὺ εἶπας, see v.[25]. The phrase implies a fine understanding of the circumstances of the scene. Christ was not "the Son of God" in any sense in which the words could be understood by the high priest, and a question such as that addressed to Christ, where questioner and questioned lived in a different atmosphere of thought, could not, nor ever can be, answered with a word. Yet the phrase is an implied affirmative. "Thou hast expressed in a phrase the inference which seems to follow from My teaching, and that inference is a half truth. But more is implied. From henceforth," etc. The same evasive affirmative lies behind Lk 22^{67} and Jn 18^{37}: "Thou sayest that I am a king. That is a right inference from My teaching; but the kingship which I claim is a kingship of spiritual supremacy."—ἀπ' ἄρτι] is difficult.[1] It seems to be equivalent to "soon," "hereafter." "I am the Messiah, but the Messiah of the future, not of the present; you will understand when you shall see the Son of Man coming on the clouds of heaven." Lk. also has ἀπὸ τοῦ νῦν.—ἐπί] Mk. has μετά. See on 24^{30}, where Mk. in the parallel has ἐν νεφέλαις. μετά occurs in Theodotion's VS of Dn 7^{13}. See Gould on Mk 14^{60}.

M 65. *Then the high priest rent his garments, saying, He has blasphemed; what further need have we of witnesses? lo, now ye have heard the blasphemy.*] Mk. has: "And the high priest rent

[1] ἄρτι does not occur in Mk. or Lk. In Mt. ἄρτι occurs 4 times, and including ἀπ' ἄρτι 7 times. In 23^{39} and 26^{29} ἀπ' ἄρτι means "from the present moment." But in 26^{64} this meaning cannot be pressed, because the period between the moment of utterance and the resurrection must in any case be excluded from the scope of the phrase. It is probably used here in the sense "hereafter" with the implication "soon." On ἀπ' ἄρτι, see Abbott, *Johannine Grammar*, 1915, vi.

his clothes, and saith, What further need have we of witnesses? ye have heard the blasphemy."—τότε] see on 2^{7}.—τὰ ἱματία] a more ordinary word than Mk.'s τοὺς χιτῶνας. See *DCG* i. p. 209.

66. *What think ye? And they answered and said, He is worthy of death.*] Mk. has: "What seemeth it to you? And they all adjudged Him to be worthy of death." **M**

67, 68. *Then they spat in His face, and buffeted Him; and some smote Him, saying, Prophesy to us, Thou Anointed One, Who is he who struck Thee?*] Mk. has: "And some began to spit upon Him, and to cover His face, and to buffet Him, and to say to Him, Prophesy. And the servants received Him with blows."—τότε] see on 2^{7}.—ἐνέπτυσαν] Mt. frequently avoids Mk.'s ἤρξαντο. He telescopes Mk.'s ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον into ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτου: but his added clause, τίς ἐστιν ὁ παίσας σε, seems to imply reminiscence of the omitted words. In οἱ δὲ ἐράπισαν he abbreviates Mk.'s καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον. The addition, "Who is he that struck Thee?" which Lk. also has, is no doubt intended to explain προφήτευσον. It may, however, be doubted whether the verb in Mk. has not a more general reference, such as "Prophesy now the destruction of the Temple"; cf. Mk v.^{58}. In view of Mt.'s explanatory clause, it is extraordinary that he should have omitted the "covering" of the face. **M**

69. *And Peter sat outside in the court; and there came to him a maid-servant, saying, And thou wast with Jesus the Galilean?*] Mk. has: "And whilst Peter was below in the court, there cometh one of the maid-servants of the high priest; and seeing Peter warming himself, she looked at him, and saith, And thou wast with the Nazarene, Jesus?"—ἔξω] in the outer court. Mk. has κάτω.—ἐκάθητο] (Lk. also has καθήμενον) refers back to v.^{58}.—προσῆλθεν] see on 4^{3}. Mt. avoids thus Mk.'s hist. pres.—Γαλιλαίου] for Mk.'s Ναζαρηνοῦ, which Mt. elsewhere omits, *e.g.* in 20^{30} and 28^{5}. **M**

70. *And he denied before them all, saying, I know not what thou sayest.*] Mk. has: "And he denied, saying, I know not, nor understand what thou sayest." For Mt.'s omission of the redundant οὔτε ἐπίσταμαι, see Introduction, p. xxv.—οὐκ οἶδα] So Lk. Mk. has οὔτε οἶδα. See on Lk 22^{57}. **M**

71. *And another saw him when he had gone out into the gateway, and saith to those there, This man was with Jesus the Nazarene.*] Mk. has: "And he went outside into the antecourt; and the maid-servant saw him, and began to say to those who stood by that this man is (one) of them."—ἄλλη] Mt. infers from the change of scene that the ἡ παιδίσκη of Mk. was different from the maid-servant of the previous verse.—οὗτος ἦν, κ.τ.λ.] Mt. assimilates to the previous charge, but substitutes for Mk.'s Ναζαρηνοῦ, Ναζωραίου: cf. 2^{23}.—λέγει] Avoiding, as often, Mk.'s ἤρξατο. Mt. **M**

omits Mk.'s ὅτι, as often, and πάλιν, which would not harmonise with ἄλλη.

M 72. *And again he denied with an oath that, I know not the man.*] Mk. has: "And he denied again."—ἠρνήσατο] assimilating to v.^{70}, and avoiding Mk.'s imperfect ἠρνεῖτο.

M 73. *And after a little while there came they who stood (there), and said to Peter, Truly thou also art (one) of them; for thy speech betrayeth thee.*] Mk. has: "And after a little again they who stood by were saying to Peter, Truly thou art (one) of them; for thou art a Galilean." Mt. omits Mk.'s πάλιν, as often.—προσελθόντες] see on 4^{3}.—καὶ γάρ, κ.τ.λ.] is apparently an explanatory interpretation of Mk.'s "for thou art a Galilean." Mt. supposes that this was an inference from S. Peter's language or pronunciation. See Dalm. *Words*, p. 80.

M 74. *Then he began to imprecate, and to swear that, I know not the man. And immediately the cock crew.*] Mk. has: "And he began to imprecate, and to swear that, I know not this man of whom you speak. And immediately the cock crew a second time."—τότε] see on 2^{7}.—καταθεματίζειν] only here for Mk.'s ἀναθεματίζειν, which occurs three times in Acts 23. With either word the meaning is "to invoke a curse on himself if his statement were not true."—καὶ εὐθύς] Mk. adds ἐκ δευτέρου (om. ℵ L); cf. δίς in v.^{30} (om. ℵ C* D) and v.^{72} (om. ℵ C* D).

M 75. *And Peter remembered the word of Jesus, who said that Before the cock crow, thrice thou shalt deny Me. And he went outside, and wept bitterly.*] Mk. has: "And Peter remembered the word, how Jesus said to him that, Before the cock crow twice, thrice thou shalt deny Me. And ἐπιβαλών he was weeping." If the text of S. Mark which lay before Mt. had δίς in vv.^{30} and ^{72}, and ἐκ δευτέρου in v.^{72}, Mt. has probably omitted all three for the same reasons that have caused so many changes in the Western copies of Mk. See WH, § 323, and p. 330.—τοῦ ῥήματος] so Lk. Mk. has τὸ ῥῆμα. ἐξελθὼν ἔξω, which occurs also in Lk., seems to be a substitute for, or interpretation of, Mk.'s difficult ἐπιβαλών. See Swete, and especially Moulton, p. 131.—ἔκλαυσεν] aor., as often, for Mk.'s imperfect.—πικρῶς] is added by Mt. (and Lk.) to emphasise the point. See Hastings, *DCG* i. p. 444.

73. δῆλόν σε ποιεῖ] D latt S[1] have ὁμοιάζει = "is like," *i.e.* "resembles theirs."

XXVII. 1, 2. From Mk 15^{1}.

M 1. *And when it was morning, all the chief priests and the elders of the people took counsel against Jesus to put Him to death.*] Mk. has: "And immediately in the morning the chief priests, with the elders, and scribes, and all the Sanhedrin, made a council."—πρωίας δὲ γενομένης] for Mk.'s καὶ εὐθὺς πρωί. Mt. substitutes δέ for καί, and omits εὐθύς, as often.—συμβούλιον ἔλαβον] see on

12^{14}. Mk. has συμ. ποιήσαντες. Mt. here, as in 26^{47}, omits καὶ
γραμματέων, and adds after πρεσβύτεροι, τοῦ λαοῦ. He omits καὶ
ὅλον τὸ συνέδριον as superfluous, but adds, perhaps as compensa-
tion, πάντες before οἱ ἀρχιερεῖς; cf. Lk. ἅπαν τὸ πλῆθος αὐτῶν.

2. *And bound Him, and led Him away, and delivered Him to* M
Pilate the governor.] Mk. has: "Bound Jesus, and carried Him
away, and delivered Him to Pilate."—ἀπήγαγον] cf. 26^{57} for Mk.'s
ἀπήνεγκαν. Lk. has ἤγαγον.—τῷ ἡγεμόνι] Mt. uses this word of
Pilate 7 times, Mk. 0, Lk. 1 (20^{20}). Mt. adds also the clause,
κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν: cf. 26^{59}. ὥστε with the
infinitive here expresses purpose; cf. Moulton, p. 207.

3–10. Mt. here adds an incident which has no parallel in Mk.
or Lk.

3. *Then Judas, who delivered Him up, when he saw that He was* P
*condemned, repented, and brought back the thirty pieces of silver to
the chief priests and elders, saying.*]—τότε] see on 2^{7}.—μεταμεληθείς]
as in $21^{30. 32}$.—ἔστρεψε] is not used elsewhere in an active sense in
the N.T.; cf. Is 38^{8}.

4. *I sinned when I betrayed righteous blood.*] P

And they said, What is that to us? Thou shalt see (to that).] P

5. *And he cast the silver into the temple, and went away and* P
hanged himself.]—ῥίψας] as in 15^{30}.—εἰς τὸν ναόν] ναός in $23^{16. 21. 35}$
26^{61} is used of the shrine. Judas could hardly literally cast the
money into this shrine, into which none but priests entered. He
may have cast it down in the court of the priests.—ἀνεχώρησε] see
on 2^{12}.—καὶ ἀπελθὼν ἀπήγξατο] cf. 2 S 17^{23} καὶ ἀπῆλθεν—καὶ
ἀπήγξατο.

6. *And the chief priests took the silver, and said, It is not lawful* P
to put them into the corban, for it is the price of blood.] κορβανᾶς is
an Aramaism. It is used in Jos. *Wars*, ii. 176, for the money
hoarded in the Temple (τὸν ἱερὸν θησαυρόν καλεῖται δὲ κορβανᾶς).
This was collectively "the offering" *par excellence*. But the term
is not so used in Rabbinic writings.

7. *And they took counsel, and bought with them the potter's* P
field, for a burial-place for strangers.]—συμβούλιον λαβόντες] see
on 12^{14}.

8. *Wherefore that field was called, Field of Blood, unto this* P
day.]

9, 10. *Then was fulfilled that which was spoken through Jeremiah* O
*the prophet, saying, And I took the thirty pieces of silver, the price
of Him that was priced, whom they of the children of Israel did
price, and I gave them for the potter's field, as the Lord appointed
me.*]—τότε ἐπληρώθη] See Introduction, p. lxi.

The passage alluded to is, no doubt, Zec 11^{13}. The good
shepherd of Israel received as wages from the rulers of the people
a paltry sum. He was bidden to cast it to the potter. So he

cast it to the potter in Jehovah's house. The quotation in Mt seems to play upon the facts of the narrative with reference to this passage. Christ was the Good Shepherd. He had been estimated at a paltry sum, thirty pieces of silver, by the rulers of the people. This sum should therefore be cast to the potter, or, by a slight change in the Hebrew, into the treasury (אוצר for יוצר). It is probable that in Zec 11^{13} אוצר is original. It alone gives a good sense, and a reason for בית יהוה. Why should the potter be in Jehovah's house? The treasury was naturally there. The M.T. may have substituted יוצר from a feeling that the sum thus despised was not good enough for the sacred treasury. Just so the chief priests in Mt. will not put the sum into the treasury, but give it for the potter's field. Cf. Wellhausen on Zec 11^{13}.

καὶ ἔλαβον τὰ τριάκοντα ἀργύρια] Zec 11^{13} has *καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς*.—*τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ*] seems to be a loose translation of the previous words of Zechariah, אדר היקר אשר יקרתי מעליהם. The LXX is quite different.—*καὶ ἔδωκα αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως*] seems to be a loose translation of ואשליך אתו—אל היוצר. The *τὸν ἀγρόν* appears to be due to the translator allowing the facts upon which he is commenting to creep into his translation; cf. v.^{7}. *καθὰ συνέταξέ μοι Κύριος* looks like a reminiscence of ויאמר יהוה אלי, Zec 11^{13}; in the LXX language of Ex 9^{12} *καθὰ συνέταξεν Κύριος*. The addition of this clause and the 1st pers. in the original make it clear that *ἔδωκα*, and not *ἔδωκαν*, is the right reading. The action of the prophet in casting his rejected wages to the potter is regarded by the translator as prophetical of the action of the Sanhedrin in rejecting the proffered wages of Judas, and giving them for the potter's field. The application of the prophecy in this connection is clearly based upon two or three traditional facts. Judas had thrown the money into the Temple; cf. ואשליך אתו בית יהוה. The Sanhedrin refused to put it into the treasury; cf. the probable emendation of אוצר into יוצר. The money thus rejected was applied to the purchase of a potter's field; cf. ואשליך אתו—אל היוצר. The translator seems to have had the Hebrew text in his mind, and to have quoted from memory. From his acquaintance with the variant readings אוצר and יוצר (cf. for the former the renderings of Pesh. and Targ. Jon.), and from the way in which both words are alluded to in the narrative (for אוצר, cf. v.^{6} *τὸν κορβανᾶν*), we may infer that the writer of this narrative was also the translator of the quotation, and that he was thoroughly versed in Rabbinical methods of exegesis. See Hastings, *DCG* i. p. 911.

The narrative as it now stands seems to carry with it some traces of the style of the editor of the Gospel. *τότε*, see on 2^7. *ἀναχωρεῖν*, 10 in Mt., 1 in Mk., 0 in Lk.; *συμβούλιον λαμβάνειν*, 5 in

Mt.; and συντάσσειν, 3 in Mt. may be claimed as such. On the other hand, κορβανᾶς, and the quotation in $^{9.10}$, based as it is upon the Hebrew, and suggestive of Rabbinical method, point to a Hebrew or Aramaic original for the section. The story is clearly one in which existing tradition led to the application to it of the prophecy. And such a detail as the strangers' burial-ground is too meaningless to be accounted for as a literary invention. It seems, therefore, probable that the narrative formed one of a cycle of Palestinian traditions known to the editor of the Gospels. A different tradition is given in Acts 1^{18-19}.

The attribution of the prophecy to Jeremiah may be due to reminiscence of Jer 36^{87-89} LXX (purchase of a field), combined with 18^{2} (the potter).

4. δίκαιον] B^{2mg} L a b c d g^1 q S^1 "blood of the righteous"; ἀθῷον, ℵ A B* *al.*
ὄψει] U Γ; ὄψῃ, ℵ A B *al*; "thou shalt know," S^1.
5. εἰς τὸν ναόν] ℵ B L; ἐν τῷ ναῷ, A C *al.*
9. διά] add Ἱερεμίου, ℵ A B *al*; om. 33 157 a b S^1. The omission is so natural that it seems probable that the word is genuine.
10. ἔδωκα] ℵ 122 S^1; ἔδωκαν, B *al.* See above.

11–26. From Mk 15^{2-15}.

11. *And Jesus stood still before the governor: and the governor* M
asked Him, saying, Art Thou the King of the Jews? And Jesus said, Thou sayest.] Mk. has: "And Pilate asked Him, Art Thou the King of the Jews? And He answered and saith to him, Thou
sayest."—ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος] With this E
connecting link Mt. returns to Mk.'s narrative.—λέγων] is inserted also in Lk.—ἔφη] So Lk. Mk. has λέγει. For σὺ λέγεις, cf. σὺ εἶπας, $26^{25.64}$.

12. *And when He was accused by the chief priests and elders,* M
He answered nothing.] Mk. has: "And the chief priests were accusing Him much." Mt. avoids, as often, Mk.'s imperf. and the adverbial πολλά.—ἀπεκρίνατο] The classical middle is rare in the N.T. It occurs only once in Mk 14^{61}, where Mt. omitted it, and in Mt. only here, where it seems, therefore, to be a reminiscence of the clause omitted from Mk 14^{61}; but Mt., as usual, has only a single negative; see on 27^{14}. On ἀπεκρίνατο, see Abbott, *Johannine Grammar*, 2537.

13. *Then Pilate saith to Him, Dost Thou not hear how many* M
things they witness against Thee?] Mk. has: "And Pilate again was asking Him, saying, Dost Thou not answer anything? See of how many things they accuse Thee."—τότε] see on 2^{7}. Mt., as often, omits Mk.'s πάλιν, and avoids his imperf. ἐπηρώτα.

14. *And He did not answer him, not even to one word; so that* M
the governor marvelled greatly.] Mk. has: "And Jesus still

answered nothing; so that Pilate marvelled." Mt. avoids, as usual, Mk.'s double negative, but here compensates by adding πρὸς οὐδὲ ἓν ῥῆμα. Cf. Introduction, p. xxv; Hastings, *DCG* i. p. 358.

M 15. *And at the feast the governor was wont to release to the multitude a prisoner whom they wished.*] Mk. has: "And at the feast he was releasing to them a prisoner whom they were begging off."—εἰώθει—ἀπολύειν] to emphasise the fact that this was a customary concession. Mk. uses his imperfects so indiscriminately that his ἀπέλυεν might mean nothing more than "released" on this occasion.—κατά] is not necessarily distributive, meaning "at each feast," so S^1, though this was probably the idea in the mind of Mk., as Mt. has rightly seen.

M 16. *And they had then a prisoner of note, named Jesus Barabbas.*] Mk. has: "And one called Barabbas was bound with the rebels who had committed murder in the revolt. And the multitude went up, and began to ask (that he would do) as he was doing for them." See Gould and Swete on Mk 15^7.

M 17. *When, therefore, they were gathered together, Pilate said to them, Whom will ye that I release to you? Jesus Barabbas, or Jesus who is called Anointed?*] Mk. has: "And Pilate answered them, saying, Will ye that I release to you the King of the Jews?"

M 18. *For he knew that they had delivered Him up through envy.*] Mk. has: "For he knew that the chief priests had delivered Him up through envy."—ᾔδει] Mt. avoids Mk.'s imperf. ἐγίνωσκεν.—παρέδωκαν] Mt. avoids Mk.'s pluperfect; cf. 26^{48}.

19. Mt. adds here:

P *And as he was sitting upon the judgement-seat, his wife sent to him, saying, Have thou nothing to do with that righteous man: for I suffered much in a dream to-day on account of Him.*]—κατ' ὄναρ] only besides five times in chs. 1. 2. See on 1^{20}.—πολλά] this adverbial πολλά, which is common in Mk., occurs elsewhere in Mt. only twice, 13^8 16^{21}, both from Mk.

M 20. *And the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.*] Mk. has: "And the chief priests moved the people that he should rather release Barabbas to them." For the insertion of καὶ οἱ πρεσβύτεροι, cf. v.^{12}.—τοὺς ὄχλους] plur. for Mk.'s sing., as often. See Introduction, p. lxxxvi.—ἔπεισαν] for Mk.'s ἀνέσεισαν, which is late and uncommon in the sense to "incite." Add to references in lexx. ἀνασιόμενοι = being "incited," *Teb. Pap.* 28. 20 (B.C. 114).

M 21. *And the governor answered and said to them, Whom will ye that I release to you of the two? And they said, Barabbas.*] Mt. inserts this last clause in order to bring into the narrative explicitly the answer of the people to Pilate's question. In Mk v.^{9} Pilate asks if they wish the King of the Jews to be released. No direct answer is given, but one is implied in v.^{11}.

In v.[12] Pilate "again" asks, What is then to be done to Jesus? They answer in v.[13] that He should be crucified. In v.[14] Pilate asks a third question, Why should Jesus be crucified? In Mt. Pilate first asks whether they will have Barabbas or Christ (v.[17]). In v.[21] this question is repeated in other words, and seems to be merely resumptive on the part of the editor, no answer having been given. The answer comes in the same verse. They desire Barabbas. Consequently in v.[22] Pilate asks a second question, What then is to be done with Jesus? And in v.[23] a third question, What evil had He done? The insertion of the resumptive question in v.[21] necessitates also the insertion of *λέγει αὐτοῖς ὁ Πειλᾶτος* in v.[22].—*ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς*] Mk. has *ὁ δὲ Πειλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς*. Mt. omits *πάλιν* because he is about to repeat the governor's first question.

22. *Pilate saith to them, What then shall I do to Jesus who is called Anointed? They all say, Let Him be crucified.*] Mk. has: "What then shall I do to Him whom you call the King of the Jews? And they cried out again, Crucify Him." M

23. *And he said, What evil has He done? And they the more were crying out, saying, Let Him be crucified.*] Mk. has: "And Pilate said to them, Why, what evil has He done? And they the more cried out, Crucify Him."—*ἔκραζον*] Mk. has the aor. The position is generally the reverse. But in Mk. A D *al* 1 69 346 have *ἔκραζον*, and so probably S[1]. M

24, 25. Mt. here interpolates two verses:

24, 25. *And Pilate, seeing that he avails nothing, but that rather a tumult results, took water, and washed his hands before the multitude, saying, I am guiltless of the blood of this righteous man: ye shall see (to it). And all the people answered and said, His blood (be) on us and on our children.*] Cf. *Ev. Peter*: "And no one of the Jews washed his hands, neither Herod nor any of his judges." P

26. *Then he released Barabbas to them; but he scourged Jesus, and delivered Him to be crucified.*] Mk. has: "And Pilate, being willing to content the multitude, released Barabbas to them; and he delivered Jesus, when he had scourged Him, to be crucified.—*τὸν δέ*] So Lk. Mk. has *καί*. Mt. substitutes *δέ*, as often. M

16, 17. S[1] 1* 118 209* add Ἰησοῦν before Βαραββᾶν in v.[16], and Ἰησοῦν τόν before Βαραββᾶν in v.[17]. For the reading, see Burkitt's excellent note, *Evangelion Da Mepharreshe*, ii. 277. The reading was known to Origen, who says that it was not found in many copies, *forsitan recte ut ne nomen Jesu conveniat alicui iniquorum*. Origen's negative testimony, that it was found in some copies, and his unwillingness to accept it, is almost decisive proof in favour of its genuineness. It is accepted by Burkitt, Zahn, Merx. But see WH.

27–56. From Mk 15^{16-41}. Mk 15^{16-20a} is omitted by Lk.

27. *Then the soldiers of the governor took Jesus into the Præ-* M

torium, and gathered to Him all the band.] Mk. has: "And the soldiers led Him away within the court which is the Prætorium, and call together all the band.—τότε] see on 2^{7}.—εἰς τὸ πραιτώριον] Mt. dovetails, as often, a twofold phrase of Mk.'s; cf. Introduction, p. xxv. Mk. has "within the court which is the Prætorium"; "within" as opposed to the space outside the palace where the tribunal was set up, v.^{19}.—αὐλῆς] *i.e.* the court in the palace of Herod which was used as the Prætorium or residence of the governor when he was at Jerusalem; cf. Sanday, *Sacred Sites*, pp. 55 ff.—συνήγαγον] avoiding, as often, Mk.'s hist. pres.

M **28.** *And they stripped Him, and put round Him a scarlet cloke.*] Mk. has: "And they put on Him a purple robe, and put round Him." The "scourging" of v.^{26} has already implied stripping. In Mk. the καὶ περιτιθέασιν has as object the crown of thorns. Mt. seems to have supposed that both verbs referred to the robe. περιτίθημι may be used of either object. For στέφανον, cf. Eur. *Med.* 984, and for χλαμύδα, Sapph. 68. We should expect Mt. to omit one verb; cf. Introduction, p. xxiv.[1] But instead he converts ἐνδιδύσκειν into ἐκδύειν, unobservant of the fact that the action implied in this verb was unnecessary. He avoids as usual Mk.'s hist. presents.—χλαμύδα κοκκίνην] The chlamys was generally a military garment, but was worn also by kings. Mk. has πορφύρα.

M **29.** *And they wove a crown of thorns, and put it on His head, and a reed in His right hand: and kneeling down before Him, they mocked Him, saying, Hail, King of the Jews!*] Mk. has: "—having woven a crown of thorns, and began to salute Him, Hail, King of the Jews."—βασιλεῦ] see Moulton, p. 71.[2]

Mt., having transferred Mk.'s περιτιθέασιν to the previous clause, is obliged to insert a conjunction καί and a new verb ἐπέθηκαν, and adds ἐπὶ τῆς κεφαλῆς αὐτοῦ. He inserts also καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, taking the "reed" from Mk v.^{19}, where it seems pointless and out of place. The καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ is also anticipated from Mk ^{19} καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. Mt. substitutes γονυπετήσαντες; cf. 17^{14} Mk 1^{40} 10^{17}, and changes προσεκύνουν into the ἐνέπαιξαν of Mk v.^{20}.

M **30.** *And they spat upon Him, and took the reed, and beat upon His head.*] Mk. has: "And they beat His head with a reed, and were spitting on Him."—ἐμπτύσαντες] Mt. avoids Mk.'s imperfect, as often.

M **31.** *And when they had mocked Him, they stripped Him of the cloke, and put His own garments on Him.*] so Mk., with πορφύρα as in v.^{17} for χλαμύδα.

M *And they led Him away to crucify Him.*] Mk. has: "And they

[1] However, ℵ^{ca} B D 157 a b c ff^{2} q S^{1} do omit περιέθηκαν αὐτῷ, and have καὶ ἐνέδυσαν for καὶ ἐκδύσαντες. This may be the original text.

[2] ℵ A L have ὁ βασιλεύς = "Hail you 'King'" (Moulton).

lead Him out in order that they may crucify Him."—ἀπήγαγον]
avoiding, as often, Mk.'s hist. pres. Lk. also has ἀπήγαγον.

32. *And as they were coming out, they found a man of Cyrene, by* M
name Simon: him they impressed, that he might bear His cross.]
Mk. has: "And they impress a passer-by, Simon, a Cyrenian,
coming from the country, the father of Alexander and Rufus, that
he may bear His cross."—ἠγγάρευσαν] see on 5^{41}. Mt. avoids, as
often, Mk.'s hist. pres. Mt. omits ἐρχόμενον ἀπ' ἀγροῦ = "coming
from work"; cf. *Berakhoth* 4^b, perhaps because work would not
have been possible on the first day of Unleavened Bread. See
on p. 272. He also omits "the father of Alexander and Rufus";
cf. Introduction, p. xxxvi.—ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ] cf. Artem.
Oneir. ii. 56: ὁ μέλλων αὐτῷ προσηλοῦσθαι πρότερον αὐτὸν βαστάζει,
and note on 10^{38}.

33. *And they came to a place called Golgotha, that is (a place)* M
called Skull-place.] Mk. has: "And they bring Him to the
Golgotha-place, that is being interpreted 'skull'-place."—ἐλθόντες]
avoiding, as often, Mk.'s hist. pres. Lk. also has ἦλθαν.—Γολγοθᾶ]
is the Aramaic גלגלתא = "a skull." For the dropping of the
second ל, cf. Dalm. *Gram.*^{2} p. 166.

34. *And gave Him to drink wine mixed with gall: and He tasted,* M
and would not drink.] Mk. has: "And they were giving Him
drugged wine: and He did not take it."—ἔδωκαν] aor. for Mk.'s
imperf., as often.—οἶνον μετὰ χολῆς μεμιγμένον] for Mk.'s ἐσμυρνισ-
μένον οἶνον, probably with reference to Ps 68^{22} ἔδωκαν—χολήν, καὶ
—ὄξος, and perhaps to avoid Mk.'s rare σμυρνίζειν.—οἶνον] A N *al*
have ὄξος; ff omits. ὄξος is a further assimilation to the LXX.

35. *And they crucified Him, and divided His garments by* M
casting lot.] Mk. has: "And they crucify Him, and divide His
garments, casting lot over them (to determine) what each should
take."—σταυρώσαντες—διεμερίσαντο] avoiding, as often, Mk.'s hist.
presents. For διεμερίσαντο, cf. Ps 21^{19}.

36. *And sitting down they guarded Him there.*] Mk. has: M
"And it was the third hour, and they crucified Him." But for
ἐσταύρωσαν, D ff^2 k n have ἐφύλασσον. Mt. seems to have had this
in his text of Mk. Mt. seems to have wished to avoid Mk.'s
difficult third hour; cf. Jn 19^{14}.—ἐκεῖ] Lk. also has this.

37. *And they placed above His head His accusation written,* M
This is Jesus the King of the Jews.] Mk. has: "And the inscrip-
tion of His accusation was written, The King of the Jews."—οὗτος]
Lk. also adds this.

38. *Then are crucified with Him two robbers, one at the right* M
hand, and one at the left.] Mk. has: "And they crucify with
Him two robbers, one at (His) right hand, and one at His left."—
σταυροῦνται] hist. pres., contrary to Mt.'s custom. Passive for
active, see Introduction, p. xxiii.

M 39. *And the passers-by were blaspheming Him, shaking their heads.*] so Mk. Cf. La 2^{15}.

M 40. *And saying, Thou destroyer of the temple, and builder (of it) in three days, save Thyself. If Thou art the Son of God, come down from the cross.*] Mk. has: "Ah, Thou destroyer of the Temple, and builder of it in three days, save Thyself by coming down from the cross."—ὁ καταλύων] See Moulton, p. 127, who translates "you would-be destroyer."—εἰ υἱὸς εἶ τοῦ θεοῦ] Lk. also has εἰ οὗτος ἐστιν ὁ Χριστὸς τοῦ θεοῦ.

M 41. *Likewise also the chief priests mocking with the scribes and elders, said.*] Mk. has: "Likewise also the chief priests mocking to one another with the scribes, said." For the insertion of καὶ πρεσβυτέρων, cf. vv.$^{12.20}$.

M 42. *Others He saved; Himself He cannot save. He is Israel's king. Let Him come down now from the cross, and we will believe upon Him.*] Mk. has: "Others He saved; Himself He cannot save. Let the Anointed, the King of Israel, come down now from the cross, that we may see and believe."—πιστεύσομεν] Mk. has two verbs; cf. Introduction, p. xxv.

Mt. here adds:

E 43. *He trusted in God; let Him deliver Him now, if He desires Him: for He said, I am the Son of God.*] The first clause is similar to Ps 21^{9} ἤλπισεν ἐπὶ κύριον ῥυσάσθω αὐτόν.—ὅτι θέλει αὐτόν. The second is an allusion to Wis 2^{18} εἰ γάρ ἐστιν ὁ δίκαιος υἱὸς θεοῦ—ῥύσεται αὐτόν. The verse is probably due to the editor.

M 44. *Likewise also the robbers who were crucified with Him, were reviling Him.*] Mk. has: "And they who were being crucified with Him, were reviling Him."

M 45. *And from the sixth hour there was darkness over all the land unto the ninth hour.*] Mk. has: "And when it was the sixth hour, there was darkness over the whole land unto the ninth hour."—γῆ] may mean "earth"; so in Mk $13^{27.31}$ (where, however, the contrast with heaven requires it) 2^{10}. But here there is nothing to suggest that it means more than "land of Israel"; cf. *Ev. Peter* 5, σκότος κατέσχε πᾶσαν τὴν Ἰουδαίαν, and Ex 10^{22} ἐγένετο σκότος ἐπὶ πᾶσαν γῆν Αἰγύπτου.

M 46. *And about the ninth hour Jesus called out in a loud voice, saying, Elei, Elei, lema Sabaqthani? that is, My God, My God, why didst Thou forsake Me?*] Mk. has: "And at the ninth hour Jesus called out in a loud voice, Eloï, Eloï, lama Sabaqthani, which is being interpreted, My God, My God, why didst Thou forsake Me?"—ἠλεί] Mt. hebraises Mk.'s ἐλωί with reference to Ps 22^{1}. Ἐλωί is the Aramaic אֱלָהִי, the ω for α being due to the influence of the Hebrew אֱלֹהַי; see Dalm. *Gram*[2] p. 156. Mk.'s λαμά (B D)

also shows reminiscence of the Hebrew. Mt. and Mk. (א C L) have the Aramaic *λεμά*; see Dalm. p. 221.—*σαβαχθανεί*] is the Aramaic שבקתני. The *ει*, as in *ῥαββεί*, is to be pronounced ē; see Dalm. p. 147, Anm. 4. Ps 22^1 runs אלי אלי למה עזבתני. The words as uttered in Aramaic would be אלהי אלהי למא שבקתני. Mk. has slightly Hebraised in *ἐλωί*, Mt. entirely in *ἠλεί*, Mk. also in *λαμά*. D in Mk. has *ζαφθάνει*, which may be a further assimilation to the Hebrew, and represent עזבתני, since D seems to assimilate the whole verse to the Hebrew reading, *ἠλὶ ἠλὶ λαμὰ ζαφθάνι*. Lk. omits the whole verse.—*θεέ*] Mk. has *ὁ θεός*. For the vocative case, see Blass, p. 87. Ps 21^2 has *ὁ θεός ὁ θεός μου—ἵνα τί ἐγκατέλιπες με*. Mk. has *ὁ θεός μου ὁ θεός μου εἰς τί*. Mt. *θεέ μου θεέ μου ἵνα τί*. Mt. assimilates Mk.'s *εἰς τί* to the LXX.—*ἐγκατέλιπες*] D in Mk. has *ὠνείδισας*, probably to soften the harshness of the idea of Christ's entire abandonment by God. Lk. omits the verse altogether.

47. *And some of those who stood there heard, and said that He calls Elias.*] Mk. has: "And certain of the bystanders heard, and said, Lo, He calls Elias." Mt.'s change of Mk.'s *ἐλωί* into the Hebrew *ἠλεί* may be due to the fact that the latter sounds more like Elias than the former in Greek, though not in Hebrew. The bystanders were probably Jews. אלהי = my God, might be intentionally perverted into אליה = Elijah, by a Jew. See Gould. M

48. *And immediately one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink.*] Mk. has: "And one ran and filled a sponge with vinegar, and put it on a reed, and gave Him to drink."—*καὶ εὐθέως δραμών*] Mk. has *δραμὼν δέ τις*. We should expect the position to be reversed. D has *καὶ δραμὼν εἷς καὶ πλήσας* in Mk. Mt. probably had this in his copy of Mk.—*πλήσας τε*] Mk. never has *τέ*. It occurs again in Mt 22^{10} 28^{12}. Mk.'s *τίς* or *εἷς* is vague. Was it one of the guards, or a Jewish onlooker? The latter is not impossible. Mt., by adding *ἐξ αὐτῶν*, probably interprets of the Jewish bystanders. M

49. *And the rest said, Stay, let us see whether Elias is coming to save Him.*] Mk. has: "Saying, Let us see whether Elias is coming to take Him down." In Mk. it is the offerer of the vinegar who, as he gave the Lord to drink, said, "Let us see," etc. But Mt. infers from the plural *ἴδωμεν* that it was not the offerer of the vinegar, but the bystanders who said, "Let us see." He therefore substitutes for *λέγων*, *οἱ δὲ λοιποὶ εἶπαν*, changes *Ἄφετε* into *ἄφες*, "And the rest said, Stay" (*i.e.* "do not relieve Him"), and changes *καθελεῖν αὐτόν* into *σώσων*. "Let us see if Elias will come to His assistance." For Mk.'s *ἄφετε ἴδωμεν*, cf. Mt 7^4.—*σώσων*] For the rare fut. part., see Blass, p. 37. See also Moulton, p. 356 n. M

50. *And Jesus, again having cried with a loud voice, gave up the* M

spirit.] Mk. has: "And Jesus, having uttered a loud cry, expired." —κράξας] Mk. has ἀφείς. Mt. takes this verb, and adding τὸ πνεῦμα, substitutes it for Mk.'s ἐξέπνευσεν, possibly to emphasise the voluntariness of Christ's death; cf. Jn 19^{30}. For ἀφιέναι τὸ πνεῦμα, cf. ἀφιέναι τὴν ψυχήν, Gn 35^{18}. For ἀφιέναι φωνήν, cf. Gn 45^{2}.

M **51.** *And behold the veil of the Temple was rent from the top to the bottom into two.*] Mk. has: "And the veil of the Temple was rent into two from the top to the bottom."—ἰδοὺ] See on 1^{20}.—τὸ καταπέτασμα τοῦ ναοῦ] Jerome says that the *Gospel according to the Hebrews* had superliminare for καταπέτασμα. "In Evangelio cujus sæpe fecimus mentionem superliminare templi infinitæ magnitudinis fractum esse atque divisum legimus," *In loc.* "In Evangelio autem quod Hebraicis literis scriptum est legimus non velum templi scissum sed superliminare templi miræ magnitudinis corruisse," Ep. 120. 8. Jos. *Wars*, vi. 299, records, amongst other portents that preceded the fall of Jerusalem, the following: "At that feast which we call Pentecost . . . the priests felt a quaking, and heard a great noise; and after that heard a sound as of a great multitude, saying, 'Let us depart hence.'" In B. *Joma* 39^{b} it is said that, amongst other signs which happened forty years before the destruction of the Temple, "the doors of the Temple opened of themselves until Rabbi Jochanan ben Zaccai rebuked them, saying, 'O Temple, Temple! Why troublest thou thyself? I know that thy end is near.'" Zahn may be right in suggesting that all these accounts are reminiscences of an event that happened at the porch of the Temple at the period of the crucifixion. A cleavage in the masonry of the porch, which rent the outer veil and left the Holy Place open to view, would account for the language of the Gospels, of Josephus, and of the Talmud.

Mt. here adds:

P **52, 53.** *And the earth was shaken, and the rocks were rent; and the tombs were opened, and many bodies of the saints that had fallen asleep arose, and came out of the tombs after His resurrection; and entered into the Holy City, and were made manifest to many.*] The passage probably comes from Mt.'s cycle of Palestinian traditions. The cause of the rending of the veil was an earthquake, which also exposed the bodies of the dead by laying bare their graves. These dead saints, whose rest was so rudely shattered, appeared to many in the city. Mt. adds this account to the Marcan record, but interpolates a clause which is inconsistent with the obvious meaning of the tradition. If Christ was the first-fruits of them that slept, how could His resurrection have been preceded by that of these saints? Under the influence of some such idea the editor adds the caution, "after His resurrection." Or had his authority, "After their resurrection"; and did he by mistake or purposely alter "their" to "His"?—ἔγερσις] occurs

only here in N.T.—τὴν ἁγίαν πόλιν[1]] cf. 4^5.—ἐνεφανίσθησαν] only here in Mt. On the verb as signifying a visible manifestation, see Abbott, *Johannine Vocabulary*, 1716 n. Cf. *Buddhist and Christian Gospels*, p. 189: "When the Lord entered into Nirvana, a great earthquake, terrific and tremendous, accompanied His entry into Nirvana."

54. *And the centurion, and they who were guarding Jesus with him, when they saw the earthquake, and the things which happened, feared exceedingly, saying, Truly this was a Son of God.*] Mk. has: "And the centurion, who stood by over against Him, seeing that He so expired, said, Truly this man was a Son of God."—ἑκατόνταρχος] Mk. has κεντυρίων (also vv.$^{44. 45}$), which does not occur elsewhere in the N.T. ἑκατόνταρχος (ης) occurs some twenty-two times in the LXX. Lk. also has ἑκατόνταρχης, and τὸ γενόμενον = Mt.'s τὰ γινόμενα.—καὶ οἱ μετ' αὐτοῦ, κ.τ.λ.] Mt. seems to have regarded Mk.'s ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ as an unnecessary tautology, and to have substituted "and those who," etc.—ἰδόντες τὸν σεισμόν] Mk. has: ὅτι οὕτως ἐξέπνευσεν (D: οὕτως αὐτὸν κράξαντα, referring the οὕτως to the "loud cry"). Mt. links on to his interpolated verses by substituting τὸν σεισμὸν καὶ τὰ γινόμενα.—θεοῦ υἱός] The centurion, who may well have known that Jesus was popularly understood to claim to be the Son of God, expresses his conviction that the circumstance of His death pointed to the reality of the claim. M

55. *And there were there many women beholding from far off, who followed Jesus from Galilee, ministering to Him.*] Mk. has: "And there were also women beholding from far off,—who when He was in Galilee were following Him and ministering to Him,—and many others who came up with Him to Jerusalem." Mt. condenses Mk.'s prolix account, apparently omitting the last clause, but really incorporating it by inserting πολλαί after γυναῖκες, and substituting ἀπό for ἐν, and αἵτινες for αἱ.—ἠκολούθησαν] Aor., as often, for Mk.'s imperfect.—ἀπὸ τῆς Γαλιλαίας] So Lk. M

56. *Amongst whom were Mary of Magdala, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.*] Mk. has: "Amongst whom were Mary of Magdala, and Mary the mother of James the little and of Joses, and Salome." The Sinaitic Syriac renders in both Gospels, "Mary the daughter of James"; and so Wellhausen. Mt. apparently identified Salome as the wife of Zebedee. M

57. *And when it was evening, there came a rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus.*] Mk. has: "And when it was now evening, since it was the preparation, *i.e.* the Friday, there came Joseph of Arimathea, M

[1] Add to reff. on 4^5, Is 48^2 52^1, and cf. ἡ ἱερὰ πόλις, Philo, *De Somniis*, 37 (i. 691), ἡ ἱερόπολις, *Legatio ad Caium*, 36 (ii. 587), 38 (ii. 590), 43 (ii. 596).

a wealthy councillor, who also himself was awaiting the kingdom of God.—ὀψίας δέ] for καὶ ὀψίας, as often. Mt. omits Mk.'s note of time. The ἐπεὶ ἦν παρασκευή in Mk.'s source probably referred to the eve of the Passover and of the Sabbath, which in this year probably coincided. Mk., who has identified the last supper with the Passover meal, omits very probably a reference to the Passover, and defines παρασκευή as being the day before the Sabbath. Jn 19^{14} is aware that the day of crucifixion was the eve of the Passover, παρασκευὴ τοῦ πάσχα. See p. 271.—πλούσιος] for Mk.'s εὐσχήμων βουλευτής. Mt. may have had in mind Is 53^{9} καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου.—ἐμαθητεύθη] see on 13^{52}.—τοὔνομα] Lk. also has ὀνόματι. See Hastings, *DCG* i. p. 902.

M 58. *He came to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given.*] Mk. has: "Having dared, he went in to Pilate, and asked for the body of Jesus; and Pilate wondered whether He were already dead; and having called the centurion, asked him whether He were already dead. And having ascertained it from the centurion, he granted the corpse to Joseph." Mt. and Lk. seem to have preferred to omit Pilate's doubt about Christ's death, and to have consciously avoided Mk.'s (v.[45]) πτῶμα. Lk. also has οὗτος προσελθών.

M 59. *And Joseph took the body, and wrapped it in a clean linen cloth.*] Mk. has: "And he bought a linen cloth, and taking Him down, he swathed Him in the linen cloth." Mt. omits the purchase of the cloth, cf. p. 272, and adds καθαρᾷ.—ἐνετύλιξεν] Mk. has ἐνείλησεν. Lk. agrees with Mt. Cf. Abbott (*Corrections of Mark*, 520 f.; *Johannine Vocabulary*, 1866, Additional Note), who gives examples of the rare word ἐντυλίσσειν.

M 60. *And laid it in his new tomb, which he hewed out in the rock: and having rolled a great stone to the door of the tomb, departed.*] Mk. has: "And placed Him in a tomb, which was hewn out of rock, and rolled a stone against the door of the tomb." Mt. adds καινῷ, *i.e.* "unused." For the custom of using a great roll-stone like a millstone to close the entrance of the graves of wealthy men, see the interesting note and illustrations of Merx on Lk 22^{52-54}.

M 61. *And there were there Mary of Magdala, and the other Mary, sitting over against the tomb.*] Mk. has: "And Mary of Magdala and Mary (mother) of Joses were seeing where He was laid."—ἡ ἄλλη M.] cf. v.[56]. Mk. has Μαρία ἡ Ἰωσῆτος, which Wellhausen translates "the daughter of Joses." For Mt.'s insertion of ἐκεῖ, cf. v.[55].

46. ἠλεί, ἠλεί or ἠλί, most MSS S^1 latt; ἐλωεί, B; ἐλωί, ℵ. ℵ and B assimilate to Mk.

λεμά] ℵ B L 33 ff^1 g^1; λιμά, A K *al* f q; λαμά (so in Mk. B D) D 1 b h.

Both in Mt. and Mk. λεμά is best attested. Mt. seems to have hebraised in ἠλεί. D in both Gospels hebraises the whole clause.

49. At the end of this verse the words: *ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευρὰν καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα*, are added by ℵ B C L U Γ 5 48 67 115 127*. The words seem to be a gloss derived from Jn 19^{34} inserted by some one whose memory was recalled to Jn 19^{34} by the *εἷς ἐξ αὐτῶν* of the last verse. In spite of their strong attestation, the fact that the next verse begins with *ὁ δὲ Ἰησοῦς πάλιν κράξας*, and the contradiction, in fact, between the statement made by the verse as here placed and the Fourth Gospel, has served to check the transmission of the words by later copyists. The clause is omitted by A D *al* S^1 latt.

52. *τῶν ἁγίων*] S^1 has "the righteous" = *τῶν δικαίων*.

56. *ἡ τοῦ Ἰακώβου καὶ Ἰωσῆφ μήτηρ*] S^1 has: "daughter of James and mother of Joseph"; and so in Mk 15^{40} "daughter of James the little, the mother of Joseph," and Mk 15^{47} "the daughter of James." In the latter place Ἰωσῆτος or Ἰωσήφ is the reading of most MSS. D ff^2 n q and S^1 have "of James." It seems clear, however, that in Mk 15^{40}, Mk. intended to describe Mary as "the mother of James and Joseph." In v.[47] he writes the ambiguous ἡ Ἰωσῆτος, which to a Semitic translator would naturally suggest "daughter of Joses." Yet Mk. himself can hardly have intended to suggest a different Mary from her of v.[40], and his slovenly ἡ Ἰωσῆτος must be taken to mean "mother of Joses." S^1, translating daughter in accordance with Semitic usage, has seen the difficulty of describing this Mary in v.[40] as "mother" and in v.[47] as "daughter" of Joses, and has therefore assimilated to v.[40] by substituting "James" for "Joseph" in v.[47]. D and the Latin versions have apparently been influenced by the Syriac in this substitution, or may have made the change independently to assimilate to v.[40].

62. Mt. here inserts vv.[62-66].

And on the morrow, which is after the Preparation, there were P
gathered together the chief priests and the Pharisees to Pilate, saying, Lord, we remembered that that deceiver said, whilst yet alive, After three days I rise again. Command therefore that the grave be made secure until the third day, lest His disciples come and steal Him, and say to the people, He is risen from the dead: and the last deception shall be worse than the first. Pilate said to them, Take a guard: go, make as secure as you can. And they went, and secured the grave (having sealed the stone) with the guard.]—τῇ δὲ ἐπαύριον ἥτις ἐστὶ μετὰ τὴν παρασκευήν] is a very paraphrastic expression for "the morrow." According to Mt.'s reckoning, this would be the Sabbath, since the crucifixion took place on the Friday following the Passover. Why does he not say simply "on the morrow" or "on the Sabbath"? He may have omitted Mk.'s note of time (15^{42}), because he felt that Mk.'s ἐπεί was inexplicable. The burial with the prior arrangements can hardly have been completed before the Sabbath entered, and "since it was the preparation" seems therefore to be unmotived. He may also have felt that the action of the authorities in effecting the sealing and guarding of the grave was an unlikely course for them to have taken on the Sabbath, and to have avoided therefore the direct "on the Sabbath." But having written "on the morrow," he seems to have been unwilling to omit altogether Mk.'s definition of time

in 15^{42}, and to have added "which is after the Sabbath" by way of compensation. For a similar case, where, after omitting a clause from Mk. he inserts it later in his narrative, cf. οὐδὲν ἀπεκρίνατο, 27^{12}.—οἱ Φαρισαῖοι] See Introduction, pp. lxxviii f.

μετὰ τρεῖς ἡμέρας.] Since Mt. corrects this phrase where it occurs in Mk. into τῇ τρίτῃ ἡμέρα, see on 16^{20}, it is strange to find it here.

κουστωδία] a Latin word. It occurs in a letter from Alexandria of A.D. 22, *Ox. Pap.* ii. ccxciv, l. 20, of certain people who were ἐν κοστωδείᾳ = "in prison."

64. οἱ μαθηταὶ (αὐτοῦ)] add νυκτὸς, F G *al* S[1]. Om. ℵ A B D *al* latt.

XXVIII. 1–8. From Mk 16^{1-8}.

M **1.** *And after the Sabbath, at the dawning towards the first* (*day*) *of the week, came Mary of Magdala and the other Mary to see the grave.*] Mk. has: "And when the Sabbath was over, Mary of Magdala and Mary the (mother) of James, and Salome, bought perfumes that they might come and anoint Him. And very early on the first (day) of the week, they come to the tomb when the sun had risen."—ὀψὲ δὲ σαββάτων] seems to correspond to Mk.'s διαγενομένου τοῦ σαββάτου. But whereas Mk. goes on to record something which happened on the evening after the close of the Sabbath, Mt. omits this, and passes on to the event of the next morning. His ὀψὲ τῶν σαββάτων is therefore pointless and negligible. He seems to have wished to omit the "purchase," but not to have cared to pass over the note of time attached to it. Cf. his omission of the "purchase," Mk 15^{42}. For ὀψὲ τῶν σαββάτων in the sense of "late on the Sabbath" = "after the Sabbath," cf. Blass, p. 97; Moulton, p. 72; Zahn, *in loc.*; and Dalm. *Gram.*[2] p. 247, Anm. 2. It is, however, very difficult to believe that ὀψὲ τῶν σαββάτων can mean anything else than either "as the Sabbath ended," or "when it had ended," *i.e.* "on the evening after the Sabbath had drawn to a close," which is exactly what the parallel phrase in Mk. means; cf. Dalm. *l.c.* Anm. 4. And yet this meaning is inconsistent with the context; for τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων corresponds to Mk.'s λίαν πρωὶ τῇ μιᾷ τῶν σαββάτων—ἀνατείλαντος τοῦ ἡλίου, and clearly means "at or about sunrise on Sunday morning." In other words, Mt. by omitting Mk.'s reference to the purchase of perfumes has combined two entirely inconsistent notes of time. Of course, Mt.'s two notes of time will be in harmony if we suppose that he wishes to correct Mk. and to place the visit of the women to the grave on the Saturday evening. In that case τῇ ἐπιφωσκούσῃ means "as the Sabbath was passing into the first day of the week," *i.e.* "on Saturday evening." This is the meaning which ἐπιφώσκειν has in Lk 23^{54} "the Sabbath was beginning," *i.e.* not Saturday morning, but Friday evening. The

Aram. נגהי means both "dawn" and "the beginning of the technical day," *i.e.* "evening." See the note of Merx on Lk 23^{54}. But it is very difficult to think that Mt. has consciously abandoned Mk.'s reckoning of the appearance of the angels at dawn on Sunday to the women, and has placed it on the Saturday evening. However, Mk.'s λίαν πρωὶ τῇ μιᾷ τῶν σαββάτων—ἀνατείλαντος τοῦ ἡλίου is itself difficult (see Swete). It is possible that Mt. believed that the appearance of the angels to the women took place on Saturday evening, and that he has substituted therefore for Mk.'s λίαν πρωί, κ.τ.λ., a technical Jewish phrase which expresses the time on Saturday evening when the Sabbath was ending or had just ended. On the whole this seems the easiest view of the matter. Mk.'s chronology will be here, as in $14^{1.12}$, due to misunderstanding of his Aramaic authority. See on Lk 23^{54}.

θεωρῆσαι τὸν τάφον] The motive given by Mk., ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν, must be changed by Mt. after the insertion of 27^{62-66}. The sealing of the tomb and the setting of the guard made it impossible for the women to suppose that they could find access to the tomb. θεωρῆσαι is a reminiscence of the omitted clause, Mk 15^{47}.

2–4. *And, behold, there was a great earthquake: for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and from fear of him the guards were dismayed, and became as dead men.*] Mk. is quite different. Mt., who has inserted the account of the sealing of the tomb and the setting of the guard, could hardly follow Mk. here in his record that the women expected to obtain access to the tomb, and thought that the stone would be the only obstacle. They came to see the tomb only. Mk vv.$^{3-5}$ have to fall out.—ἰδού] see on 1^{20}.—σεισμός] cf. the earthquake, 27^{51}.—προσελθών] see on 4^{3}.—ἀστραπή] cf. Dn 10^{6}, and note on 17^{2}.—ὡς χιών[1]] cf. Is 1^{18}, Dn 7^{9} (Th.) καὶ τὸ ἔνδυμα αὐτοῦ ὡσεὶ χιὼν λευκόν, Mt 17^{2} D S^{2} latt, Rev 1^{14}. See Hastings, *DCG* i. p. 504. E

5. *And the angel answered and said to the women, Fear ye not: for I know that ye seek Jesus the crucified.*] Mk. has: "And he saith to them, Be not amazed; ye seek Jesus, the Nazarene, the crucified." M

6. *He is not here: for He is risen, even as He said. Come, see the place where He lay.*] Mk. has: "He is risen; He is not here: lo the place where they laid Him."—καθὼς εἶπεν] Mt. anticipates this clause from Mk v.^{7}, where he has reason for substituting ἰδοὺ εἶπον ὑμῖν. See below. M

[1] Cf. also Mk 9^{3} A D^{gr} *al* latt S^{1}, *Secrets of Enoch* 1^{5} "Their hands whiter than snow," *Enoch* $106^{2.10}$ "his body was whiter than snow."

3. λευκόν] Om. S[1] c ff[1] g[1.2].
6. ἔκειτο] Add ὁ κύριος, A C D *al.* Omit ℵ B 33 S[1] e.—ὁ κύριος] is not used in direct narrative of Christ in this Gospel, and is, no doubt, not genuine here.—εἶπεν] S[1] adds "to you" (fem.), a manifest error of translation.

M 7. *And go*[1] *quickly, and tell His disciples that He is risen from the dead; and, behold, He goes before you into Galilee; there ye shall see Him: behold, I told you.*] Mk. has: "But go, tell His disciples and Peter that He goes before you into Galilee. There ye shall see Him, even as He told you." Mt. omits καὶ τῷ Πέτρῳ. See below.—ἰδοὺ εἶπον ὑμῖν] Mt. interprets τοῖς μαθηταῖς αὐτοῦ of the larger body of Christ's disciples to whom Christ had not spoken these words. See below.

M 8. *And they went away quickly from the tomb with fear and great joy; and ran to bring His disciples word.*] Mk. has: "And they went out, and fled from the tomb; for fear and amazement possessed them: and they told no one anything; for they were afraid." With these words our Mk. ends. See Swete.

Attempts have recently been made[2] to show that Mt 28^{9-20} preserves in part the lost ending of Mk.'s Gospel. 28^{11-15}, no doubt, formed no part of it, for this section is the sequel of 27^{62-66}, which is an interpolation into Mk., and like it, no doubt, came from a non-Marcan source. But it is urged that in $28^{9-10. 16-20}$ we have a portion of Mk.'s lost ending edited by the author of the first Gospel. The argument rests (1) upon the probability that Mk. contained just such a narrative as we have recorded in Mt $28^{9-10. 16-20}$, which supplies the fulfilment of the promise, Mk 16^7; (2) upon some points in Mt.'s narrative which suggest that he is editing an earlier account.

E.g. (*a*) Mk 16^7 has τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ. This suggests that there was to be a special appearance to Peter, and possibly that τοῖς μαθηταῖς indicates not the "Eleven," but the larger body of Christ's disciples. If Mt., for reasons indicated below, proposed to omit this appearance to Peter, it is natural that he should omit τῷ Πέτρῳ here.

(*b*) Mk 16^8 says that the women "told no one, for they were afraid." It is very natural that this should have been followed by an appearance to them of Christ dispelling their fear and repeating the angel's message. Mt. alters "and told no one," etc., into "ran to tell His disciples." Consequently the appearance of Christ, vv.$^{9-10}$, repeating the angel's message is quite unmotived. It would seem that Mt. has found Mk.'s οὐδενὶ οὐδὲν εἶπαν difficult, and has altered it, and then has continued with the appearance of

[1] πορεύεσθαι for Mk's ὑπάγειν. See on 21^1.
[2] Cf. especially Torkild Skat Rördam (*The lost end of Mark's Gospel, Hibbert Journal*, July 1905), to whom I am indebted for much that follows.

Christ without noticing that the clause "they told no one," etc., is necessary to explain the appearance.

(*c*) The τὸ ὄρος of Mt 28^{16} is unexplained in Mt. If in Mk. there stood an account of Christ's appearance to Peter (Mk 16^{7}) and the Eleven, at the latter of which He again bade them go to Galilee, and appointed a mountain as a meeting-place, it would be adequately accounted for. In that case Mk 16^{8} must have been followed by narratives which recorded that the women brought Christ's message to the disciples, that the disciples disbelieved, and that, therefore, Christ Himself appeared to them and probably also to Peter. Why, then, has Mt. omitted all this? For the same reasons that have caused him to make the alterations of Mk.'s statements about the Twelve which are tabulated in Introduction, p. xxxiii f.

(*d*) In Mt 28^{17} we read that "when they saw Him they worshipped. But some doubted." Who are the some? Hardly some of the Eleven. It is inconceivable that Mt. should end his Gospel leaving his readers with the impression that some of the Eleven doubted the fact of Christ's resurrection. The οἱ presupposes a larger gathering than the Eleven only. But Mt. says distinctly οἱ ἕνδεκα μαθηταί. Yes; but this does not preclude the possibility, even in the editor's mind, that others were present. If in his source an appearance to the Eleven immediately preceded, which he has omitted, it is not unnatural that he should say that the Eleven went to Galilee, and there they and others met Christ at the appointed place of gathering.

These suggestions seem to make it possible that the Mk. which Mt. had before him contained after $v.^{8}$ words corresponding to Mt $28^{9\text{-}10}$, then a statement that the disciples disbelieved the message of the women; and that, therefore, Christ appeared to Peter and to the Eleven, repeating the command to go to Galilee, and appointing a mountain as a place of meeting; lastly, a narrative corresponding to Mt $28^{16\text{-}20}$. The whole of Mt $28^{9\text{-}10}$ might be Marcan so far as language goes, except, perhaps, καὶ ἰδού (ἰδού occurs in Mk. only in sayings, not in narrative), and τότε, which never occurs in Mk. in narrative. For ὑπήντησεν, cf. Mk 5^{2}; for προσελθοῦσαι, cf. Mk 1^{31} 6^{35} 10^{2} 12^{28} $14^{35.45}$; for ἐκράτησαν, cf. (of the hand, but gen., not acc.) Mk 1^{31} 5^{41} 9^{27}; for προσεκύνησαν, cf. Mk 5^{6} 15^{19}. But προσέρχεσθαι and προσκυνεῖν are so characteristic of Mt., that, like καὶ ἰδού and τότε, they may be due to Mt.'s editorial revision. How much of Mt $28^{16\text{-}20}$ stood in Mk. cannot, of course, be determined with any precision. οἱ δὲ ἕνδεκα μαθηταί seems to have been transferred here by the editor from the narrative which preceded in Mk. πορεύεσθαι occurs only in Mk 9^{30} (B* D), and in Mt. twenty-eight times. It

is therefore probably editorial. οὗ never occurs in Mk. τάσσομαι never occurs in Mk., and in Mt. only here in this sense. διστάζω does not occur in Mk., and in Mt. only again 14^{31}. προσκυνεῖν may be editorial. μαθητεύειν is probably editorial. πάντα τὰ ἔθνη is probably Marcan, cf. Mk 13^{10}. τηρεῖν may be Marcan, cf. Mk 7^{9}. So may ἐνετειλάμην, Mk 10^{3} 13^{34}. On the other hand, καὶ ἰδού is probably and ἕως τῆς συντελείας τοῦ αἰῶνος certainly editorial. See on 13^{39}. On the other hand, vv.$^{9-10.\,16-20}$ contain no phrase that is characteristically Marcan. We should expect to find in a narrative section like this εὐθύς, an historic present, an imperfect or some other characteristic of Mk.'s style. But still this is not decisive. If, *e.g.*, Mk.'s Gospel were lost from 15^{41}, we should feel doubtful whether Mt 27^{57-61} were based on Mk. These verses contain no characteristically Marcan phrases, whilst ἐμαθητεύθη, προσελθών, τότε are all Matthæan. This is probably due to the fact that the section in Mk. has few of his most characteristic phrases, though now that we have it before us we can specify the following as finding analogies in his language: ἤδη ὀψίας γενομένης, cf. $6^{35(2)}$ 8^{2} 11^{11}; ἦν προσδεχόμενος, Mk. has ἦν with a participle 16 times, Mt. only 6, of which 4 are from Mk.; the repetition of εἰ ἤδη τέθνηκεν; ἦν λελατομημένον; and the imperfect ἐθεώρουν. Indeed, the test of language is so indecisive that we might pick at random sections which Mt. has borrowed from Mk., *e.g.* 12^{46-50} 8^{23-27}, of which we could not be sure that Mk. was the source, if the corresponding sections of his Gospel had been lost. It must, therefore, remain as a possible inference, on the grounds stated above, that Mt $28^{9-10.\,16-20}$ are based on verses which originally stood at the end of Mk.'s Gospel. If this were not the case, it is possible that vv.$^{16-20}$ are an editorial epilogue to the Gospel. A parallel may perhaps be found in 25^{31-46} if this is a Christian homily based quite possibly on traditional sayings of Christ, placed at the end of the great discourse, 24^{4}–25^{30}, as a suitable peroration to the speech. In this case vv.$^{18-20}$ may be based on sayings from the Logia or other sources.

M? **9.** *And, behold, Jesus met them, saying, Hail. And they came and held His feet, and worshipped Him.*]—For καὶ ἰδού, see on 1^{20}.—προσελθοῦσαι] See on 4^{3}.—ἐκράτησαν] See on v.^{8}. In Mk. κρατεῖν is used with "hand" in the genitive as the object three times, 1^{31} 5^{41} 9^{27}, and so Mt 9^{25}. Elsewhere it takes the accusative; so 12^{11} of an animal in a pit, 14^{3} 21^{46} $26^{4.\,48.\,50.\,55.\,57}$ of the seizure of arrest, and 18^{28} of a creditor seizing hold of his debtor.—προσκύνειν] See on 2^{2}.

M? **10.** *Then saith Jesus to them, Fear not: go tell My brethren, that they go into Galilee, and there they shall see Me.*]—τότε] See on 2^{7}.—τοῖς ἀδελφοῖς μου] Is this to be understood as referring

to Christ's brethren in the literal sense, or to His spiritual brethren, "the disciples" of v.^{7}? Cf. 12^{49}.

11. Mt. here adds vv.$^{11-15}$, the sequel of 27^{62-66}, and, no doubt, from the same source.

11. *And as they were going, behold certain of the guard came* P *into the city, and told to the chief priests all that had happened.*] —ἰδού] See on 2^{7}.—κουστωδία] See on 27^{65}.

12. *And being gathered together with the elders, and having* P *taken counsel.*]—συμβούλιόν τε λαβόντες] See on 12^{14}.

13. *They gave much money to the soldiers, saying, Say that His* P *disciples came by night and stole Him while we were sleeping.*]— ἱκανά] only here in this sense in Mt.; cf. Mk 10^{46}. It is common in the Acts. For the tradition as to the theft of the body, cf. Tert. *de Spec.* 30: "This is He whom His disciples secretly stole away, or the gardener took away that his lettuces might not be injured by the crowds of visitors." Still earlier, Just. Mart. (*Dial. c. Trypho*, 108) speaks of the statements put forward by the Jews that the disciples had stolen the body of Christ.

14. *And if it be heard before the governor, we will appease him,* P *and make you secure.*]

15. *And they took the money, and did as they were instructed:* P *and this account was noised abroad among the Jews until this day.*] —διαφημίζειν] Cf. 9^{31}, Mk 1^{45}.

16. *And the eleven disciples went to Galilee, to the mountain* M? *where Jesus appointed to them.*]

17. *And when they saw Him, they worshipped; but some* M? *doubted.*]—προσκυνεῖν] See on 2^{2}.—οἱ δέ] "Some," not of the Eleven, but of others who were present. The proper contrast to "doubted" would be "believed"; but Mt. is aware that the Eleven had already seen Christ in Jerusalem, where their doubts were dispelled. See on 27^{8}. For διστάζειν, cf. 14^{31}.

18. *And Jesus came and spake to them, saying, All power was* M? *given to Me in heaven and upon earth.*]—προσελθών] See on 4^{3}. —ἐδόθη] See on 11^{27}; and cf. Dn 7^{14}.

19. *Go therefore, make disciples of all the nations, baptizing them* M? *into the name of the Father, and of the Son, and of the Holy Ghost.*] —μαθητεύειν] See on 13^{52}.—πάντα τὰ ἔθνη] is due to Mt.'s source (Mark?); cf. Mk 13^{10}. βαπτίζειν in the New Testament describes a ceremonial process of the application of water (whether by immersion or affusion?) to persons. The rite thus termed presupposes a good deal that is not always expressed.

(*a*) The person baptized has repented of his sins, and baptism implies the consequent forgiveness of them; Ac 2^{38}.

(*b*) Baptism also implies belief in Christ. The person baptized expressed this belief, and was regarded after baptism as a disciple of Christ.

(*c*) In connection with baptism we find two expressions, "in the name of Christ"—Ac 2^{38} 10^{48}—and "into the name of Christ"—Ac 19^{5}. These are not identical in meaning.

"In the name of Christ" probably implies the fact that the person baptized had expressed his belief in Christ, and his wish to be Christ's disciple, and that the name of Christ was uttered over him, symbolising the fact that as a result of the ceremony he had become a disciple of Christ. The phrase thus describes a part of the procedure of the baptismal ceremony.

"Into the name of Christ," on the other hand, lays stress on the result of the ceremony. The person baptized became "into the name of Christ," *i.e.* became His disciple, *i.e.* entered into a state of allegiance to Him and of fellowship with Him.[1]

"Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" means, therefore, "causing them to submit to a rite which results in their becoming disciples of, and confers upon them fellowship with, Father, Son, and Holy Spirit."

The remarkable fact that here only in the New Testament do we get the Triune Name used in connection with baptism, can be easily misunderstood. Elsewhere we have only the name of Christ. It is urged that a series of passages in the New Testament are most reasonably explained, if the writers were acquainted with the tradition that Christ Himself had sanctioned the use of the Threefold Name in connection with baptism. But, on the other hand, it is equally difficult to believe that if the tradition as recorded here by Mt. had been widely known in the time of S. Paul, and had been interpreted as a direction of Christ as to the exact form of words to be used in baptism, we should find several references to baptism in or into the name of Christ, and none in or into the Threefold Name. Nevertheless, the conclusion that the formula as here recorded marks a developed and late stage of doctrinal belief and ecclesiastical practice, is unjustified. The phrase may already have stood in the lost ending of Mk.; but even if we suppose that Mk.'s ending contained a reference to baptism in or into Christ's name, or no clause about baptism at all, and if the connection of baptism with the Threefold Name is due to the editor, yet the conception Father, Son, and Holy Spirit is clearly as ancient as the Christian Society itself. For S. Paul, cf. 1 Co 12^{3}, 2 Co 13^{14}; for S. Peter, 1 P 1^{2}; for S. John, 1 Jn $3^{23.24}$ and the Gospel, *passim*. In the earliest Gospel, Mk 13^{32}, we already have the antithesis "the Father, the Son," which, combined with the Jewish and Christian conception of the Holy Spirit, presupposes the possibility of the formula "Father, Son, and Holy Spirit." Mt. has borrowed this phrase from Mk., and in 11^{27} he has a parallel saying showing that the combination "the Son, the

[1] Cf Heitmüller, *Im Namen Jesu*.

Father," was also familiar to the source from which he was drawing (the Matthean Logia?). This antithesis "the Father—the Son" is above all characteristic of the Fourth Gospel, and is no doubt due to the Palestinian background of that very Hebraic book. Thus, even if the editor of the first Gospel was the first to connect baptism with the Threefold Name, he was probably only bringing that rite into connection with a circle of Christological ideas and phrases which were current in the early Palestinian Church, and which from Palestine had penetrated Christian teaching everywhere. The objection that the Gospel containing this phrase cannot be early, because it conflicts with the custom of the early Palestinian Church, which baptized in or into the name of Christ, rests upon the false assumption that the editor intended to represent Christ as prescribing the formula which should be used at baptism. The words rather mean baptizing them into the fellowship of the Father, and of the Son, and of the Holy Ghost, and describe, not the formula to be used at baptism, but the end and aim which would be secured in and through baptism. The editor may well have written these words at a period when it was customary to baptize in or into the name of Christ, without at all wishing to represent Christ as having prescribed a fuller formula, but simply with the intention of summing up in a phrase the end and aim of the Christian life into which the convert entered at baptism. The best commentary on the words would be 1 Jn 1^3 combined with 1 Jn $3^{23, 24}$. See Briggs, *Messiah of the Gospels*, p. 229.

19. *βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος*] On the text, see Conybeare, *Zeitsch. für die Neutest. Wissensch.* 1901, 275 ff.; *Hibbert Journal*, October 1902; Lake, *Inaugural Lecture*; Riggenbach, *Der Trinitarische Taufbefehl*; Chase, *Journal Theol. Stud.* vi. 481 ff. The evidence of Eusebius must be regarded as indecisive, in view of the fact that all Greek MSS. and all extant VSS., contain the clause (S^1 S^2 are unhappily wanting). The Eusebian quotation: *πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη ἐν τῷ ὀνόματί μου* cannot be taken as decisive proof that the clause *εἰς τὸ ὄνομα, κ.τ.λ.*, was lacking in copies known to Eusebius, because *ἐν τῷ ὀνόματί μου* may be Eusebius' way of abbreviating, for whatever reason, the following clause. On the other hand, Eusebius cites in this short form so often that it is easier to suppose that he is definitely quoting the words of the Gospel, than it is to invent possible reasons which may have caused him so frequently to paraphrase it. And if we once suppose his short form to have been current in MSS. of the Gospel, there is much probability in the conjecture that it is the original text of the Gospel, and that in the second century the clause, *βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα, κ.τ.λ.*, supplanted the shorter *ἐν τῷ ὀνόματί μου.* An insertion of this kind derived from liturgical

use would very rapidly be adopted by copyists and translators. The *Didaché* has, ch. 7: *βαπτίσατε εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος*: but the passage need not be dependent on our canonical Gospel, and the *Didaché* elsewhere has a liturgical addition to the texts of the Gospels in the doxology attached to the Lord's Prayer. But Irenæus and Tertullian already have the longer clause.

M? **20.** *Teaching them to observe all things whatsoever I commanded them: and, behold, I am with you all the days, unto the consummation of the age.*]—*τηρεῖν*] cf. 19^{17} 23^{3}.—*καὶ ἰδού*] cf. on 1^{20}.—*συντελείας τοῦ αἰῶνος*] If Mt. has been recasting in this section a portion of Mk.'s lost ending, this phrase is no doubt due to him; see on 13^{39}.

NOTE

ON THE GOSPEL AS A CONTRIBUTION TO OUR KNOWLEDGE OF THE HISTORICAL LIFE OF CHRIST.

Now that the commentary has come to its end, it may seem desirable to attempt an estimate of the value of the Gospel as a contribution to our knowledge of the life of Christ. I would willingly have spared myself a task like this, which necessitates an excursion beyond the territory of concrete fact into the mist-covered land of individual judgement and conjecture. But the reader may naturally ask whether the analysis of the Gospel into its sources does, or does not, throw light upon the value of the book as a historical record; and it is but fair that some answer should be given.

I hope that the commentary has made clear the following facts about the editor of the book:

1. that he used S. Mark's Gospel in Greek;[1]
2. that he used a Greek translation of the Matthæan Logia;
3. that he borrowed from a collection of Greek translations of Messianic passages from the Old Testament;
4. that he had before him one or two narratives, in particular that of the centurion's servant, in a Greek form almost identical with the form in which they occur in the Third Gospel;
5. that he had access to a series of Palestinian traditions chiefly about Christ's birth and infancy, and about the closing days of His life, but including also one or two relating to the period of His Galilean ministry.

These facts do but serve to make the personality of the editor a complete enigma. On the one hand, the fact that he used Greek sources, and employed the Greek Old Testament, would naturally lead us to suppose that he was a Christian Jew of the Dispersion. Why should a Jewish-Christian of Palestine write in Greek? Why should he rely for his facts almost entirely upon the Greek Second

[1] For Mk. as based on an Aramaic original, see note, p. 88. Dr. Briggs believes the original Mk. to have been written in Hebrew. See *New Light on the Life of Jesus*, pp. 134-135.

Gospel? On the other hand, the cycle of Palestinian traditions suggests a Palestinian editor. Of course, these traditions might have been carried from Palestine to a Jewish-Christian living in the West, and their fragmentary character would be most naturally accounted for on this view. But what clinches the argument in favour of a Palestinian origin for the completed Gospel is the impression which it leaves upon the mind as being a book of the Palestinian Church. In it we breathe on every page the atmosphere of the anti-Pharisaic Jewish-Christianity. "The official representatives of the Jewish nation have rejected Christ. They slander the circumstances of His birth, and misrepresent His sojourn in Egypt. They ridicule the claims of a Messiah who came from Nazareth." To such calumnies the Gospel is a counterblast. "Jesus is the Messiah of Jewish expectation, and the pages of the Old Testament bear witness to Him. He is truly David's son, and yet also by supernatural birth Son of God. The flight into Egypt took place when He was an infant, too young to learn magical arts there. He dwelt at Nazareth, a city of no repute, that the prophetic anticipation of Him might receive its fulfilment. The representatives of official Judaism have rejected Him; but in so doing they have drawn down upon their nation the Divine wrath; and judgement is near at hand, when Jerusalem shall be delivered into the hands of its enemies, and the Son of Man shall come to gather His elect into the Kingdom of the Heavens." And whilst the Gospel is Palestinian in its attitude to Pharisaism, it is also Palestinian in its description of the Christian Church, and in its relation to Gentiles. The community of Christ's disciples still retains Jewish nomenclature. Its officials are "prophets," and "wise men," and "scribes" (23^{34}). Offending members of the Society are to become to them, as to the Jew, "as heathen and as toll-gathers" (18^{17}). Christ no doubt sanctioned the reception of Gentiles into the Society (8^{11} 15^{28}), but in His earthly life He expressly taught that His mission was to the chosen nation, and He bade His disciples adhere to this limitation (15^{24} 10^{5}). If He sometimes extended His mercy to Gentiles (8^{13} 15^{28}), and if He bade His disciples make disciples of all the nations (28^{19}), had not the Old Testament itself, the text-book of Pharisaism, anticipated the admission of Gentiles into the covenanted mercies of God? The standpoint of the whole book upon this question seems to be this, that the Jewish-Christian Society was the successor of the Old Israel in God's grace. The "Sons of the Kingdom" (8^{12}) had been cast out, and the new Israel had taken their place (21^{43}). But the relation of Gentiles to God's mercy remained the same. Under the old system they might join themselves to Israel as proselytes, under the new they might attach themselves to the Jewish-Christian Society.

And once again: how Palestinian the book is in its attitude to the law! If Christ had attacked the Pharisaic traditions, He had at the same time upheld the permanent sanctity of the Scriptures. He had not, as the Second Gospel might seem to suggest, overruled the Deuteronomic sanction of divorce (19^9), nor had He, as a reader of that Gospel might infer, set aside the Mosaic distinction between clean and unclean meats (15^{20}). If He had brushed aside Pharisaic scruples which forbade men to do works of necessity and of mercy upon the Sabbath, yet the Old Testament law of the Sanctity of the Sabbath was still in force (24^{20}). The letter of the Old Testament was still binding upon Christian men (5^{18}), and members of the Christian Society were still to obey its precepts, as, *e.g.*, in the matter of obtaining "two or three witnesses" before passing judgement (18^{16}).

It seems hardly possible that a Gospel so interpenetrated by ideas such as these could have been written anywhere but on Palestinian soil.

Of course, it may be urged that I am over-emphasising these Jewish-Christian aspects of the Gospel. It will be said that many of the Parables were originally meant to teach ideas of a more liberal and universal character. That may be quite true; but it does not affect my point. I am not now dealing with the probable meaning of Christ's words *as He spoke them*, but with the interpretation placed upon them by the editor of this Gospel, and by the writers of the sources from which he drew much of its contents. And my point is this, that by the editor himself, and still more by the author of his Palestinian source, importance was attached to those sayings of Christ that could be interpreted in such a way as to represent Him as having taught the permanent validity of the Jewish law, and the prior claim of the Jew to participation in His Kingdom. One debt which we owe to the First Gospel is this, that it enables us to reconstruct in some measure the theology of the Jewish-Christian Church in the middle of the first century A.D.

But few readers of this commentary will be content with such a method of interpreting the Gospel. "What we want to know," they will say, "is not only what the Palestinian Christians believed about Christ, but whether they were justified in so believing. Does the Gospel give us an historically accurate account of the life of the Lord? Did He teach what He is here represented as teaching?"

Let us re-examine the component parts of the Gospel.

(*a*) S. Mark.

It will, I hope, have become clear to the reader that, when the editor of the First Gospel alters the *order* of incidents in the Second, his motive is a purely literary one, and its effect artificial. Cf. Introduction, pp. xiii–xvii. Again, the editor seems to have no

information at his command which would enable him to correct S. Mark's *narratives*. The sayings which he inserts into these narratives will be treated below. But his changes in the narrative details of S. Mark hardly ever commend themselves as of great historical value. Those relating to our Lord and to His Apostles have been discussed in the Introduction, pp. xxxi–xxxiv, xxxviii. Others seem to be of the nature of conjectures. If he substitutes *Gadara* for *Gerasa*, that is probably only because the Gerasa best known to him was clearly out of the question as being too remote from the scene of the miracle, whilst Gadara was at least within reasonable distance. On the other hand, in Magadan he may be nearer to the original name than is S. Mark's corrupt Dalmanutha. Another point of knowledge of fact is perhaps to be found in the substitution of Matthew for Levi in the list of the Apostles (10^3). But the duplication of the Gadarene demoniacs, and of the blind men at Jericho, is probably purely artificial. With the sole exceptions of Magadan for Dalmanutha and of Matthew for Levi, there is, I believe, no instance where changes made by Mt. in Mk. approve themselves as betraying knowledge or reminiscence of the original scene. On the other hand, the greater number of the alterations, whether they are purely linguistic, or whether they change the point of view of the narrative; whether they are of the nature of omission of what is difficult, or expansion of what is obscure; whether they set in a new light Christ's relation to the law, or shift the emphasis of His doctrine of the Kingdom,—nearly always seem to be of the nature of editorial revision, springing not from more accurate knowledge, or reminiscence of the actual events of Christ's life, but from a desire to bring S. Mark's narratives as much as possible into harmony with the editor's conception of Christ's Person, and with his interpretation of Christ's teaching.

In other words, if we want to have an accurate reproduction of Christ's doings, we shall always find ourselves nearer to the historical Christ in S. Mark's narratives than in these narratives as edited by Mt.[1]

(*b*) However, Mt. not only re-edits the material contained in the Second Gospel, but he adds to it. What is the historical value of this added material? It will be convenient to divide this into

[1] Of course it does not lie within the scope of this note to attempt an estimate of the historical value of the Second Gospel. The English reader may be referred to the Dean of Westminster's *Study of the Gospels*, and to Professor Burkitt's *The Gospel History and its Transmission*. But, by way of illustration of my own view, I will only say that I believe that the simple reader who accepts the Second Gospel as a narrative of literal fact, is nearer the truth than the critic who starts heavily handicapped by hard and fast conceptions of the limitations of personality, and who distorts narratives, which on all other evidence are proved to be early, into late and legendary growths, because they contain a record of facts which his theories will not allow him to credit as historical.

narratives and *discourses*, although, of course, the dividing line is not sharply defined. With regard to narrative-material, the really remarkable thing is that the editor adds so little to our knowledge. He has some narratives of Christ's Infancy, and a few traditions relating to the last week of His life; but how little he adds to the material for reconstructing the history of Christ's ministry! He is able to tell us something more than we learn from S. Mark of the Baptist's preaching and of the Lord's Temptations; he can contribute an additional miracle—that of the centurion's servant; and he knows of a few traditions in which S. Peter was the chief figure. But how little it all amounts to!

And, of course, we must guard ourselves from the fatal supposition that he records all that he knew. None of the four Evangelists, we may be sure, did that. The editor may very probably have been acquainted with some of the non-Marcan miracles recorded by S. Luke, and possibly with some of the narrative material found only in the Fourth Gospel. But his space was limited, and his interest lay chiefly in the preservation of Christ's sayings. Whatever may have been the reason which decided him to use S. Mark's Gospel as the framework for his narrative, the decision, once made, rendered it impossible for him to add much from other sources to the period of the Galilean ministry. If he has found room for a few traditions connected with S. Peter, we may be sure that he has done so only out of consideration for the interest of his Palestinian readers in the "first" (10^2) of the Apostles.

With regard to the historical value of these traditions, judgement must unhappily be almost entirely subjective and conjectural; and it is probable that they do not stand all upon the same level of value. Of the incidents in chaps. 1–11 enough has already been said. See pp. 18–22.[1] The account given of the Baptist's preaching finds additional corroboration in the Third Gospel; but it may reasonably be supposed that the editor of the First Gospel has, here as elsewhere, woven into a discourse dominated by a single motive (denunciation of the Pharisees and Sadducees) sayings spoken on two or three different occasions, and to different audiences. The narrative of the Lord's Temptation also finds support in the Third Gospel. It may very well rest upon Apostolic reminiscence of communications of Christ to His companions. Another narrative also given by S. Luke is that of the centurion's servant. It commends itself by its general agreement in character and representation with the narratives of S. Mark. Here, as in the case with incidents borrowed from the Second Gospel, Mt. has probably

[1] See also Briggs' *Criticism and the Dogma of the Virgin-Birth* (*North American Review*, June 1906), and "Annunciation" and "Birth of Christ" in Hastings' *DCG.*

interwoven with the narrative verses ($8^{11.12}$) drawn from his discourse-source. On the three short miracles, 9^{27-33} and 12^{22}, see the notes. They are probably editorial, and literary rather than historical. In any case they do not add to our knowledge of Christ information different in kind from that given by S. Mark.

The two incidents relating to S. Peter (14^{29-31} and 17^{24-27}) seem nearly related in character. The former presents no more difficulty than do some of the miracles in S. Mark, and may be regarded as equally credible. Against the latter one or two plausible objections may be raised. As the commentary will show, the narrative seems to presuppose the following situation. The Jews pay the tax to the Temple. They inquire if Christ and His disciples will pay it also. In His answer, Christ seems to draw a distinction between His disciples, who in a true sense are sons of the heavenly King, and the non-Christian Jews, who are really aliens. (Cf. elsewhere in the Gospel the same conception of the Jews as those whose claim to descent from Abraham has no spiritual justification (3^{9}), and as "Sons of the Kingdom" (8^{12}), whose "Sonship" will not avail to prevent them from being cast into the outer darkness.)

By analogy with Oriental political custom, the Jews = "the strangers" (17^{25}) should pay the Temple-tribute, whilst Christ and His disciples, as the Sons of God (17^{25}), should be exempted. But they would pay, as an act of grace, what could not be demanded from them as tribute legally due. Now it is quite possible that the question here debated was raised in Christ's lifetime, and that He bade His disciples pay the Temple-tax as a concession to the patriotic zeal of their fellow-countrymen. But, on the other hand, it may be doubted whether the sharp distinction here drawn between Jews and Jewish-Christians does not suggest a later historical situation for the narrative. It seems more easily explained if we suppose it to be a product of the early days of the Palestinian Church, when Jews and Jewish-Christians were falling apart, and when the question, whether Jewish-Christians, who were ceasing to use the Temple for worship, could conscientiously continue to pay the Temple-tax, was becoming a subject of controversy. But, in any case, the narrative reflects the circumstances of the Jewish-Christian Society in the period before the fall of Jerusalem, and it must therefore be early in date. Of the non-Marcan narratives in chaps. 27–28 it is difficult to speak with any precision. If $28^{9-10.\,16-20}$ are based on the last ending of S. Mark, they must be adjudged to be of equal value with the rest of the contents of that Gospel. If they are drawn from Palestinian tradition, they must rather be classed with $27^{3-10.\,19.\,24-25.\,52-53.\,62-66}$ $28^{2-4.\,11-15}$. Of these 27^{3-10} is exceptional, because the fact underlying the narrative, namely, the evil end of the recreant Apostle, finds corroboration in the different account in Ac 1^{18-19}. But by

what standard or test of historical credibility are we to judge the other narratives? Plausible reasons might be found to account for the invention of some of them. *E.g.* 27^{24} might be attributed to a desire to emphasise the guilt of the Jewish authorities, and 27^{62-66} and 28^{11-15} to a wish to emphasise the miraculous character of the Resurrection. But who is there with any judgment of human nature who will condemn these narratives on such purely *a priori*, subjective, and conjectural grounds; and what reason can be adduced for the invention of so motiveless a detail as that contained in 27^{19}. The details which convey most strongly the impression of legendary growth are those in 27^{52-53} and 28^{2-3}. But the student, who finds no reason for saying that a narrative which contains miraculous detail must therefore be unhistorical, will content himself with observing that all these non-Marcan details in chaps. 27–28 are traditions of the early Christian Church in Palestine, and in default of further evidence for or against the details recorded, will refrain from dogmatic utterances upon their precise historical value.

(*c*) These narrative-sections are, however, not the only addition which Mt. was able to make to S. Mark's Gospel. He made a much more important contribution to the understanding of the life of Christ when he added to S. Mark's narratives a large number of sayings. I have endeavoured to show in the Introduction that many of these sayings were probably drawn from the Matthæan Logia, and that this accounts for the name given to our First Gospel. I wish now to add something as to the form in which these sayings occur in our Gospel, and then to discuss their claim to be a faithful expression of Christ's teaching.

And first, as to the form in which they are given to us. It seems to be clear that the process of compiling detached sayings which is already observable in the Second Gospel (*e.g.* in chap. 9) has been carried to much greater lengths in the First.

(1) The sayings interpolated into the middle of one of S. Mark's sections are not always introduced there, because they were originally spoken under the circumstances implied in the narrative, but because they add to or illustrate or elucidate the tenor of Christ's teaching as recorded by Mk. on that occasion:

E.g. $9^{13} = 12^{7}$ was probably a detached Logion which could be used to illustrate any incident of controversy with the Pharisees: 12^{5-6} is probably a fragment from some other occasion of Sabbath-controversy, inserted in its present context to compensate for the omission of Mk.'s "the Sabbath was made for man and not man for the Sabbath." 12^{11-12} has been treated in the same way. S. Luke (14^{5} and 13^{15}) has similar sayings, but the circumstances amidst which he places them are different.

(2) In other cases Mt. has built up, around a few verses of

discourse recorded by Mk., a longer discourse. This is the case with Mt 10^{5-42} = Mk 6^{7-13}, Mt 13^{3-52} = Mk 4^{2-34}, Mt 18 = Mk 9, Mt 12^{24-45} = Mk 3^{22-30}, Mt 23 = Mk 12^{37b-40}, Mt 24–25 = Mk 13. In some of these cases Mt. may rather be substituting for Mk.'s short discourse a longer one from his Logian source, than simply compiling detached sayings round Mk.'s nucleus. But, in either case, the discourses, as they now stand in the First Gospel, are in large measure the result of accretion of detached sayings round a common centre.

In other words, the artificiality which characterises Mt.'s arrangement of incidents also marks his arrangement of sayings. Many of them were clearly not spoken on the particular occasion to which he assigns them.

But, if we allow for this transposition of many sayings from their original context (which after all rarely affects the meaning of the saying, for what difference, *e.g.*, does it make whether the saying about an ox or an ass in a pit was originally spoken after the healing of a man with a withered hand (Mt 12), or of a crippled woman (Lk 13^{15})), how far have these sayings, whether peculiar to Mt. or in substance recorded by Lk. as well, any real claim to be genuine utterances of Christ?

Before speaking of them as a whole, I will deal with one or two which seem to be most open to objection.

Against Mt 3^{14-15} it may reasonably be urged that the omission from Mk 1^4 = Mt 3^3 of εἰς ἄφεσιν ἁμαρτιῶν suggests irresistibly that 3^{14-15} is an editorial expansion of Mk., to explain how it was that the Lord could submit to John's baptism. Of course the words need not be due to the editor himself. He may have received them amongst his Palestinian traditions. But, even so, the impression which they leave upon the mind of being rather an attempt on the part of Christ's disciples to explain away a difficulty in His life, than an original utterance of Christ Himself, is very strong.

25^{31-46} leave upon my own mind the impression that they are a Christian homily, based no doubt upon reminiscence of words of Christ,[1] but, in its present form, due to the editor or to some Palestinian preacher. I am aware that no convincing proof can be given for such a judgment; but, on the other hand, I do not feel that there is any fatal objection to such a view. The editor was, I believe, the sort of man who would add such a homily as a suit-

[1] Cf. Burkitt, *The Gospel History and its Transmission*, p. 199, "It is not so easy to make new Sayings and Parables like those in the Gospels of Matthew and Luke." These words would fitly apply to the passage under discussion. My point is that, not the tenor of the words, but the literary form in which they are set, suggests a Christian homily. The discourses in the Fourth Gospel furnish some analogy.

able peroration to his compilation of Christ's sayings on the last things, without necessarily intending his readers to suppose that the words were the exact words of Christ Himself, or suspecting that they would do so. If the passage was already familiar to many of his readers as a piece of Christian literature, they would know why it was placed in its present position, and would not misunderstand it.

28^{16-20} may in part be based upon Mk.'s lost ending, but, if not, it represents a piece of Palestinian tradition. In this case, I do not suppose that it ever occurred to the editor that his readers would infer that the exact words here recorded were literally spoken by Christ upon this particular occasion.

On $11^{12-13.\ 19\ \mathrm{end}}$, see the notes.

But what shall we say of these sayings taken as a whole? If I am right in conjecturing that they are in large part drawn from the Matthæan Logia, then they are perhaps the earliest of all our sources of knowledge for the life of Christ, and rest even more directly than does the Second Gospel on Apostolic testimony. For the Apostle Matthew seems to have written down for the use of his Palestinian fellow-Christians some of the sayings of Christ that he could remember, selecting no doubt such as would appeal most strongly to his readers and satisfy their needs. Better security that these sayings were really uttered by Christ Himself we could hardly desire.

There remains, however, one consideration which calls for our attention. I have endeavoured to show that these sayings are strongly marked by special features. As they now stand in the First Gospel, they represent our Lord as adopting a conservative attitude towards the Old Law, as teaching that He would return on the Clouds of Heaven to inaugurate the Kingdom, and as not limiting the scope of His teaching to Jews, but as assuming that it was intended, in the first place, for the Jew, and, in a secondary sense only, for the Gentile. And the question may well be asked, are we to assume that in broad outline Christ really taught such conceptions as these? Seeing that there must be between the original Aramaic Logia at least two stages of transmission, *first* a translation into Greek accompanied possibly by some re-editing, and *secondly* their incorporation into our Gospel, accompanied certainly by a good deal of artificial arrangement and editorial revision, is it not probable that the impression which these sayings, as they now stand, give of Christ's teaching upon these points, is in large part due to the Palestinian-Christian editors through whose hands they have passed?

Now this is a question which concerns to a small extent the commentator on the First Gospel, and to a larger extent the historian who attempts to reconstruct from all sources the life of Christ. The commentator must answer that, to some extent at

least, the impression given by the Gospel upon these points is due to the manipulation of his sources by the editor.

With regard to Christ's attitude to the law, *e.g.*, it seems clear that the editor has rewritten Mk 10^{1-12} in order to bring Christ's teaching upon the subject of divorce once again into harmony with the stricter school of Jewish interpretation of Dt 24^{1-4}. He has done so by combining with Mk 10^{1-12} another tradition as to Christ's teaching upon this subject, which he has also preserved in the Sermon on the Mount (5^{32}), and which he no doubt drew from the Logia. But the commentator will naturally say, "If the editor has interpolated into Mk 10 a clause "except for fornication," which is clearly inconsistent with the tenor of Christ's teaching upon that occasion, he or the Jewish editors through whose hands the Logia passed may also have interpolated the similar clause into the Logion preserved in 5^{32}."

Again, the editor seems clearly to have tried to interpret Mk 7^{14-23} in such a way as to avoid the obvious impression that Christ directly attacked the Mosaic distinction between clean and unclean meats; and, if this be so, some of the other passages in the First Gospel which emphasise the permanent validity of the law may have undergone similar revision. And once again: it seems clear that the editor has so altered Mk 9^1 as to make it emphasise the near approach of the Second Coming. If that be so, then some of the other passages in the Gospel may have undergone revision by the editor, or by his Jewish-Christian predecessors, from similar motives. In particular, the εὐθέως of 24^{29} may be due to such revision.

So far the commentator: the result of his observations being this:—that, whilst the original group of Logia was a selection of Christ's sayings which laid emphasis on His teaching about His Second Coming, on His teaching about the permanence of the Old Law, and on the first claim of the Jew to discipleship of the Kingdom, some allowance must be made for a possible intensifying of these points in the process of transmission of the Logia in the period between the time when the Apostle Matthew penned them and the time when they appear in our Gospel; and that, in any case, the editor has worked over S. Mark's Gospel in order to introduce these conceptions into it where before they did not exist, or existed in language so ambiguous that other interpretations were possible.

At this point the commentatator should cease his work, and the historian of Christ's life should succeed him. Without any claim to be an historian, I may perhaps be permitted to suggest the way in which an historian would perhaps make use of the results of the commentator's work as just sketched.

It seems clear that, if due allowance be made for some over-

emphasis and undue insistence upon details, the representation of Christ's teaching upon the three points that have been so often mentioned was that which was familiar to the early Jewish-Christian Church, and which influenced to some extent the entire Apostolic preaching in its earliest stages. Thus, the eschatological conception of the Kingdom and the belief in the imminent coming of Christ affect to some extent all the literature previous to the First Gospel. It is found in S. Mark (chap. 13). If Ac 1–12 may be taken as in any sense a generally accurate account of the belief of the early Church at Jerusalem, it prevailed there (1^{11} 3^{20}). It is frequently found in S. Paul's earlier letters, 1 Thess., 2 Thess., 1 Co 1^{7} 16^{22}, Ph 3^{20}. It is found in S. James (5^{7-8}), in S. Peter (1 P 1^{7-8}), and in S. John (1 Jn 3^{2}).

Again: the belief that Christ had taught that the Gospel was intended primarily for the Jew, explains the controversy that occupies so large a part of the narrative of the Acts. Pressure of circumstances alone seems to have opened the eyes of the Palestinian Apostles to those other aspects of Christ's teaching, which led logically to the Jew and the Gentile being placed in a position of equality.

And again: the belief that Christ had come, not to do away with the claims of the Old Testament upon the consciences of men, but to reinforce them with stronger sanction than ever before, is a part of the common Christian belief of the New Testament writers.

On these grounds, the representation of the First Gospel of Christ's teaching upon these points (due allowance being made for some over-insistence upon detail, and over-emphasis due to massing of sayings under a common head) has every claim to be regarded as historically accurate.

On the other side must be set the wider perspective of much of S. Paul's teaching, and of the Third and Fourth Gospels, with regard to the Second Coming, and to the scope of the Gospel; and the question is naturally raised, "Do these wider conceptions represent a gradual spiritualisation of Christ's actual teaching, or do they carry us back to the historical Christ, whose teaching was misunderstood and narrowed in range and conception by the early Palestinian Church? At this point the historian will bring into account some other considerations. He will observe that a good deal of the discourse-material in the First Gospel, which it seems necessary to interpret from the standpoint of the editor, in accordance with ideas that run through the entire book, would (taken by themselves and in a different context) lend themselves to a very different interpretation. Such parables, *e.g.*, as the Sower, the Mustard Seed, the Draw-Net, may, where they stand, teach lessons about the nature of the coming Kingdom; but how possible

it is that, as originally uttered, they were intended to illustrate the gradual spread of Christianity in the world. The preaching to the Gentiles may, to the editor, have seemed no obstacle to the immediate coming of Christ, but the words, as originally spoken, may well have foreshadowed a still far-distant future. The "fulfilling of the law" may, to the editor, have involved the permanent validity of the smallest commandment, but, interpreted in the light of Christ's teaching elsewhere, it seems clear that the words must have had a much wider meaning.

The historian who notices points like these will shrink from the conclusion that upon such subjects the teaching of Christ was *altogether* and *exclusively* what the editor of the First Gospel represents it to have been, to the exclusion of representation of it to be found in other parts of the New Testament.

And this should lead us to what seems to me to be a right judgement upon the representation of Christ's teaching as found in this Gospel.

That teaching was no doubt many-sided. Much of it may have been uttered in the form of paradox and symbol. The earliest tradition of it, at first oral, and then written, was that of a local church, that of Jerusalem, which drew from the treasure-house of Christ's sayings such utterances as seemed to bear most immediately upon the lives of its members, who were at first all Jews or proselytes. In this process of selection the teaching of Christ was only partially represented, because choice involved over-emphasis. Paradox may sometimes have been interpreted as an expression of literal truth, symbol as reality, and to some extent, though not, I think, to any great extent, the sayings in process of transmission may have received accretions arising out of the necessities of the Palestinian Church life. Thus the representation of Christ's teaching in this Gospel, though early in date, suffers probably from being local in character. In the meantime much of Christ's teaching remained uncommitted to writing; and, not until S. Paul's teaching had made men see that Palestinian Christianity suffered in some respects from a too one-sided representation of Christ's teaching, did they go back to the utterances of Christ, and reinterpret them from a wider point of view; seeking out also other traditions of different aspects of His teaching which had been neglected by the Palestinian guardians of His words.

But in making such generalisations I am going beyond my allotted sphere as commentator on the Gospel, and I leave these questions now to judgements which are wiser than my own.

INDEX TO THE NOTES.

INDEX I. GENERAL.

Abba, lxvi, 245.
Abbreviation of Mk., xvii, xxiv.
Abel, 250.
Abiathar, 127.
Abomination, 255.
Abraham, 25.
Acher, 166.
Adiabene, 246.
Ahimelech, 127.
Alphæus, 100.
Anti-Pharisaism, liv, lvii, lxxviii, 240.
Antithesis, xxxi, 47, 57, 164, 204.
Aorist, xx.
Aramaic original of Mk., 88, 309.
Article, omission of, 11.
Assimilation, xxx, 80, 110, 145, 173, 182, 185, 194, 195, 196, 224.
Augment, 118; double augment, 130; augmented future, 131.

Balaam, 21.
Banquet, 77, 277.
Baptism of Christ, 28.
Baptism of suffering, 217.
Barabbas, 291.
Barachiah, 250.
Bartholomew, 100.
Bathsheba, 5.
Beatitudes, number of, lxv, 43.
Beelzeboul, 107, 134.
Behemoth, 77.
Beloved, 29.
Bethany, 219.
Bethphage, 219.
Bethsaida, 121, 161.
Blasphemy, 136.
Boanerges, 100.

Canaanite, 101.
Carpenter, 155, 157.
Casus Pendens, 55.
Cæsarea Philippi, 175.
Chorazin, 121.
Christ, reverence for the Person of, xxxi ff., xxxviii.
Christology, lxvi f.
Church, lxxv.
Comparative, 116.
Compound verbs, xxv.
Cross, 111.
Cup, 217.

Dalmanutha, 172.
Dative of time, 158.
Day, in eschatology, 69.
Days of the Messiah, 260.
Decapolis, 37.
Demons, 140.
Diminutives, 31, 95, 168.
Divorce, 51 f., 201 f.
Dogs, 66.
Door, 68.
Dove, 29.

Ebionites, lxxxii.
Elijah, 118, 175, 184, 186, 295.
Eunuchs, 206.
Exorcism, 135.
Expiation, 218.

Father in heaven, 44.
Ferrar-Group, 8.
Five, lxv.
Forgiveness, 199.
Formulas, lxxxvi f., 125.
Future, augmented, 131.

Gadara, 84, 312.
Gehenna, 49.
Genitive absolute, 38, 56.
Gennesar, 163.
Gerasa, 84, 312.
Gergesa, 84.
Golgotha, 293.
Gomorrha, 104.

Hades, 176.
Hebrews, Gospel according to the, lxxxi f.
Herodians, 173, 237.
Herodias, 158.
Hillel, 41, 137, 201, 241 f.
Homœoteleuton, 56, 229.

Imperfect, xx.
Infinitive, with ἤρξατο, xx, xxi; pres. inf., 15, 113; aor. inf., 15, 27; inf. with τοῦ, 15, 27, 113; final inf., 30.
Inheritance, 208.
Iscariot, 101.
Izates, 246.

Jemen, 140.
Jeremiah, 175.
Jewish-Christian features of the Gospel, lv, lxxvi f., 256, 310.
Jezebel, 187.
Jonah, 138.

Keys, 176.
Khân-Minyeh, 33.
Kingdom of the heavens, lxvii f.
  of God, lxvii.
Korban, 164.

Law, the Mosaic, 45 f., 167, 311, 318.
Leaven, 174.
Lebbæus, 100.
Levi, 89.
Leviathan, 77.
Life, 68, 208.
Logia, lvi ff., lxxvi f.

Machærus, 158.
Magadan, 172, 312.
Magi, 14, 21.
Matthew, 100.
Messiah, pre-existence of, 122; days of, 260; sufferings of, 254.
Middle, reciprocal, 267.
Migdal-nunia, 172.
Miracles, xxxii.
Monobazus, 246.
Moses, 76, 184.
Mountain, 32.

Nazara, 16.
Nazarenes, lxxxiii.
Negatives, xxv, 290.
Noah, 260.
Nominative used for vocative, 122, 218.
Numerical arrangement, lxv, 5 f., 94.

Oaths, 53.
Old Testament, quotations from, lxi, lxiv, lxvi.
Oral tradition, xlvi.

Parables, liv, lxx, 145 f.
Participle, future, 295.
  with εἶναι, xx, xxii.
Passive Voice, xxiii, 30, 96, 182, 207.
Paul, S., and the supernatural birth of Christ, 20.
Peræa, 37.
Peter, S., xxxiii f., lxxvi, 166, 177, 181.
Pharisees, lxxviii, 240.
Philip, 158.
Plural number, 31, 37, 83, 143.
Present tense, historical, xx, lx, 31.
Prophecy, fulfilment of, xxxiv, lxiv.
Proselytes, 246.
Punishment, eternal, 109, 195.

Rahab, 2, 5.
Repentance, 23, 25.
Resurrection, 239.
Ruth, 2.

Salome, 202.
Salt, 43.
Samaritans, 102.
Septuagint, use of, by Mt., lxii, 3, 5, 209.
Seven, lxv, 141.
Shammai, 52, 201.
Sheba, 140.
Shechinah, 199.
Sidon, 121.
Sodom, 104.
Son of David, 2, 97.
Son of Man, lxxi f., 82, 88, 107, 137, 139.
Sons of Men = men, 88, 136 f.
Swine, 66.
Synagogues, 37.

Tamar, 2, 5.
Tell-Hûm, 33, 121.
Temple-tax, 191, 314.
Temptation of Christ, 32 f.

Ten, 94.
Thaddæus, 100.
Therapeutæ, 41.
Thomas, 100.
Three, lxv, 6.
Trumpet, 259.
Two, lxv.
Tyre, 121.

Uriah, 2.

Veil of the temple, 296.
Vocative, 122, 294.

Wisdom, 119.
Wrath, 24.

Zachariah, 250.
Zealots, 100.
Zebul, 107.
Zerubbabel, 5.

INDEX II. MODERN LITERATURE.

Abbott, xxix, xxxix, 12, 50, 97, 113, 121, 122, 156, 181, 212, 260, 281, 283, 284, 289, 297, 298.
Adeney, lxxxi.
American Journal of Theology, 131.

Bacher, 10, 13, 25, 44, 47, 119, 242, 275.
Bacon, 131.
Bigg, 111.
Bischoff, 44.
Blass, 11, 15, 25, 27, 30, 31, 37, 38, 51, 56, 57, 63, 66, 76, 77, 81, 104, 105, 113, 116, 118, 120, 122, 123, 126, 129, 130, 131, 143, 158, 171, 175, 182, 199, 200, 209, 218, 257, 262, 264, 267, 275, 278, 279, 281, 283, 295, 300.
Bousset, lxviii, 11, 44, 45, 78, 85, 91, 122, 123, 184, 246, 259.
Box, 7, 18, 21.
Briggs, 175, 230, 232, 265, 307, 309.
Burkitt, lxxxvii, 4, 8, 10, 291, 312.
Burton, lvi.

Charles, 61, 104, 122, 212, 239, 252.
Chase, 59, 307.
Cheyne, 172.
Chwolson, 269, 272, 273, 275.
Classical Review, 61, 123, 126, 181, 257.
Conybeare, 21 f., 307.
Cook, 54.

Dalman, lxvi, lxviii, lxxiv, lxxv, 2, 16, 31, 44, 46, 54, 60, 63, 68, 81, 89, 100, 101, 107, 116, 122, 134, 137, 153, 156, 176, 184, 208, 212, 214, 215, 219, 221, 231, 242, 245, 266, 267, 275, 278, 279, 286, 293, 294, 295, 300.
Deissmann, 35, 53, 54, 56, 57, 65, 75, 80, 102, 116, 123, 127, 130, 172, 200, 220, 232, 234, 277.
Dictionary of Christ and the Gospels, 250, 258, 265, 268, 275, 286, 288, 290, 298, 301.
Dictionary of the Bible, 29, 37, 40, 48, 54, 85, 95, 103, 244, 247.
Dittenberger, 9, 14, 35, 57, 75, 102, 116, 130, 165, 168, 211.
Driver, lxxiv, lxxv, 40, 204, 256, 259.
Drummond, lxxv.

Edmunds, 55, 61, 167, 248, 266, 297.
Encyclopædia Biblica, 18, 89, 100, 172.
Expository Times, 88, 102, 143, 247.

Fiebig, lxxv, 111, 149, 214.
Friedländer, 41, 246.

Gould, 168, 230, 267, 276, 278, 284, 290.
Gressmann, lxxiv, lxxv, 19.
Guardian, 21.
Gunkel, lxxiv, lxxv, 19, 20.

Harnack, xlvi, 19.
Harris, Rendel, 23.
Hatzidakis, 81.
Hawkins, xx, xxxvi, lxv, lxxxvi, 35, 94.
Heitmüller, 112, 306.
Hennecke, lxxxi.
Herford, 7.
Herwerden, 10.
Hibbert Journal, lxxxi, 61, 307.
Hilgenfeld, 21.

Interpreter, 7, 18, 20, 21.

Jeremias, 10, 11, 19, 110.
Johns, 54.
Journal of Sacred Literature, 21.
Journal of Theological Studies, lxxv, 307.

Kaibel, 131.
Kennedy, 41, 43, 55, 56, 122, 215.
Krauss, 7, 18, 272.

Laible, 7, 18.
Lake, 307.
Lendrum, 61.
Letronne, 181.
Levy, 49, 245.
Lietzmann, lxxv.
Lightfoot, 278.
Lightfoot, J., 126, 177, 189, 214.

Merx, lxxxvii, 9, 251, 261, 275, 290, 298, 301.
Monatsschrift für Geschichte und Wissenschaft des Judenthums, 272.
Moulton, 23, 47, 52, 55, 56, 58, 65, 66, 86, 107, 110, 116, 120, 123, 126, 131, 149, 164, 171, 181, 182, 199, 228, 235, 253, 260, 262, 264, 267, 268, 270, 275, 277, 278, 279, 281, 286, 287, 292, 294, 295, 300.

Nestle, lxxxi, 247.

Pape, 35.
Preuschen, lxxxi.
Proceedings of Society for Biblical Archæology, 209.

Resch, 54.
Richards, 48.
Riggenbach, 307.
Robinson, J. Armitage, 8, 29, 92, 144, 312.
Rördam, 302.

Sanday, 33, 121, 292.
Schlatter, 78, 183.
Schmidt, lxvi.
Schoettgen, 45.
Schürer, 15, 37, 55, 89, 91, 95, 101, 102, 105, 122, 192, 239, 246, 247, 255.
Smith, G. A., 163.
Stephanus, 47.
Swete, 184, 187, 198, 204, 217, 237, 278, 279, 280, 286, 290.

Taylor, 199.
Texts and Studies, 8, 59.
Thompson, Campbell, 11, 140, 141.

Usener, 18.

Volz, lxxiv, 2, 49, 68, 69, 78, 104, 109, 118, 122, 137, 153, 184, 186, 195, 208, 239, 254, 255, 265, 284.
Von Oefele, 11, 16.
Votaw, 37.

Weber, 49, 78, 85, 118, 122.
Weiss, 209.
Wellhausen, xlvi, xlix, lix, lxxiv, lxxv, 16, 23, 30, 40, 55, 88, 92, 140, 143, 166, 199, 207, 227, 234, 265, 281, 288, 297.
Westcott and Hort, lxxxvii, 286, 291.
Winer-Schmiedel, 81, 175, 209, 241.
Wright, W., 21.

Zahn, lxxxi, 17, 18, 22, 40, 54, 81, 199, 300.
Zeitschrift für die Neutestamentliche Wissenschaft, 307.
Zeitschrift für Wissenschaftliche Theologie, lxxxv, 21.

INDEX III. ANCIENT LITERATURE.

Abrahams, Apokalypse, 257, 259.
Æschylus, 97.
Anthologia Palatina, 5.
Apollonius Rhodius, 224.
Aristophanes, 47.
Aristotle, 47.
Artemidorus, 92, 99, 110, 141, 293.
Athenæus, 65, 215.
Baruch, Apocalypse, 8^2, 251, 252.
13^8, 153, 254.
13^7, 153.
$15^{7.8}$, 137.
27, 255.
27^{15}, 153, 254.
29^4, 78.
29^8, 153, 254.

Baruch, Apocalypse, 30^{2}, 214.
30^{3}, 254.
32^{6}, 212.
44^{12}, 212.
44^{15}, 137.
48^{31-37}, 255.
54^{21}, 153, 254.
56^{2}, 254.
59^{8}, 254.
59^{10}, 49.
70^{2-10}, 255.
70^{3}, 106.
82^{2}, 254.
83^{7}, 153, 254.
85^{12}, 195.
87^{7-28}, 254.
Biblia Sacra—
Genesis 1^{7}, 203.
1^{27}, 202, 203.
2^{4}, 1.
2^{24}, 203.
4^{24}, 199.
5^{1}, 1.
5^{2}, 203.
6^{9}, 1.
11^{10}, 1.
11^{27}, 1.
$13^{10, 11}$, 23.
17^{9}, 9.
18^{24}, 131.
31^{13}, 8.
35^{18}, 296.
38^{8}, 238.
40^{7}, 61.
45^{2}, 296.
50^{2}, 268.
Exodus 2^{15}, 16.
3^{6}, 238, 240.
4^{19}, 16, 18.
4^{22}, 18.
9^{12}, 288.
20^{13}, 51.
20^{13-18}, 209.
20^{15}, 47.
20^{17}, 51.
21^{10}, 209.
21^{12}, 47.
21^{17}, 164.
21^{24}, 54.
23^{20}, lxii, 115
24^{8}, 277.
30^{13}, 191.
34^{28}, 30.
40^{20}, 185.
Leviticus 14, 75.
18^{16}, 238.
19^{12}, 53.
Biblia Sacra—
Leviticus 19^{17}, 197.
19^{18}, 55, 209, 241.
20^{1}, 238.
24^{20}, 54.
Numbers 15^{38}, 95.
24^{17}, 14.
25^{4}, 10.
27^{17}, 99.
$28^{9, 10}$, 128.
30^{3}, 53.
Deuteronomy 4^{11}, 139.
5^{16}, 164.
5^{17-20}, 209.
$5^{17, 21}$, 51.
5^{18}, 47.
6^{5}, 241.
6^{13}, 32.
6^{16}, 32.
8^{3}, 31.
15^{9}, 62.
17^{6}, 47.
18^{13}, 56.
18^{15}, 185.
19^{15}, 198, 282.
19^{21}, 54.
22^{12}, 95.
23^{25}, 127.
23^{21}, 53.
24^{1}, 51, 201, 204.
24^{14}, 209.
25^{5-10}, 238.
28^{54}, 62.
32^{5}, 188.
32^{12}, 212.
Joshua 18^{7}, 12.
24^{19}, 131.
Judges 20^{24}, 135.
Ruth 2^{11}, 8.
1 Samuel 21^{1}, 127.
22^{56}, 122.
23^{21}, 98.
2 Samuel 4^{10}, 37.
5^{2}, lxii, 13.
17^{23}, 287.
22^{50}, 122.
1 Kings 8^{12}, 107.
10^{1}, 140.
10^{8}, 196.
$19^{2, 10}$, 187.
22^{17}, 99.
2 Kings 1^{6}, 107.
25^{19}, 196.
1 Chronicles 1–3, 2 ff.
11^{19}, 181.
28^{6}, 131.
2 Chronicles 4^{19}, 127.

Biblia Sacra—
2 Chronicles 24^{20}, 250.
Nehemiah 2^{1}, 61.
Esther $3^{8.9}$, 198.
4^{11}, 171.
Esther 4^{17}, 10.
Job, 3^{1}, 39.
12^{7-9}, 63.
14^{1}, 116.
15^{14}, 116.
17^{16}, 176.
23^{12}, 59.
25^{4}, 116.
31^{1}, 51.
34^{30}, 211.
38^{17}, 176.
39^{30}, 257.
Psalms (Septuagint notation), 1^{3}, 231.
2^{9}, 242.
8^{3}, 223.
9^{13}, 39, 176.
10^{7}, 41.
21^{9}, 294.
21^{10}, 293.
22^{1}, 295.
23^{4}, 41.
33^{19}, 39.
34^{10}, 39.
36^{11}, 40.
39^{5}, 64.
47^{3}, 53.
50^{14}, 53.
50^{6}, 138.
61^{13}, 183.
63^{9}, 51.
68^{22}, 293.
$72^{10.11.15}$, 13.
77^{3}, 152.
$90^{11.12}$, 31.
103^{19}, lxviii.
104^{12}, 151.
106^{9}, 41.
110^{1}, 242.
117^{22}, 231.
$118^{25.26}$, 221.
129^{8}, 9.
135^{6}, 59.
Proverbs 8^{30}, 120.
17^{5}, 98.
21^{9}, 249.
22^{9}, 62.
23^{6}, 62.
24^{12}, 183.
28^{22}, 62.
29^{23}, 245.
30^{8}, 59.

Biblia Sacra—
Canticle 3^{6}, 13.
Isaiah 1^{14}, 131.
1^{17}, 247.
1^{18}, 301.
2^{9}, 131.
4^{2}, 17.
5^{2}, 230.
$6^{9.10}$, 145.
7^{14}, lxxv, 10, 19.
$8^{14.15}$, 232.
8^{21}, 51.
$9^{1.2}$, 34.
11^{1}, 17.
11^{2}, 25.
13^{10}, 258.
13^{21}, 140.
$14^{12.15}$, 121.
19^{8}, 35.
22^{22}, 177.
27^{13}, 259.
29^{13}, 165.
29^{23}, 58.
34^{4}, 258.
34^{14}, 140.
38^{10}, 176.
40^{3}, 23.
40^{30}, 51.
42^{1}, 29.
42^{1-4}, lxii, 130.
43^{18}, 277.
43^{25}, 58.
46^{24}, 135.
48^{11}, 58.
49^{14}, 39.
49^{24}, 135.
50^{1}, 51.
51^{17}, 217.
53^{4}, 80.
53^{9}, 298.
55^{1}, 41.
56^{7}, 223.
58^{5}, 121.
58^{7}, 265.
60^{6}, 13, 14.
61^{2}, 41.
62^{11}, 220.
63^{13}, 51.
63^{15}, 107.
64^{1}, 29.
65^{17}, 59, 212.
65^{24}, 57.
66^{1}, 53.
66^{22}, 59, 212.
Jeremiah 3^{8}, 51.
7^{11}, 223.
12^{7}, 251.

Biblia Sacra—
Jeremiah 13^{22}, 10.
18^{2}, 289.
21^{8}, 68.
22^{3}, 247.
22^{5}, 251.
23^{5}, 17.
26^{6}, 251.
30^{7}, 256.
31^{15}, 16.
31^{40}, 12.
32^{6-9}, lxii.
33^{15}, 17.
(LXX) 36^{27-30}, 289.
(LXX) 38^{26}, 41.
49^{8}, 211.
50^{6}, 102.
Lamentations 2^{1}, 53.
2^{15}, 294.
4^{21}, 217.
Ezekiel 1^{1}, 29.
2^{6}, 211.
17^{23}, 151.
18^{7}, 265.
24^{21}, 98.
27^{35}, 173.
28^{17}, 10.
28^{19}, 173.
32^{7-8}, 258.
32^{10}, 173.
34^{5}, 99.
36^{26}, 58.
39^{15}, 248.
40^{3}, 184.
Daniel 1^{16}, 61.
2^{5}, 10.
2^{44}, 232, 233.
4^{18}, 151.
4^{34}, lxviii.
5^{6}, 183.
7^{9}, 301.
7^{13}, lxxii f., 258.
7^{14}, lxix.
7^{27}, 265.
9^{2}, 121.
9^{24}, 31.
9^{27}, 256.
10^{6}, 184.
11^{16}, 187.
11^{30}, 97.
11^{31}, 255.
11^{41}, 51.
12^{1}, 256.
12^{2}, 266.
12^{3}, 153.
12^{4}, 254.
12^{11}, 255.

Biblia Sacra—
Daniel 12^{12}, 106, 255.
12^{13}, 254.
Hosea 6^{6}, 90, 127.
11^{1}, 15.
Joel 2^{30}, 61.
2^{31}, 258.
Jonah 1^{3}, 246.
2^{1}, 139.
3^{6}, 121.
4^{9}, 278.
Micah $5^{1.2}$, lxii, 13, 19.
Habakkuk 1^{4}, lxii, 131.
2^{4}, 247.
Haggai 2^{6}, 246.
Zechariah 7^{9}, 247.
9^{9}, lxii, 220.
11^{12}, 269.
11^{13}, lxii, 288.
12^{10}, 259, 261.
13^{7}, 277.
14^{7}, 260.
Malachi 3^{1}, 115.
3^{16}, 199.
3^{17}, 131.
$4^{5.6}$, 116, 186.
2 Esdras 1^{30}, 250.
1^{33}, 251.
2^{18}, 175.
2^{20}, 265.
5^{2}, 255.
5^{4}, 258.
5^{9}, 106.
5^{10}, 255.
$5^{41.42}$, 214.
6^{25}, 106.
6^{18-28}, 255.
7^{13-14}, 68.
$7^{26.32.33}$, 42.
7^{28}, 49, 153.
$7^{47.50}$, 137.
7^{97}, 184.
$7^{102.112}$, 104.
7^{113}, 153.
8^{1}, 236.
8^{3}, 68.
$8^{26.30}$, 42.
9^{27}, 45.
12^{42}, 43.
13, lxxii.
13^{30}, 42.
15, 255.
Tobit 3^{4}, 198.
4^{7}, 62.
4^{16}, 67, 265.
5^{14}, 214.
12^{15}, 196.

Biblia Sacra—
Tobit 12^{7}, 144.
13^{4}, 44.
13^{9}, 31.
14^{4}, 12.
Judith 2^{3}, 144.
Wisdom 2^{16}, 44.
2^{18}, 294.
2^{23}, 42, 144.
5^{15}, 42.
5^{20}, 24.
14^{3}, 44.
16^{13}, 176.
16^{26}, 31.
Ecclesiasticus 6^{15}, 182.
7^{35}, 265.
9^{5}, 51.
14^{16}, 62.
22^{15}, 87.
$23^{1.4}$, 44.
23^{6}, 51.
25^{23}, 61.
32^{15}, 51.
32^{24}, 183.
48^{10}, 118.
48^{11}, 120.
50^{1}, 35.
50^{7}, 153.
51, 124.
51^{8}, 278.
Baruch 4^{35}, 140.
Epistle of Jeremiah, 153.
1 Maccabees 1^{54-59}, 255.
3^{18}, 87.
6^{30}, 184.
9^{27}, 256.
2 Maccabees 2^{8}, 185.
2^{18}, 256.
2^{22}, 46.
2^{29}, 87.
4^{11}, 46.
6^{8}, 98.
7^{37}, 218.
12^{41}, 152.
13^{21}, 144.
15^{13}, 175.
3 Maccabees 5^{51}, 176.
4 Maccabees 5^{23}, 46.
17^{9}, 46.
17^{22}, 218.
S. Luke 1^{14}, 8.
1^{34-35}, 20.
11^{28}, 210.
18^{21}, 210.
S. John 1^{17}, 2.
7^{41}, 13.
8^{52}, 183.

Biblia Sacra—
S. John 11^{42}, 131.
12^{27}, 278.
12^{34}, 47.
12^{47}, 210.
17^{3}, 2.
17^{24}, 152.
19^{24}, 299.
19^{26}, 10.
19^{37}, 259.
Acts 1^{8}, 283.
$1^{18.19}$, 289.
1^{22}, 114.
2^{38}, 305 f.
6^{13}, 256.
7^{58}, 210.
8^{26}, 39.
10^{34}, 39.
10^{37}, 114.
10^{40}, 139, 180.
10^{48}, 306.
16^{4}, 210.
18^{14}, 39.
19^{5}, 306.
19^{13}, 135.
21^{24}, 210.
21^{26}, 256.
22^{23}, 131.
28^{3}, 190.
Romans 1^{3}, 20.
1^{18}, 25.
2^{5}, 25.
2^{17-20}, 25.
2^{26}, 210.
9^{29}, 104.
10^{4}, 46.
12^{8}, 62.
13^{7}, 200.
1 Corinthians 3^{21}, 212.
7^{3}, 200.
$7^{10.11}$, 52.
12^{3}, 306.
13^{2}, 189.
15^{4}, 180.
2 Corinthians 8^{2}, 62.
9^{11}, 62.
13^{14}, 306.
Galatians 2^{1}, 283.
2^{17}, 91.
3^{17}, 165.
4^{4}, 20.
6^{13}, 210.
Ephesians 1^{4}, 152.
2^{20}, 176.
5^{32}, 263.
Philippians 2^{15}, 43.
3^{2}, 66.

Biblia Sacra—
Philippians 3^{8}, 182.
Colossians 2^{15}, 9.
1 Thessalonians 1^{10}, 25.
2^{16}, 135.
1 Timothy 2^{15}, 20.
5^{21}, 210.
Hebrews 2^{9}, 183.
2^{16}, 2.
7^{14}, 11.
8^{8}, 13.
9^{26}, 153.
12^{23}, 12.
James 1^{5}, 62.
5^{12}, 54,
1 Peter 1^{2}, 306.
1^{20}, 152.
2$^{4-8}$, 176.
4^{8}, 160.
2 Peter 2^{6}, 104.
1 John 3^{8}, 41.
3$^{23-24}$, 306.
Jude ^{7}, 104.
Revelation 1^{7}, 259, 261.
1^{14}, 301.
1^{16}, 184.
1^{18}, 176.
2^{5}, 244.
3^{7}, 177.
3^{12}, 12.
3^{20}, 77.
5^{6}, 11.
6^{14}, 244.
6^{16}, 25.
11^{2}, 31.
11^{8}, 184.
13^{8}, 152.
17^{8}, 152.
18^{2}, 140.
19^{9}, 77.
21^{5}, 277.
21$^{2.10}$, 12, 31.
21^{13}, 12.
22^{4}, 41.
22^{15}, 66.

Celsus, 7, 18, 156.
Chrysippus, 65.
Cicero, 12, 43, 269.
Clement of Alexandria, lxxxii, 70.

Demosthenes, 131.
Didaché, 60, 67, 308.
Didascalia, 139.
Dio Cassius, 11, 14.
Diodorus, 224.
Dionysius Halicarnassus, 165.

Enoch 1^{1}, 257.
10^{12}, 266.
14^{20}, 184.
15–16, 85.
16^{1}, 153, 254.
22^{11}, 195.
27^{3}, 195.
28$^{2.24}$, 257.
38^{2}, 275.
45^{3}, lxxii, 183.
46$^{2-4}$, lxxii.
48^{2}, lxxii.
48^{3}, 122.
48^{6}, 122.
48^{9}, 257.
49^{3}, 25.
51^{3}, lxxii.
56^{7}, 106.
61^{5}, 260.
61^{8}, lxxii, 183.
62^{2}, 25, 26, 183.
62^{3}, lxxii.
62^{5}, 19, 212.
62$^{8.11.12.13}$, 257.
62^{14}, 78, 277.
62^{20}, 19.
63^{10}, 26.
67^{13}, 195.
69^{27}, 26, 183.
80^{2}, 257.
80^{4}, 258.
84^{2}, lxviii.
89$^{50.51}$, 252.
89^{66}, 251, 252.
90^{18}, 24.
91^{7}, 24, 255.
91^{9}, 195.
99$^{4-7}$, 255.
99^{5}, 106.
100$^{1-6}$, 255.
100^{1}, 106.
106$^{2.10}$, 301.
Enoch, Secrets of, 1^{5}, 184, 301.
1^{7}, 183.
9, 265.
10^{3}, 195.
10$^{4-6}$, 266.
19^{1}, 184.
32^{1}, 254.
39^{1}, 104.
42^{5}, 77, 254.
42$^{6-14}$, 43.
42^{9}, 247.
49^{1}, 53.
50^{4}, 55.
50^{5}, 25.
52, 43.

Enoch, Secrets of, 52^{11}, 41.
Epictetus, 131.
Epiphanius, lxxxii, 23, 30.
Euripides, 292.
Eusebius, lix, lxxix, lxxxii, 10, 307.

Gospel, Fragment of a lost, 104, 245.
Gospel of Peter, 272, 291, 294.
Gospel of the Ebionites, 30.
Gospel according to the Hebrews, 28, 59, 296.
Gospels, Buddhist and Christian, 55, 61, 167, 248, 266, 297.

Hegesippus, lxxxii.
Herodotus, 54, 224, 234.
Homer, 280.

Ignatius, lxxxi.
Irenæus, lix, lxxix, 10, 125.
Isaiah, Ascension of, 9, 10, 108.
Isocrates, 67.

Jerome, lxxxi f., 28, 59, 251, 296.
Josephus, xlvii, 3, 45, 54, 65, 75, 85, 100, 135, 158, 164, 191, 195, 202, 203, 238, 239, 246, 251, 252, 287, 296.
Jubilees, Book of, 1^{24}, 44.
  4^{19}, 104.
  12^{19}, lxviii.
  23^{16-25}, 255.
  23^{19}, 106.
  24^{30}, 25.
  24^{33}, 195.
  36^{10}, 104.
Justin Martyr, 10, 30, 125, 156, 305.

Kaddisch, 60.

Logia Jesu, 43, 66, 156, 199.
Lucian, 97.

Mechilta, lxviii, lxix, 44, 49, 69, 218.
Midrashim—
  Bereshith Rabba, 45, 111, 137, 242.
  Debarim Rabba, 184.
  Echah, 94, 250.
  Koheleth, 45, 235, 250.
  Pesikta, 44, 67, 77.
  Pesikta des Rab Kahana, 49, 109, 203, 250.
  Ruth, 94.
  Shemoth Rabba, 45, 62, 78, 124.
  Shir ha-Shirim, 94, 242.
  Vayyikra Rabba, 44, 47, 78, 267.

Mishnah—
  Joma 8^{9}, 44.
  Maaser 1^{1}, 247.
    4^{5}, 247.
  Peah 1, 235, 265.
  Rosh ha-Shanah 3^{8}, 44.
  Sanhedrin 10^{1}, 239.
  Schequalim 1^{1}, 248.
  Sotah 9^{15}, 44.
Moses, Assumption of, 1^{13}, 45.
  1^{14}, 152.
  1^{17}, 203.
  1^{18}, 153, 254.
  8^{1}, 256.
  10^{1}, lxix.
  10^{5}, 258.
  12^{4}, 203.

New Sayings of Jesus, 63, 213.

Origen, lix, lxxix, lxxxii, 7, 18, 156, 291.

Papias, xlviii, lvi, lix, lxxix, lxxxii.
Papyri—
  Amherst, 9, 10.
  Berlin, 99, 200.
  Fayûm, xlvi, 13, 99, 158, 168, 200.
  Hebrew, 209.
  Oxyrhynchus, xlviii, 35, 55, 66, 70, 92, 99, 165, 200, 211, 215, 269, 278, 300.
  Tebtunis, 99, 116, 290.
Pauli, Acta, 284.
Petri, Doctrina, lxxxii.
Petri, Evangelium, 272, 291, 294.
Philo, 9, 23, 29, 41, 45, 47, 67, 78, 212, 297.
Pindar, 61.
Plato, 111, 131, 269.
Pliny, 11.
Plutarch, 92, 111, 130, 141, 268.
Polybius, 99, 198.
Ptah-Ḥotep, 50.

Rosetta Stone, 10.

Sappho, 292.
Schemoneh Esreh, 259.
Sibylline Oracles, lxix, lxxii, 78.
Siphra, 242.
Siphri, lxix, 44, 66, 68, 69.
Solomon, Psalms of, 2^{14}, 10.
  2^{35}, 195.
  5^{4}, 135.
  5^{11}, 64.
  7^{8}, 124.

Solomon, *Psalms of*, 11^{1-3}, 259.
14^{6}, 78.
15^{13}, 104.
17^{23}, 260.
17^{30}, 41.
17^{43}, 25.
Strabo, 268.
Suetonius, 11.

Talmud, Babylonian—
Abodah Zarah 18^{6}, 107.
Aboth 1^{1}, 243.
1^{2}, 45.
1^{8}, 42.
1^{13}, 41.
2^{4}, 69, 142.
2^{9}, 137.
3^{6}, 111, 124.
3^{8}, 199.
3^{18}, 41.
3^{20}, 50, 60, 77.
4^{13}, 25.
4^{20}, 51.
5^{1-6}, 94.
5^{16}, 62.
5^{23}, 44, 69, 142.
Arachin 16^{b}, 66.
Baba Bathra 9^{b}, 57.
Baba Mezia 58^{b}, 48.
76^{b}, 214.
83^{a}, 214.
Berakhoth 4^{b}, 271, 293.
6^{a}, 199.
13^{a}, 110, 124.
16^{b}, 69, 142.
17^{a}, 122.
24^{a}, 51.
28^{b}, 176, 195.
29^{b}, 59, 122.
32^{b}, 49.
54^{a}, 103.
57^{a}, 246.
57^{b}, 49.
62^{a}, 51.
Chagiga 11^{b}, 275.
12^{a}, 94.
12^{b}, 107.
15^{a}, 166.
Chethuboth 46^{b}, 96.
Eduyoth 8^{7}, 118.
Erubhin 19^{a}, 49.
Gittin, 57^{b}, 250.
90^{a}, 52, 201.
Horayoth 13^{b}, 94.
Joma 39^{a}, 59, 177.
39^{b}, 296.
67^{a}, 55.

Talmud, Babylonian—
Joma 86^{a}, 199.
86^{b}, 23.
87^{a}, 49, 199.
Kelim, 247.
Kiddushin 28^{a}, 48.
71^{a}, 246.
Moed Qatan 1^{a}, 248.
5^{a}, 248.
Nedarim, 265.
Niddah 13, 51.
Peah 20^{a}, 267.
Pesahim 8^{a}, 78.
54^{a}, 49.
Rosh ha-Shanah 16^{b}, 66.
17^{a}, 49, 109, 246.
18^{a}, 94.
25^{a}, 243.
29^{a}, 44.
32^{a}, 94.
Sanhedrin 36^{a}, 54.
43^{a}, 272.
82^{a}, 94.
90^{b}, 239, 240.
91^{b}, 260.
96^{a}, 55.
96^{b}, 250.
97^{a}, 110, 260.
98^{a}, 255.
100^{a}, 49, 66.
100^{b}, 65.
107^{a}, 46.
113^{a}, 177.
Shabbath 31^{a}, 67, 242.
64^{b}, 51.
73^{b}, 126.
113^{b}, 260.
116^{a}, 44.
116^{b}, 46.
118^{a}, 255.
127^{a}, 235, 265.
152^{b}, 263, 264, 265.
153^{a}, 78, 235, 263, 264.
Sotah 8^{b}, 66.
9^{a}, 57.
22^{b}, 61.
49^{a}, 110.
Taanith 22^{a}, 153.
24^{a}, 246.
24^{b}, 122.
Talmud, Jerusalem—
Berakhoth 5^{a}, 13, 214.
Challah 58^{a}, 51.
Taanith 69^{a}, 250.
Targum—
Gn 26^{12}, 143.
Jud 13^{23}, 122.

Targum—
Is 33^{14}, 49.
53^{5}, 60.
Mic 5^{1}, 13.
Tertullian, 10, 67, 125, 184, 305.
Testaments of the Twelve Patriarchs—
Levi, 2, 26, 43, 61, 153, 183, 254.
Judah, 11, 26, 268.
Testaments of the Twelve Patriarchs—
Issachar, 62.
Gad, 197.
Thomas, Acts of, 60, 156.
Timothy and Aquila, Dialogue of, 8.

Virgil, 11.

Xenophon, 224.

INDEX IV. GREEK WORDS.

ἀγάπη, 255.
ἀγαπητός, 29.
ἀγγαρεύω, 54, 293.
ἄγγαρος, 54.
ἀγγεῖον, 154.
ἄγγος, 154.
ἅγιος, ἡ ἁγία πόλις, 31, 297.
ἄγναφος, 92.
ἀγορά, 119, 214.
ἀγρός, 86, 293.
ἄγω, 106.
ἀδημονέω, 278.
ᾅδης, 176.
ἄζυμα, 267.
ἀθῷος, 289.
αἰγιαλός, 143.
αἱμορροέω, 95.
αἱρετίζω, 131.
αἰτέω, 158, 216.
αἰτία, 201, 204.
αἰών, 137.
αἰώνιος, 195, 208.
ἀκμήν, 166.
ἀκοή, 157.
ἀκρίς, 23.
ἀκυρόω, 165.
ἁλιεύς, 35.
Ἀλφαῖος, 100.
ἁμαρτωλός, 90.
ἀμήν, 46.
ἀμφιβάλλω, xxvi.
ἀμφίβληστρον, 35.
ἀμφιβολεύς, 35.
Ἀμώς, 4.
ἀνάπαυσις, 124.
ἀναπληρόω, 146.
ἀνασείω, xxvii, 290.
ἀνατολή, 12.
ἀναχωρέω, lxi, lxxxvi.
Ἀνδρέας, 35.
ἄνηθον, 247.
ἄνθρωπος, οἱ ἄνθρωποι, 83.
ἀνίστημι, 89, 139, 201.
ἀνοίγω, xxvi; ἀν. τὸ στόμα, 39, 57.
ἀντάλλαγμα, 182.
ἀντί, 218.
ἀντίδικος, 50.
ἄνυδρος, 140.
ἀπέχω, 56.
ἀπιστία, 190.
ἁπλοῦς, 62.
ἀπό, xxvii.
ἀποδημέω, 264.
ἀποδίδωμι, 57.
ἀποκαθίστημι, 130.
ἀποκαλύπτω, 125.
ἀποκρίνομαι, 184; middle, 289.
ἀπόλλυμι, 102.
ἀποπνίγω, 143.
ἀποστάσιον, 51.
ἀποστέλλω, 115.
ἀπόστολος, 100.
ἅπτομαι, 97.
ἄρα, 192, 212.
ἀρκετός, 65, 108.
ἀρκέω, 264.
ἄρσην, 206.
ἄρτι, 284; ἀπ' ἄρτι, 251, 284.
ἄρτος, ἄρτοι τῆς προθέσεως, 127.
ἀρχαῖος, 47.
ἀρχή, ἀπ' ἀρχῆς, 203.
ἄρχων, 95, 217.
Ἀσάφ, 4.
ἀσθενέω, 102.
ἀσκός, 93.
ἀσσάριον, 109.
ἀστήρ, 12.
ἀστραπή, 301.
αὐλή, 292.
αὐλητής, 96.
αὐλίζω, 224.
αὐτός, 23.
ἀφανίζω, 61.
ἀφεδρών, 166.

ἀφορίζω, 265.
ἀφίημι, 60 ; ἀφ. τὸ πνεῦμα, 296 ; ἄφες, 66.

βάλλω, xxvii, 87.
βαπτίζω, 305.
βάπτισμα, 218.
βαπτιστής, 22.
βαρέω, 280.
Βαρθολομαῖος, 100.
βαρύτιμος, 268.
βασανίζω, 85, 162.
βάσανος, 37.
βασιλεία τῶν οὐρανῶν, lxvii ff.
. . . ., τοῦ θεοῦ, lxvii, 135, 213, 232.
βασιλεύς, 53, 265.
βαστάζω, 25, 80, 111.
βατταλογέω, 57.
βδέλυγμα, 255.
βεβηλόω, 128.
βεελζεβούλ, 107, 134.
βιάζομαι, 114, 116.
βιβλίον, 51.
βίβλος, 1.
βλέπω, 196 ; βλέπω ἀπό, 105.
βρέχω, 55.
βροχή, 70.
βρυγμός, 78.
βρῶμα, 161.

γέεννα, 49.
γεμέω, 247.
γενέσια, 158.
γένεσις, 1, 8, 10.
γένημα, 277.
γεννάω, 6.
Γεννησαρέτ, 163.
γέννησις, 9, 10.
γεννητός, 115.
γεύομαι, 183.
γίνομαι, 27.
γογγύζω, 215.
γονυπετέω, 292.
γραμματεύς, 81, 250.

δαιμονίζομαι, 37.
δέ, xx, xxxvi.
δειγματίζω, 10.
δειγματισμός, 9, 10.
δεξιός, 51.
δέσμη, 149.
δεσμωτήριον, 114.
δεῦτε, 35.
δέχομαι, 194.
δέω, 177.
διά, 23, 283.
διὰ τί, 90.
διὰ τοῦτο, 135, 189.
διαθήκη, 277.
διαμερίζω, 293.
διάνοια, 241.
διαπορεύομαι, xxvi.
διασαφέω, 154.
διαστέλλω, 180.
διαστρέφω, 188.
διασώζω, 163.
διαφημίζω, 97, 305.
διδάσκαλος, 81. 245.
δίδραχμον, 191.
διέξοδος, 234.
διέρχομαι, xxvi.
δίκαιος, 9, 112.
δικαιοσύνη, 56, 57.
δικαιόω, 119.
διστάζω, 162, 305.
δοκέω, 192, 226, 237.
δόλος, 267.
δύναμις, 121, 241.
δυσβάστακτος, 245.
δυσκολία, 211.
δύσκολος, 211.
δυσκόλως, 211.

ἐάν after relatives, 52, 123, 138.
ἑβδομηκοντάκις, 199.
ἔγγυς, 259.
ἐγείρομαι, 180, 186.
ἐθνικός, 55, 198.
ἔθνος, 233.
εἰ in direct questions, 129.
εἰς, xxvii.
εἷς = τις, 81 ; ὁ εἷς, 63 ; εἷς ἕκαστος, 275.
εἰσέρχομαι, xxvi.
εἰσπορεύομαι, xxvi.
ἐκ, xxvii.
ἑκατονπλασίων, 214.
ἑκατόνταρχος, 76, 297.
ἐκβάλλω, xxvi, 30, 99.
ἐκεῖθεν, 36.
ἐκλεκτός, 257.
ἐκκλησία, 176, 198.
ἐκπορεύομαι, xxvi.
ἐλέγχω, 197.
ἐλεημοσύνη, 57.
ἐλωεί, 294.
ἐμβάπτω, 275.
ἐμβριμάομαι, 75, 97.
ἐμπαίζω, 216.
ἔμπορος, 154.
ἔμπροσθεν, 122.
ἐμπτύω, 285.
ἐν, xxvi ; instrumental, 25.
ἐναγκαλίζω, 207.
ἔνοχος, 47.

ἐνταφιάζω, 268.
ἐντυλίσσω, 298.
ἐξετάζω, 103.
ἐξέρχομαι, xxvi.
ἐξίστημι, 134.
ἐξομολογέω, 122.
ἐπάνω, 220.
ἐπερωτάω, 172.
ἐπηρεάζω, 56.
ἐπί, xxvii.
ἐπὶ τὸ αὐτό, 242.
ἐπιβάλλω, xxvii, 92.
ἐπίβλημα, 92.
ἐπιγαμβρεύω, 238.
ἐπιγινώσκω, 122.
ἐπιδείκνυμι, 237.
ἐπιθυμέω, 51.
ἐπιορκέω, 53.
ἐπιούσιος, 59.
ἐπιράπτω, xxvii, 92.
ἐπισκιάζω, 185.
ἐπιστρέφω, 181.
ἐπισυνάγω, 250.
ἐπιτίθημι, 220.
ἐπίτροπος, 215.
ἐπιφώσκω, 300.
ἐργάτης, 214.
ἔργον, 120.
ἐρεύγομαι, 152.
ἐρημία, 171.
ἔρημος, 251.
ἐρήμωσις, 255.
ἐρωτάω, 168, 211,
ἑταῖρος, 119, 215, 281.
ἕτερος = ἄλλος, 82.
ἑτοιμάζω, 265.
εὐαγγέλιον, 37.
εὐαγγελίζομαι, 114.
εὐδοκέω, 29.
εὐδοκία, 122.
εὐθύς, xx.
εὐκαιρία, 269.
εὔκοπος, 87, 211.
εὐλογητός, 284.
εὐνοέω, 50.
εὐνοῦχος, 206.
ἔχω τι κατά, 49.
ἕως ἄν, 259.
ἕως οὗ, 278.

ζημιόω, 182.
ζυγός, 124.
ζύμη, 173.
ζωή, 208.

ἡγεμών, 287.
ἡδύοσμον, 247.
ἠλεί, 294.
ἡλικία, 64.

Θαδδαῖος, 100.
θεάομαι, 56, 115.
θέλημα, 69, 196.
θῆλυς, 206.
θρῆνος, 18.
θυγάτηρ, 95.
θυγάτριον, 95.

ἰδού, lxxxvi.
Ἱεροσόλυμα, lxi, 12, 37.
Ἱερουσαλήμ, 12.
Ἰησοῦς, 9.
Ἰησοῦς Χρίστος, 2.
ἱκανὸς ἵνα, 77.
ἵλεως, 181.
ἱμάτιον, 54, 220.
Ἰουδαία, 11, 15.
Ἰσκαριώτης, 100.
ἰσχυρός, 162.
ἰῶτα, 46.

καθαρίζω, 75.
καθηγητής, 245.
καί, xx.
καλύπτω, 82.
κάμινος, 153.
καναναῖος, 100.
καρδία τῆς γῆς, 139.
καταβαίνω, 121.
καταβιβάζω, 121.
καταβολή, 152.
καταθεματίζω, 286.
κατάκειμαι, 268.
καταλύω, 46, 294.
καταμανθάνω, 65.
καταπέτασμα, 296.
καταποντίζω, 162, 194.
καταχέω ἐπί, 268.
κατεξουσιάζω, 217.
κατεσθίω, 143.
κατοικέω, xv, lxi.
καύσων, 215.
κεραία, 47.
κῆνσος, 192.
κινέω, 244.
κλάδος, 221.
κλαίω, 286.
κλαυθμός, 78.
κλείς, 176.
κληρονομέω, 265.
κλίνη, xxvii, 87.
κολοβόω, 257.
κονιάω, 248.
κονιορτός, 104.

κόπτω, 119, 221.
κορβάν, 164.
κορβανᾶς, 287.
κόσμος, 43, 153, 154, 195.
κουστωδία, 300.
κράβαττος, xxvii, 87.
κράσπεδον, 95, 244.
κρατέω, 304.
κραυγάζω, 131.
κρεμάννυμι, 194.
κρίσις, 48, 140 ; ἡμέρα κρίσεως, 139.
κρύπτω, 152.
κτίζω, 203, 206.
κύμινον, 247.
κύριος, 75.
κωλύω, 207.

λάθρα, lxi.
λαλέω μετά, xxix.
λαμβάνω, 80.
Λεββαῖος, 100.
ληνός, 230.
λικμάω, 232.
λόγος, 138.
λυπέω, 190.
λυχνία, 43.

Μαγαδάν, 172.
μάγος, 11.
μαθητεύω, 154, 298.
Μαθθαῖος, 89, 100.
μακάριος, 39.
μαλακία, 37.
μαλακός, 115.
μαμμωνᾶς, 62.
μάρτυς, 198.
μαρτύριον, 75.
μέλλω, 182, 216, 254.
μεταβαίνω, 129.
μεταίρω, 155.
μεταμέλομαι, 228.
μεταμορφόω, 183.
μετανοέω, 23.
μετάνοια, 23.
μεταξύ, 197.
μήποτε, 264.
μικρός, 112.
μικρότερος, 116.
μίλιον, 55.
μισθός, 42.
μνηστεύω, 9.
μοιχαλίς, 138.
μοιχάω, 207.
μυστήριον, 144.
μωρός, 49.

Ναζαρά, 16.
Ναζωραῖος, 16.
νεᾶνις, 10.
νεανίσκος, 209.
νεφέλη, 185.
νηστεία, 190.
νῆστις, 171.
νομικός, 241, 242.
νόσος, 140.
νύμφη, 262.
νυμφίος, 91.
νυμφών, 91.

ξηρός, 129.

ὁδός, 102, 227, 237.
οἰκοδεσπότης, 155.
οἶνος, 293.
ὀλιγοπιστία, 189, 190.
ὀλιγόπιστος, 65, 83.
ὄμμα, 219.
ὁμοιόω, 119.
ὅμοιος, 149.
ὀμνύω ἐν, 53.
ὁμολογέω ἐν, 109.
ὄναρ, lxi.
ὄνομα, 112.
ὄξος, 293.
ὄπισθεν, 95.
ὀπίσω, 25, 35.
ὅπως, lxxxvi.
ὅταν, xxx.
ὅτι, xx.
οὐράνιος, lvi.
οὐ μή, 47, 137, 164, 253.
οὐ—πᾶς, 257.
ὀφειλέτης, 200.
ὀφειλή, 200.
ὀφθαλμός, 62, 215.
ὄφις, 104.
ὄχλος, lxxxvi.
ὀψέ, 300.

παγιδεύω, 237.
παῖς, 77.
πάλιν, xx, 129, 211.
παλινγενεσία, 212.
παραβαίνω, 163.
παραγίνομαι, lxi, 12.
παράγω, xxvi.
παραδειγματίζω, 9, 10.
παραδίδωμι, 122.
παραθαλάσσιος, 33.
παρακαλέω, 41.
παρακούω, 198.
παραλαμβάνω, lxi, 9, 260.
παραλυτικός, 37.

παρασκευή, 298.
πάρειμι, 281.
παρεκτός, 52.
παρέρχομαι, 160.
παρθένος, 10.
παρουσία, 254.
παροψίς, 251.
πατήρ, lvi, 44.
πατρίς, 155.
πειθέω, xxvii, 290.
πεινάω, 31, 126.
πέλαγος, 194.
πενθέω, 41, 91.
περίκειμαι, xxvi.
περιπατέω, 35.
περισσεύω, 144.
πέτρα, 176.
Πέτρος, 176.
πετρώδης, 143.
πήρα, 102.
πῆχυς, 64.
πικρῶς, 286.
πίνω, 218.
πιστεύω εἰς, 194.
πίστις, 65, 96, 162, 168, 172, 189, 224.
πλεῖστος, 120, 221.
πληρόω, lxi, 45.
πλήρωμα, 92.
πλούσιος, 298.
ποιέω τὸ θέλημα, 69, 142.
ποῖος, 209, 241, 262.
πολλά, xx.
πολλαπλασίων, 214.
πονηρία, 237.
πονηρός, 54, 60, 62, 215.
πορεύομαι, 219.
πορνεία, 52, 201.
πορφύρα, 292.
ποτήριον, 217.
πραιτώριον, 292.
πραΰς, 40.
πρὶν ἤ, 9.
προαύλιον, xxvii.
πρόβατον, 102.
πρόθεσις, 127.
πρός, xxix.
προσέρχομαι, lxxxvi, 31, 38.
προσευχή, 190.
προσέχω ἀπό, 105, 173.
προσήλυτος, 246.
προσκυνέω, lxxxvi, 12, 32.
προσλαμβάνω, 181.
προσφέρω, lxxxvi.
προφθάνω, 192.
προφήτης, 112, 250.
πτερύγιον, 31.
πτῶμα, 298.
πτῶχος, 39.
πύλη, 68; πύλαι ᾅδου, 176.
πυλών, xxvii.
πυνθάνομαι, lxi.
πῦρ, 26, 195.
πυρράζω, 173.
πῶλος, 220.

ῥαββεί, 184.
ῥάβδος, 103.
ῥακά, 49.
ῥάκος, 92.
ῥαπίζω, 285.
ῥαφίς, 211.
Ῥαχάβ, 3.
ῥήγνυμι, 93.
ῥῆμα, 138.
ῥύμη, 56.

σάββατον, 126, 256, 299.
σάλπιγξ, 261.
σαλπίζω, 56.
σὰρξ καὶ αἷμα, 176.
σαρόω, 141.
σεισμός, 82.
σεληνιάζομαι, 37, 188.
σημεῖον, 173.
Σίμων, 35.
σκανδαλίζω, 51.
σκάνδαλον, 181.
σκηνή, 184.
σκότος, 78, 236.
σκυθρωπός, 61.
σκύλλω, 99.
σοφία, 119.
σοφός, 250.
σπείρω, 148.
σπλαγχνίζομαι, 98.
σποδός, 121.
σπόριμος, 126.
στάδιος, 162.
στατήρ, 192.
σταυρός, 111.
στάχυς, 126.
στιβάς, xxvii, 221.
στιλβόω, xxvii, 184.
στρέφω, 181, 287.
στυγνάζω, 173, 210.
συμβουλεύω, 267.
συμβούλιον, 130, 237.
συνάγω, lxxxvi, 235, 265.
συναίρω, 200, 264.
συνανάκειμαι, 158.
συνέδριον, 48.
συνέχω, 37.
συνπορεύομαι, 201.
συνσταυρόω, xxvi.

συντέλεια, 153, 254.
Συρία, 37.
συστρέφω, 190.
σφόδρα, 13, 185, 190.
σφυρίς, 172.
σχίζω, xxvi.
σχολάζω, 142.

τάλαντον, 200.
ταμεῖον, 57.
τέ, 235, 295.
τὲ καί, 235.
τέκνον, 120.
τέκτων, 156.
τέλειος, 55 f., 210.
τέλος, 192, 254.
τελώνης, 55, 198.
τετραάρχης, 157.
τηρέω, 208.
τίλλω, 126.
τότε, lxxxvi.
τρῆμα, xxvii, 211.
τροφή, 103.
τρυμαλιά, xxvii, 211.
τρύπημα, 213.
τρώγω, 260.

υἱὸς τοῦ θεοῦ, 85; ὁ υἱὸς τοῦ ἀνθρώπου, lxxi ff.; οἱ υἱοὶ τοῦ νυμφῶνος, 91; οἱ υἱοὶ τῶν ἀνθρώπων, xxvii ff., 136; οἱ υἱοὶ τῆς βασιλείας, 78, 153; υἱὸς Δαυείδ, 2.
ὑπάγω, 275.
ὑπάντησις, 86, 262.
ὑπάρχω, 210.
ὑπόδημα, 103.
ὑποζύγιον, 220.
ὑποκάτω, 242, 243.
ὑποπόδιον, 53, 242, 243.
ὑστερέω, 210.
ὕστερον, 238.
ὑψόω, 121.

φθάνω, 135.
φοβέω ἀπό, 109.
φράζω, 154.
φρόνιμος, 104.
φυγή, 256.
φυλακτήριον, 244.
φυλάσσω, 209, 293.
φυτεία, 166.
φῶς, 184.
φωτινός, 185.

χιτών, 54.
χιών, 301.
χλαμύς, 292.
χολή, 293.
χορτάζω, 41, 171.
χοῦς, 104.
χρηματίζω, 13.
Χριστός, 2.
χωρέω, 206.

ψευδομαρτυρία, 282.
ψυχή, 278.

ᾠδίν, 254.
ὥρα, 78.
ὡραῖος, 249.
ὡσαννά, 221.
ὥστε, 287.

INDEX V. HEBREW AND ARAMAIC WORDS.

לאגורי אגירי, 214.
אורחא, 227.
אוצר, 288.
איש קריות, 101.
אסף, 269.
אשרי, 39.
בטלתא, 57.
בית פאגי, 219.
בן העולם הבא, 246.
בני גיהנם, 246.
בני גננא, 91.
בני חפה, 91.
בעל זבוב, 107.
בר אנש, lxxiii.
בשר ודם, 176.
בתר ימין, 267.
גלגלתא, 293.
גיהנם, 49.
דוד, 6.
דבר ערוה, 52, 207.
דרך, 227.
הודה ל, 122.
הושע, 221.
הכנסה, 235, 265.
זבול, 107.
זבל, 107.

חר, 143.
חובא, 60.
חיב, 47.
חלילה, 181.
טוב עין, 62.
ישוע ,יהושע, 9.
יותר, 288.
כנס, 235.
כתיב ,כתוב, 13.
לחם הפנים, 127.
לשם, 112.
טורח, 49.
ܡܠܟܐ, 92.
מלכות, lxviii.
סמן, 63.
מן קדם, 120.
משל, 119.
מתא, 89.
נגהי, 301.
נסים, 94.
נטר, 16.
נצרה ,נצרת, 16.
עבר הירדן, 37.
עד ר, 278.
על חרא, 143.
עלמה, 10.
עני, 39.
פשע, 60.
צבועין, 61.
צרקא, 57.
צ״ן, 249.
צמח, 16.
קרים, 215.
ריקא, 49.
רעוא קדם, 122.
רעם, 215.
רצון מלפני, 122.
שבא, 140.
שְׁקָרָא, 247.
שְׁבְתָא, 126.
שָׁבְתָא, 247.
תלמיד, 154.

Printed by Morrison & Gibb Limited, *Edinburgh*

VOLUMES NOW READY.

Deuteronomy

By the Rev. S. R. DRIVER, D.D., D.Litt.

Regius Professor of Hebrew and Canon of Christ Church, Oxford

Crown 8vo. Net, $3.00

"It is a pleasure to see at last a reallv critical Old Testament commentary in English upon a portion of the Pentateuch, and especially one of such merit. This I find superior to any other Commentary in any language upon Deuteronomy."—Professor E. L. CURTIS, *of Yale University.*

"This volume of Professor Driver's is marked by his well-known care and accuracy, and it will be a great boon to every one who wishes to acquire a thorough knowledge, either of the Hebrew language, or of the contents of the Book of Deuteronomy, and their significance for the development of Old Testament thought. The author finds scope for displaying his well-known wide and accurate knowledge, and delicate appreciation of the genius of the Hebrew language, and his readers are supplied with many carefully constructed lists of words and expressions. He is at his best in the detailed examination of the text."—*London Athenæum.*

Numbers

By the Rev. G. BUCHANAN GRAY, D.D.

Professor of Hebrew, Mansfield College, Oxford

Crown 8vo. Net, $3.00

"Most Bible readers have the impression that 'Numbers' is a dull book only relieved by the brilliancy of the Balaam chapters and some snatches of old Hebrew songs, but, as Prof. Gray shows with admirable skill and insight, its historical and religious value is not that which lies on the surface. Prof. Gray's Commentary is distinguished by fine scholarship and sanity of judgment; it is impossible to commend it too warmly."—*Saturday Review (London).*

Judges

By Dr. GEORGE FOOT MOORE, D.D.

Professor of Theology, Harvard University

Crown 8vo. Net, $3.00

"Professor Moore has more than sustained his scholarly reputation in this work, which gives us for the first time in English a commentary on Judges not excelled, if indeed equalled, in any language of the world."—Professor L. W. BATTEN, *of P. E. Divinity School, Philadelphia.*

"Although a critical commentary, this work has its practical uses, and by its divisions, headlines, etc., it is admirably adapted to the wants of all thoughtful students of the Scriptures. Indeed, with the other books of the series, it is sure to find its way into the hands of pastors and scholarly laymen."—*Portland Zion's Herald.*

"Like its predecessors, this volume will be warmly welcomed—whilst to those whose means of securing up-to-date information on the subject of which it treats are limited, it is simply invaluable."—*Edinburgh Scotsman.*

The Books of Samuel

By Rev. HENRY PRESERVED SMITH, D.D.

Professor of Biblical History and Interpretation in Amherst College

Crown 8vo. Net, $3.00

"Professor Smith's Commentary will for some time be the standard work on Samuel, and we heartily congratulate him on scholarly work so faithfully accomplished."—*The Athenæum.*

"The literary quality of the book deserves mention. We do not usually go to commentaries for models of English style. But this book has a distinct, though unobtrusive, literary flavor. It is delightful reading. The translation is always felicitous, and often renders further comment needless."—*The Evangelist.*

"The author exhibits precisely that scholarly attitude which will commend his work to the widest audience."—*The Churchman.*

"The commentary is the most complete and minute hitherto published by an English-speaking scholar."—*Literature.*

The Book of Psalms

By CHARLES AUGUSTUS BRIGGS, D.D., D.Litt.

Professor of Theological Encyclopædia and Symbolics, Union Theological Seminary, New York

and

EMILIE GRACE BRIGGS, B.D.

2 volumes. Crown 8vo. Price, $3.00 net each
Postage additional

"Christian scholarship seems here to have reached the highest level yet attained in study of the book which in religious importance stands next to the Gospels. His work upon it is not likely to be excelled in learning, both massive and minute, by any volume of the International Series, to which it belongs."—*The Outlook.*

"We have in this work what we should expect, extreme thoroughness, scholarly precision and depth of insight."—*The Churchman.*

"Dr. Briggs writes after forty years of close study of his subject, and possesses a wealth of information which is positively astounding."—*Episcopal Recorder.*

"It is scarcely too much to say that we have here in compact form the best available commentary upon the first book of the Psalter. It is not simply grammatical and lexical, but it embodies the best results of the author's study of Biblical theology. These serve to bring out doubly the significance and import of these hymns of worship of ancient Israel."—*The Westminster.*

"It is a marvel of minute scholarship, a monument to the patient painstaking assiduity and ripe scholarship of the author."—Rev. LYMAN ABBOTT, D.D.

Proverbs

By the Rev. CRAWFORD H. TOY, D.D., LL.D.

Professor of Hebrew in Harvard University

Crown 8vo. Net, $3.00

"Professor Toy's commentary on Proverbs maintains the highest standard of the International Critical Commentaries. We can give no higher praise. Proverbs presents comparatively few problems in criticism, but offers large opportunities to the expositor and exegete. Professor Toy's work is thorough and complete."—*The Congregationalist.*

"A first-class, up-to-date, critical and exegetical commentary on the Book of Proverbs in the English language was one of the crying needs of Biblical scholarship. Accordingly, we may not be yielding to the latest addition to the International Critical Series the tribute it deserves, when we say that it at once takes the first place in its class. That place it undoubtedly deserves, however, and would have secured even against much more formidable competitors than it happens to have. It is altogether a well-arranged, lucid exposition of this unique book in the Bible, based on a careful study of the text and the linguistic and historical background of every part of it."—*The Interior.*

Amos and Hosea

By WILLIAM RAINEY HARPER, Ph.D., LL.D.

Professor of Semitic Languages and Literatures in the University of Chicago

Crown 8vo. Net, $3.00

"I shall have pleasure in recommending it to all students in our Seminary. This book fills, in the most favorable manner, a long-felt want for a good critical commentary on two of the most interesting books in the Old Testament."—Rev. LEWIS B. PATON, Ph.D., *Professor of Hebrew, Hartford Theological Seminary.*

"He has gone, with characteristic minuteness, not only into the analysis and discussion of each point, endeavoring in every case to be thoroughly exhaustive, but also into the history of exegesis and discussion. Nothing at all worthy of consideration has been passed by. The consequence is that when one carefully studies what has been brought together in this volume, either upon some passage of the two prophets treated, or upon some question of critical or antiquarian importance in the introductory portion of the volume, one feels that he has obtained an adequately exhaustive view of the subject."—*The Interior.*

St. Mark

By the Rev. E. P. GOULD, D.D.

Late Professor of New Testament Exegesis, P. E. Divinity School, Philadelphia

Crown 8vo. Net, $2.50

"The whole make-up is that of a thoroughly helpful, instructive critical study of the Word, surpassing anything of the kind ever attempted in the English language, and to students and clergymen knowing the proper use of a commentary it will prove an invaluable aid."—*The Lutheran Quarterly.*

"Professor Gould has done his work well and thoroughly. . . . The commentary is an admirable example of the critical method at its best. . . . The Word study . . . shows not only familiarity with all the literature of the subject, but patient, faithful, and independent investigation. . . . It will rank among the best, as it is the latest commentary on this basal Gospel." —*The Christian Intelligencer.*

"Dr. Gould's commentary on Mark is a large success, . . . and a credit to American scholarship. . . . He has undoubtedly given us a commentary on Mark which surpasses all others, a thing we have reason to expect will be true in the case of every volume of the series to which it belongs."—*The Biblical World.*

St. Luke

By the Rev. ALFRED PLUMMER, D.D.

Master of University College, Durham; formerly Fellow and Senior Tutor of Trinity College, Oxford

Crown 8vo. Net, $3.00

"It is distinguished throughout by learning, sobriety of judgment, and sound exegesis. It is a weighty contribution to the interpretation of the Third Gospel, and will take an honorable place in the series of which it forms a part."—Prof. D. D. SALMOND, *in the Criticcl Review.*

"We are pleased with the thoroughness and scientific accuracy of the interpretations. . . . It seems to us that the prevailing characteristic of the book is common sense, fortified by learning and piety."—*The Herald and Presbyter.*

"It is a valuable and welcome addition to our somewhat scanty stock of first-class commentaries on the Third Gospel. By its scholarly thoroughness it well sustains the reputation which the INTERNATIONAL SERIES has already won."—Prof. J. H. THAYER, *of Harvard University.*

Romans

By the Rev. WILLIAM SANDAY, D.D., LL.D.
Lady Margaret Professor of Divinity and Canon of Christ Church, Oxford

and the

Rev. A. C. HEADLAM, M.A., D.D.
Principal of King's College, London

Crown 8vo. Net, $3.00

"We do not hesitate to commend this as the best commentary on Romans yet written in English. It will do much to popularize this admirable and much needed series, by showing that it is possible to be critical and scholarly and at the same time devout and spiritual, and intelligible to plain Bible readers."—*The Church Standard.*

"A commentary with a very distinct character and purpose of its own, which brings to students and ministers an aid which they cannot obtain elsewhere. . . . There is probably no other commentary in which criticism has been employed so successfully and impartially to bring out the author's thought."—*N. Y. Independent.*

"We have nothing but heartiest praise for the weightier matters of the commentary. It is not only critical, but exegetical, expository, doctrinal, practical, and eminently spiritual. The positive conclusions of the books are very numerous and are stoutly, gloriously evangelical. . . . The commentary does not fail to speak with the utmost reverence of the whole word of God."—*The Congregationalist.*

Ephesians and Colossians

By the Rev. T. K. ABBOTT, B.D., D.Litt.
Formerly Professor of Biblical Greek, now of Hebrew, Trinity College, Dublin

Crown 8vo. Net, $2.50

"The exegesis based so solidly on the rock foundation of philology is argumentatively and convincingly strong. A spiritual and evangelical tenor pervades the interpretation from first to last. . . . These elements, together with the author's full-orbed vision of the truth, with his discriminative judgment and his felicity of expression, make this the peer of any commentary on these important letters."—*The Standard.*

"An exceedingly careful and painstaking piece of work. The introductory discussions of questions bearing on the authenticity and integrity (of the epistles) are clear and candid, and the exposition of the text displays a fine scholarship and insight."—*Northwestern Christian Advocate.*

Philippians and Philemon

By the Rev. MARVIN R. VINCENT, D.D.

Professor of Biblical Literature in Union Theological Seminary, New York

Crown 8vo. Net, $2.00

"Of the merits of the work it is enough to say that it is worthy of its place in the noble undertaking to which it belongs. It is full of just such information as the Bible student, lay or clerical, needs; and while giving an abundance of the truths of erudition to aid the critical student of the text, it abounds also in that more popular information which enables the attentive reader almost to put himself in St. Paul's place, to see with the eyes and feel with the heart of the Apostle to the Gentiles."—*Boston Advertiser.*

"Throughout the work scholarly research is evident. It commends itself by its clear elucidation, its keen exegesis which marks the word study on every page, its compactness of statement and its simplicity of arrangement." —*Lutheran World.*

St. Peter and St. Jude

By the Rev. CHARLES BIGG, D.D.

Regius Professor of Ecclesiastical History in the University of Oxford

Crown 8vo. Net, $2.50

"His commentary is very satisfactory indeed. His notes are particularly valuable. We know of no work on these Epistles which is so full and satisfactory."—*The Living Church.*

"Canon Bigg's work is pre-eminently characterized by judicial open-mindedness and sympathetic insight into historical conditions. His realistic interpretation of the relations of the apostles and the circumstances of the early church renders the volume invaluable to students of these themes. The exegetical work in the volume rests on the broad basis of careful linguistic study, acquaintance with apocalyptic literature and the writings of the Fathers, a sane judgment, and good sense."—*American Journal of Theology.*

The International Theological Library

EDITORS' PREFACE

THEOLOGY has made great and rapid advances in recent years. New lines of investigation have been opened up, fresh light has been cast upon many subjects of the deepest interest, and the historical method has been applied with important results. This has prepared the way for a Library of Theological Science, and has created the demand for it. It has also made it at once opportune and practicable now to secure the services of specialists in the different departments of Theology, and to associate them in an enterprise which will furnish a record of Theological inquiry up to date.

This Library is designed to cover the whole field of Christian Theology. Each volume is to be complete in itself, while, at the same time, it will form part of a carefully planned whole. One of the Editors is to prepare a volume of Theological Encyclopædia which will give the history and literature of each department, as well as of Theology as a whole.

The Library is intended to form a series of Text-Books for Students of Theology.

The Authors, therefore, aim at conciseness and compactness of statement. At the same time, they have in view that large and increasing class of students, in other departments of inquiry, who desire to have a systematic and thorough exposition of Theological Science. Technical matters will therefore be thrown into the form of notes, and the text will be made as readable and attractive as possible.

The Library is international and interconfessional. It will be conducted in a catholic spirit, and in the interests of Theology as a science.

Its aim will be to give full and impartial statements both of the results of Theological Science and of the questions which are still at issue in the different departments.

The Authors will be scholars of recognized reputation in the several branches of study assigned to them. They will be associated with each other and with the Editors in the effort to provide a series of volumes which may adequately represent the present condition of investigation, and indicate the way for further progress.

CHARLES A. BRIGGS
STEWART D. F. SALMOND

THE INTERNATIONAL THEOLOGICAL LIBRARY

ARRANGEMENT OF VOLUMES AND AUTHORS

THEOLOGICAL ENCYCLOPÆDIA. By CHARLES A. BRIGGS, D.D., D.Litt., Professor of Theological Encyclopædia and Symbolics, Union Theological Seminary, New York.

AN INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT. By S. R. DRIVER, D.D., D.Litt., Regius Professor of Hebrew and Canon of Christ Church, Oxford. [*Revised and Enlarged Edition.*

CANON AND TEXT OF THE OLD TESTAMENT. By FRANCIS CRAWFORD BURKITT, M.A., Norrisian Professor of Divinity, University of Cambridge.

OLD TESTAMENT HISTORY. By HENRY PRESERVED SMITH, D.D., sometime Professor of Biblical History, Amherst College, Mass. [*Now Ready.*

CONTEMPORARY HISTORY OF THE OLD TESTAMENT. By FRANCIS BROWN, D.D., LL.D., D.Litt., Professor of Hebrew, Union Theological Seminary, New York.

THEOLOGY OF THE OLD TESTAMENT. By A. B. DAVIDSON, D.D., LL.D., sometime Professor of Hebrew, New College, Edinburgh. [*Now Ready.*

AN INTRODUCTION TO THE LITERATURE OF THE NEW TESTAMENT. By Rev. JAMES MOFFATT, B.D., Minister United Free Church, Dundonald, Scotland.

CANON AND TEXT OF THE NEW TESTAMENT. By CASPAR RENÉ GREGORY, D.D., LL.D., Professor of New Testament Exegesis in the University of Leipzig.

THE LIFE OF CHRIST. By WILLIAM SANDAY, D.D., LL.D., Lady Margaret Professor of Divinity and Canon of Christ Church, Oxford.

A HISTORY OF CHRISTIANITY IN THE APOSTOLIC AGE. By ARTHUR C. MCGIFFERT, D.D., Professor of Church History, Union Theological Seminary, New York. [*Now Ready.*

CONTEMPORARY HISTORY OF THE NEW TESTAMENT. By FRANK C. PORTER, D.D., Professor of Biblical Theology, Yale University, New Haven, Conn.

THEOLOGY OF THE NEW TESTAMENT. By GEORGE B. STEVENS, D.D., sometime Professor of Systematic Theology, Yale University, New Haven, Conn. [*Now Ready.*

BIBLICAL ARCHÆOLOGY. By G. BUCHANAN GRAY, D.D., Professor of Hebrew, Mansfield College, Oxford.

THE ANCIENT CATHOLIC CHURCH. By ROBERT RAINY, D.D., LL.D., sometime Principal of New College, Edinburgh. [*Now Ready.*

THE EARLY LATIN CHURCH. By CHARLES BIGG, D.D., Regius Professor of Church History, University of Oxford.

THE LATER LATIN CHURCH. By E. W. WATSON, M.A., Professor of Church History, King's College, London.

THE GREEK AND ORIENTAL CHURCHES. By W. F. ADENEY, D.D., Principal of Independent College, Manchester.

THE REFORMATION. By T. M. LINDSAY, D.D., Principal of the United Free College, Glasgow. *[2 vols. Now Ready.*

SYMBOLICS. By CHARLES A. BRIGGS, D.D., D.Litt., Professor of Theological Encyclopædia and Symbolics, Union Theological Seminary, New York.

HISTORY OF CHRISTIAN DOCTRINE. By G. P. FISHER, D.D., LL.D., Professor of Ecclesiastical History, Yale University, New Haven, Conn. *[Revised and Enlarged Edition.*

CHRISTIAN INSTITUTIONS. By A. V. G. ALLEN, D.D., Professor of Ecclesiastical History, Protestant Episcopal Divinity School, Cambridge, Mass. *[Now Ready.*

PHILOSOPHY OF RELIGION. By ROBERT FLINT, D.D., LL.D., sometime Professor of Divinity in the University of Edinburgh.

THE HISTORY OF RELIGIONS. By GEORGE F. MOORE, D.D., LL.D., Professor in Harvard University.

APOLOGETICS. By A. B. BRUCE, D.D., sometime Professor of New Testament Exegesis, Free Church College, Glasgow. *[Revised and Enlarged Edition.*

THE DOCTRINE OF GOD. By WILLIAM N. CLARKE, D.D., Professor of Systematic Theology, Hamilton Theological Seminary.

THE DOCTRINE OF MAN. By WILLIAM P. PATERSON, D.D., Professor of Divinity, University of Edinburgh.

THE DOCTRINE OF CHRIST. By H. R. MACKINTOSH, Ph.D., Professor of Systematic Theology, New College, Edinburgh.

THE CHRISTIAN DOCTRINE OF SALVATION. By GEORGE B. STEVENS, D.D., sometime Professor of Systematic Theology, Yale University. *[Now Ready.*

THE DOCTRINE OF THE CHRISTIAN LIFE. By WILLIAM ADAMS BROWN, D.D., Professor of Systematic Theology, Union Theological Seminary, New York.

CHRISTIAN ETHICS. By NEWMAN SMYTH, D.D., Pastor of Congregational Church, New Haven. *[Revised and Enlarged Edition.*

THE CHRISTIAN PASTOR AND THE WORKING CHURCH. By WASHINGTON GLADDEN, D.D., Pastor of Congregational Church, Columbus, Ohio. *[Now Ready.*

THE CHRISTIAN PREACHER. *[Author to be announced later.*

RABBINICAL LITERATURE. By S. SCHECHTER, M.A., President of the Jewish Theological Seminary, New York City.

THE INTERNATIONAL THEOLOGICAL LIBRARY

AN INTRODUCTION TO

The Literature of the Old Testament

By Prof. S. R. DRIVER, D.D., D.Litt.

Canon of Christ Church, Oxford

New Edition Revised

Crown 8vo, 558 pages. $2.50 net

"His judgment is singularly fair, calm, unbiassed, and independent. It is also thoroughly reverential. . . . The service, which his book will render in the present confusion of mind on this great subject, can scarcely be overestimated."—*The London Times.*

" . . . Canon Driver's book is characterized throughout by thorough Christian scholarship, faithful research, caution in the expression of mere opinions, candor in the statement of facts and of the necessary inferences from them, and the devout recognition of the divine inworking in the religious life of the Hebrews, and of the tokens of divine inspiration in the literature which records and embodies it."—Dr. A. P. PEABODY, *in the Cambridge Tribune.*

Old Testament History

By HENRY PRESERVED SMITH, D.D.

Professor of Biblical History and Interpretation, Amherst College

Crown 8vo, 538 pages. $2.50 net

"Professor Smith has, by his comprehensive and vitalized history, laid all who care for the Old Testament under great obligations."—*The Independent.*

"The volume is characterized by extraordinary clearness of conception and representation, thorough scholarly ability, and charm of style."—*The Interior.*

"We have a clear, interesting, instructive account of the growth of Israel, embodying a series of careful judgments on the countless problems that face the man who tries to understand the life of that remarkable people. The 'History' takes its place worthily by the side of Driver's Introduction. The student of to-day is to be congratulated on having so valuable an addition made to his stock of tools."—*The Expository Times.*

The Theology of the Old Testament

By A. B. DAVIDSON, D.D., LL.D., D.Litt.

Professor of Hebrew and Old Testament Exegesis, New College, Edinburgh

EDITED FROM THE AUTHOR'S MANUSCRIPTS

By S. D. F. SALMOND, D.D., F.E.I.S.

Principal of the United Free Church College, Aberdeen

Crown 8vo, 568 pages. $2.50 net

"We hope every clergyman will not rest content till he has procured and studied this most admirable and useful book. Every really useful question relating to man—his nature, his fall, and his redemption, his present life of grace, his life after death, his future life—is treated of. We may add that the most conservatively inclined believer in the Old Testament will find nothing in this book to startle him, while, at the same time, the book is fully cognizant of the altered views regarding the ancient Scriptures. The tone is reverent throughout, and no one who reads attentively can fail to derive fresh light and benefit from the exposition here given."—*The Canadian Churchman.*

"We commend this book with a special prayer, believing that it will make the Old Testament a richer book; and make the foundation upon which the teachings of the New Testament stand more secure to every one who reads it."—*The Heidelberg Teacher.*

A HISTORY OF

Christianity in the Apostolic Age

By ARTHUR CUSHMAN McGIFFERT, Ph.D., D.D.

Washburn Professor of Church History in the Union Theological Seminary, New York

Crown 8vo, 681 pages. $2 50 net

"There can be no doubt that this is a remarkable work, both on account of the thoroughness of its criticism and the boldness of its views."—*The Scotsman.*

"Dr. McGiffert has produced an able, scholarly, suggestive, and constructive work. He is in thorough and easy possession of his sources and materials, so that his positive construction is seldom interrupted by citations, the demolition of opposing views, or the irrelevant discussion of subordinate questions."—*The Methodist Review.*

"The clearness, self-consistency, and force of the whole impression of Apostolic Christianity with which we leave this book, goes far to guarantee its permanent value and success."—*The Expositor.*

Apologetics

Or, Christianity Defensively Stated

By ALEXANDER BALMAIN BRUCE, D.D.

Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow; Author of "The Training of the Twelve," "The Humiliation of Christ," "The Kingdom of God," etc.

Crown 8vo, 528 pages. $2.50 net

"The book is well-nigh indispensable to those who propose to keep abreast of the times."—*Western Christian Advocate.*

"In a word, he tells precisely what all intelligent persons wish to know, and tells it in a clear, fresh and convincing manner. Scarcely anyone has so successfully rendered the service of showing what the result of the higher criticism is for the proper understanding of the history and religion of Israel."—*Andover Review.*

"We have not for a long time taken a book in hand that is more stimulating to faith. . . . Without commenting further, we repeat that this volume is the ablest, most scholarly, most advanced, and sharpest defence of Christianity that has ever been written. No theological library should be without it."—*Zion's Herald.*

Christian Ethics

By NEWMAN SMYTH, D.D., New Haven

Crown 8vo, 508 pages. $2.50 net

"As this book is the latest, so it is the fullest and most attractive treatment of the subject that we are familiar with. Patient and exhaustive in its method of inquiry, and stimulating and suggestive in the topic it handles, we are confident that it will be a help to the task of the moral understanding and interpretation of human life."—*The Living Church.*

"This book of Dr. Newman Smyth is of extraordinary interest and value. It is an honor to American scholarship and American Christian thinking. It is a work which has been wrought out with remarkable grasp of conception, and power of just analysis, fullness of information, richness of thought, and affluence of apt and luminous illustration. Its style is singularly clear, simple, facile, and strong. Too much gratification can hardly be expressed at the way the author lifts the whole subject of ethics up out of the slough of mere naturalism into its own place, where it is seen to be illumined by the Christian revelation and vision."—*The Advance.*

The Christian Doctrine of Salvation

By GEORGE B. STEVENS, Ph.D., D.D., LL.D.

Dwight Professor of Systematic Theology in Yale University

Crown 8vo, 558 pages. $2.50 net (postage 22 cents)

"The book is a great work, whatever one's own dogmatic opinions may be, or however one might wish to criticize some of the positions taken by Dr. Stevens. It shows mastery of the subject, breadth of view combined with the minutiæ of scholarship, that is admirable. It should have a wide reading, and it can do much for this transitional time of ours, when nothing is more needed than the reinterpretation of the old formulas in the life of to-day."—*The Examiner.*

"Professor Stevens has performed a task of great importance, certain to exert wide and helpful influence in settling the minds of men. He has treated the subject historically and has given to Christ the first place in interpreting his own mission."—*Congregationalist and Christian World.*

The Christian Pastor and the Working Church

By WASHINGTON GLADDEN, D.D., LL.D.

Author of "Applied Christianity," "Who Wrote the Bible?" "Ruling Ideas of the Present Age," etc.

Crown 8vo, 485 pages. $2.50 net

"Packed with wisdom and instruction and a profound piety. . . . It is pithy, pertinent, and judicious from cover to cover. . . . An exceedingly comprehensive, sagacious, and suggestive study and application of its theme."—*The Congregationalist.*

"We have here, for the pastor, the most modern practical treatise yet published—sagacious, balanced, devout, inspiring."—*The Dial.*

"A comprehensive, inspiring, and helpful guide to a busy pastor. One finds in it a multitude of practical suggestions for the development of the spiritual and working life of the Church, and the answer to many problems that are a constant perplexity to the faithful minister."—*The Christian Intelligencer.*

Theology of the New Testament

By GEORGE B. STEVENS, D.D., LL.D.

Professor of Systematic Theology, Yale University

Crown 8vo, 638 pages. $2.50 net

"In style it is rarely clear, simple, and strong, adapted alike to the general reader and the theological student. The former class will find it readable and interesting to an unusual degree, while the student will value its thorough scholarship and completeness of treatment. His work has a simplicity, beauty, and freshness that add greatly to its scholarly excellence and worth."—*Christian Advocate.*

"It is a fine example of painstaking, discriminating, impartial research and statement."—*The Congregationalist.*

"It will certainly take its place, after careful reading, as a valuable synopsis, neither bare nor over-elaborate, to which recourse will be had by the student or teacher who requires within moderate compass the gist of modern research."—*The Literary World.*

The Ancient Catholic Church

From the Accession of Trajan to the Fourth General Council (A. D. 98-451)

By ROBERT RAINY, D.D.

Principal of the New College, Edinburgh

Crown 8vo, 554 pages. $2.50 net

"This is verily and indeed a book to thank God for; and if anybody has been despairing of a restoration of true catholic unity in God's good time, it is a book to fill him with hope and confidence."—*The Church Standard.*

"Principal Rainy has written a fascinating book. He has the gifts of an historian and an expositor. His fresh presentation of so intricate and time-worn a subject as Gnosticism grips and holds the attention from first to last. Familiarity with most of the subjects which fall to be treated within these limits of Christian history had bred a fancy that we might safely and profitably skip some of the chapters, but we found ourselves returning to close up the gaps; we should advise those who are led to read the book through this notice not to repeat our experiment. It is a dish of well-cooked and well-seasoned meat, savory and rich, with abundance of gravy; and, while no one wishes to be a glutton, he will miss something nutritious if he does not take time to consume it all."—*Methodist Review.*

THE INTERNATIONAL THEOLOGICAL LIBRARY

History of Christian Doctrine

By GEORGE P. FISHER, D.D., LL.D.

Titus Street Professor of Ecclesiastical History in Yale University

Crown 8vo, 583 pages. $2.50 net

"Intrinsically this volume is worthy of a foremost place in our modern literature. . . . We have no work on the subject in English equal to it, for variety and range, clearness of statement, judicious guidance, and catholicity of tone."—*London Nonconformist and Independent.*

"It is only just to say that Dr. Fisher has produced the best History of Doctrine that we have in English."—*The New York Evangelist.*

"It meets the severest standard; there is fullness of knowledge, thorough research, keenly analytic thought, and rarest enrichment for a positive, profound and learned critic. There is interpretative and revealing sympathy. It is of the class of works that mark epochs in their several departments."—*The Outlook.*

Christian Institutions

By ALEXANDER V. G. ALLEN, D.D.

Professor of Ecclesiastical History in the Episcopal Theological School in Cambridge

Crown 8vo, 577 pages. $2.50 net

"Professor Allen's Christian Institutions may be regarded as the most important permanent contribution which the Protestant Episcopal Church of the United States has yet made to general theological thought."—*The American Journal of Theology.*

"It is an honor to American scholarship, and will be read by all who wish to be abreast of the age."—*The Lutheran Church Review.*

"It is a treasury of expert knowledge, arranged in an orderly and lucid manner, and more than ordinarily readable. . . . It is controlled by the candid and critical spirit of the careful historian who, of course, has his convictions and preferences, but who makes no claims in their behalf which the facts do not seem to warrant."—*The Congregationalist.*

' He writes in a charming style, and has collected a vast amount of important material pertaining to his subject which can be found in no other work in so compact a form."—*The New York Observer.*

A History of the Reformation

I. THE REFORMATION IN GERMANY

By THOMAS M. LINDSAY, M.A., D.D.

Principal of the United Free Church College, Glasgow

Crown 8vo, 544 pages. $2.50 net (postage 21 cents)

"This volume is marked by high scholarship and considerate frankness in the treatment of debatable questions."—*The Universalist Leader.*

"The arrangement of the book is most excellent, and while it is a worthy and scholarly account it is so arranged that for the student of the Reformation it is almost encyclopædic in its convenience and conciseness. It is a book no library, public or private, can really be without."—*Record of Christian Work.*

"No previous history, we believe, has given so full and graphic a portraiture of the intellectual, social and religious life of the age which gave birth to the Reformation, or exhibited so clearly the intimate connection of the evangelical revival under Luther with the family religion present and taught in German homes from medieval times."—*The Christian Intelligencer.*

"The book, as a whole, is one of rare value. It is full of pictures as vivid as if they were drawn from life. In a sense they were, for Dr. Lindsay has succeeded in thinking himself into the life and point of view of the era of which he writes, to a remarkable degree. The reader who completes this intensely interesting volume, will look forward eagerly to the next."—*Christian World.*

"The good balance of material, which Principal Lindsay has attained by a self-denying exclusion, as well as by much research and inclusion of fresh material, makes the work a real addition to our materials for study."—*The Congregationalist.*

"Every intelligent layman can enjoy the book thoroughly, while its footnotes and bibliographies give it interest and value for the special student."—*New York Observer.*

Stanford University Libraries
3 6105 020 061 821

STANFORD UNIVERSITY LIBRARIES
STANFORD AUXILIARY LIBRARY
STANFORD, CALIFORNIA 94305-6004
(415) 723-9201
All books may be recalled after 7 days

DATE DUE

FEB 2 0 1998
28D FEB 2 3 1998